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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The editor of the *Scottish Congregationalist* (whom we take to be the Rev. Alexander Brown of Aberdeen) contributes an article to the September issue of that magazine on 'The Unpardonable Sin.' We are not much troubled with the unpardonable sin now. We are not so much troubled with any sin as our fathers were. It may be that we disbelieve the theology of the evolution school, which tells us sin is inevitable. It may be we can demonstrate its inconsistency with Scripture and with human nature. But it has affected us. We do not now make sin the centre of our religious thinking. Our fathers were driven insane by thoughts on the Unpardonable Sin. We run no such risk.

Well, we have to get back. The risk of insanity is better than the certainty of judgment. The warning of our Lord against what we call the Unpardonable Sin may have been addressed immediately to the men of His own generation. Mr. Brown believes that it was. But His words have a way of fitting men in all generations. And it is not likely that there ever was a time when men stood more in need of this word's warning than we do to-day.

The difficulty about the Unpardonable Sin is not to determine what it is, but why it is unpardonable. We are now agreed that, in Mr. Brown's words, 'the blasphemy of the Holy Ghost is substantially the wilful rejection of the Spirit of Holiness that was incarnated in Jesus Christ.' The Holy Spirit being the author of all goodness, to reject goodness is to reject Him. The Jews rejected Him in Jesus Christ. We may reject Him in one another. We may deny that goodness is goodness, not because we do not recognise it as goodness, but because it is not convenient. That is blasphemy against the Holy Ghost. That is the Unpardonable Sin.

Why is it unpardonable? Three answers have been given. First, it is said when a man commits this sin he never repents of it. If the sinner would repent, he would be forgiven, but as no sinner ever has been known to repent of this sin, it is practically unpardonable, and may be so described. That answer will not do.

Next, it is said that this sin is so heinous as to carry a man outside the limits of God's grace. There is a sin unto death. It is simply so bad that God refuses to see that sinner's face any more. This is that sin. Repentance or not is nothing; the sinner never gets within cry of God again. But neither will that answer do. Esau may or may not have been guilty of the Unpardonable Sin; but when it is said that he found no place of repentance though he sought it care-

fully with tears, it does not mean that. God's creatures cannot pass beyond reach of the sweep of His white raiment. That answer will not do.

Last of all, it is said that the unpardonableness of this sin is not in this life but in the life to come. If a man repents of this sin, and any man may repent of it in this life, he will be forgiven. But if he does not, beyond death there is no forgiveness. It is an Unpardonable Sin only to those who persist in it unto the end. But Jesus seems almost to have anticipated this answer. For He says, '*Neither in this world*, nor in that which is to come.' That answer will not do.

So Mr. Brown invites us to let our theological systems take care of themselves for a little till we see what the passage itself actually is. The statement about the Unpardonable Sin is found in Mt $12^{31.32}$, Mk 3^{29}, and Lk 12^{10}. Christ speaks as usual to the men who are listening to Him. They are the men of the pre-Messianic dispensation. They were God's chosen people. God had made a covenant with them, and the essence of it was the provision for the forgiveness of sins. By means of this provision, seen and symbolized in the morning and evening sacrifice, their sins were removed from them as far as the East is from the West, and they were 'holy' unto the Lord. It is true that there was some risk of their presuming upon this privilege. There was some risk that they might count the morning and evening sacrifice an unfailing passport to God's presence. If there were the regular observance of the appointed times and seasons, was there not the assurance of God's unwavering favour? There was the risk that they might reason so, and when goodness came into conflict with position that they might reject goodness and stand by position and privilege.

Jesus warns them of that risk, and that they are running it hard. He warns them that they are presuming upon their covenant privilege. If they think there is no limit to God's grace, while the morning and evening sacrifice is maintained, they are mistaken. It is quite possible for them to break the covenant and lose the grace. They will do so if they prefer the sign of the covenant to the righteousness for which the covenant was established; if they reject goodness when they see it because it is not convenient.

Their rejection of Him is thus their loss of the covenant privilege of Israel. So far as the age in which they are living is concerned, they are castaways. He addresses them pointedly, according to an ancient and likely reading, retained in the margin of the Revised Version. 'All manner of sin shall be forgiven *unto you men*,' He says. For this was their age (or 'world,' as we foolishly translate the word). It was the age of Israel's covenant privileges. Under it all manner of sin was forgivable—except one. And of course it could not be forgiven in that dispensation. It was to secure goodness and the recognition of it that that dispensation was formed. If its purpose is missed, those who miss it lose its advantage. It has nothing else to give them. In that age or dispensation (*αἰῶν*) they have committed the Unpardonable Sin.

But it is the same in the age that is to come. The age that is to come is of course the Messianic age, the age of the Kingdom of God. It is the same under the new covenant as under the old. For the end of the Gospel, as surely as the end of the Law, is righteousness. Let the means for obtaining it be as superior as you please, nevertheless this is the end. And if righteousness is not attained, if goodness is not welcomed when it is seen and lies within the grasp, then there is no forgiveness. Nothing can take the place of goodness, not even the mercy of God in Christ.

Among the Book Reviews in the *American Journal of Theology* for the quarter ending September may be found the two following notes:—

Professor Barton, of Bryn Mawr College, reviews a book called *Biblical Apocalyptics*, by Dr. Terry of New York. He says that the most successful part of Professor Terry's book is its treatment of the 'Apocalypse of the Synoptic Gospels,' which is another name for our Lord's discourse concerning the Last Things. Professor Terry believes that the discourse refers to one subject, not two, and that that one subject is 'the entrance of the Christ, through His Church, upon the heavenly career of control in the crises of the world's affairs, of which the destruction of Jerusalem was the first.' He therefore takes 'this generation' of Mt 24^{34}, Mk 13^{30} literally; and holds that the 'all nations' of Mk 13^{10} refers to the Roman Empire. Professor Barton says, 'This is an interpretation which can be successfully defended on many grounds.'

The translation of Mt 28^{18} by the Revised Version, 'baptizing them into the name of the Father and of the Son and of the Holy Ghost,' first drew the ordinary reader's attention to the fact that there were two expressions in the Greek, one 'in the name' (ἐν τῷ ὀνόματι), the other 'into the name' (εἰς τὸ ὄνομα). At the same time, the ordinary reader was much puzzled to know what 'into the name' meant, and what was the difference between the phrases. A year ago Jul. Böhmer published in Giessen an essay on the subject. He examined the use of the Hebrew expression (בְּשֵׁם), and its translation in the Septuagint. He came to the conclusion that both in the Septuagint and in the New Testament 'in the name' and 'into the name' are used indifferently. The two expressions are equivalent and interchangeable. The special form 'into the name' is merely an individual peculiarity of St. Matthew and St. Paul. And the meaning of 'in or into the name' is simply 'in the presence of.' Böhmer's paraphrase of Mt 28^{19} is, 'Make all the nations My disciples, in that ye shall baptize them in the presence of the Father, the Son, and the Holy Spirit; that is, *ye* shall baptize who hold as a personal possession the essence of the Father, the Son, and the Holy Spirit, ye who are also in the inmost fellowship with the Father, the Son, and the Holy Spirit.' Professor Zenos, who reviews the book, does not agree with the interpretation, but he admits that so far as the linguistic facts go, the author has 'done his work in a truly scientific manner.'

There is an unsigned editorial article in *The Biblical World* for August on 'The Use of the Story in Religious Teaching.' The writer thinks that teachers, 'even the better class of teachers,' scarcely appreciate the value of art in pedagogy. The Bible stories owe their greatest charm to their almost perfect artistic form. It is this, together with their simplicity and transparency, that explains the hold which they have taken upon the human heart in all centuries.

They would not have this hold if they were not stories. If they were histories they would not have it. The writer of history is careful as to dates, the sequence of events, the externality of the narrative—by which is meant that he places the event outside himself in its own time and circumstances. The story-teller cares for none of those things. His numbers are for the most part three, seven, forty—numbers of symbolical meaning. He omits and rearranges the details of the story at will. Above all, he does not hesitate to add to the actual skeleton of facts the warm colouring of his own times and thoughts, his sympathies and antipathies.

The writer does not mean to say that the stories found in Genesis and Exodus, in Samuel and Kings, in the Books of Daniel and Jonah, are unhistorical. He is not considering the question whether they represent actual occurrences or not. The difference between the story and the history does not lie in that. It lies in their form. It is not a question of fact, but of literature. The stories may have as much fact behind them as the driest annals. The point is that the Bible story is a story. It is art and not science. Underneath

the presentation lies in every case a controlling motive, a great thought, placed by the supreme divinity in the heart of him who frames and formulates the story. Its strength, as well as its beauty, lies in that.

The consequence is that the stories of the Bible are of universal application. There is no subject which a teacher can desire to teach but will find illustration here. There is no experience which human life presents, that the Scripture stories have left untouched. In their perfect art they know no limitations of race or time. We sometimes speak as if the Hebrew story-teller wrote for the Hebrew race. He wrote for Hebrews certainly, but not for the race. He wrote for the individual, and the individual is the same all the world over, and finds the Hebrew story good.

The only question that the modern artist can ask respecting the stories of the Bible is this: 'Are they in their form and content too religious for modern use?' They are religious. They reflect a personal God. In their earlier examples they are boldly anthropomorphic in presenting Him. But just in this lies their worth, their undying worth, as stories. It is childhood we want to teach. Childhood is both religious and anthropomorphic. The stories of the Bible appeal, as no other stories do, to individuals and to nations in the early and teachable periods of life.

It has been said that the life of the late Professor Drummond circled round the word 'Conversion.' Some even say that the word conversion had a fatal fascination for him. It had the same fascination, they say, as the candle has for the moth. He had the advantage over the moth that he knew it was able to burn. Yet he never got away from it. And (the suggestion is) it burned him up at last.

That is too brief a biography of Professor Drummond. It is surely too tragic also. And yet if the greatest tragedies are lives of indecision, there are many tragical lives about, and conversion has much to do with them. If Drummond did not perish before the popular conception of conversion, it will not be denied that the popular conception of conversion has held others for years together on the rack of uncertainty, and that in respect of the most momentous decision in life.

Is the popular conception of conversion scriptural? That is the question. And that is really the question which the late Dr. Field of Norwich seeks to answer in the paper which is published in the new edition of his *Otium Norvicense*. He wisely puts the question in a less radical form. Is 'Conversion' a scriptural term? That is how he puts it, and that is how he answers it. But he is not done till he has told us whether we ought to expect conversions in the popular sense or not.

The word 'Conversion' occurs but once in the Authorized Version. And there it is used not of individuals but of a class. There were two great classes into which the world was then divided. Of the Jews as a whole conversion could scarcely be used, but of the Gentiles it certainly could. And so we read in Ac 15^3 that Paul and Barnabas, on their way from Antioch to Jerusalem, 'passed through Phenice and Samaria, declaring *the conversion of the Gentiles*; and they caused great joy unto all the brethren.'

The question at once arises, Was the writer thinking chiefly of God or of the Gentiles? Did he mean to say that God was converting, *i.e.* turning, the Gentiles to Himself, or that the Gentiles were using such liberty of will as they had, and were turning to God? The word itself (ἐπιστροφή) means simply 'a turning.' And that the writer's thought is of the active 'turning' of the Gentiles to God, and not of their passive 'being turned,' is proved, says Dr. Field, by the 19th verse—'Wherefore my sentence is, that we trouble

not them which from among the Gentiles *are turning to God*'—for there the verb is used (ἐπιστρέφουσιν) from which the substantive here translated 'conversion' is formed, and the meaning is unmistakable.

Dr. Field does not mean to say that the Gentiles did or could turn to God without the operation of the Holy Spirit. He does not even object to the use of the word 'conversion,' which is found in all the English Versions, from Tindale to the Revisers. But its meaning must be understood. And its meaning is the same as that which St. Paul expresses in writing to the Thessalonians, when he says (1 Th $1^{9.10}$), '*ye turned* (ἐπεστρέψατε) to God from idols to serve the living and true God.'

So the word 'Conversion' in the modern sense of a sinner's conversion is a modern word. It is never used in that sense in the Bible. Is the verb 'to convert' so used? The passage that leaps at once to mind is Mt 18^{3}, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' And Dr. Field admits that it is unique. Only in this passage of all that have to be considered is the simple verb (στραφῆτε) employed; elsewhere it is the compound (ἐπιστρέψητε). This peculiarity was noticed even by Wyclif, who translated, 'but [= except] ye be turned.' It was also noticed by Tindale, who, however, translated, 'except ye turn,' and Tindale was followed by Coverdale, Cranmer, and the Geneva. The Rhemish (Roman Catholic) Version, however, translating the Vulgate (*nisi conversi fueritis*) rather than the original Greek, gave 'unless you be converted,' and unfortunately it was followed by the Authorized translators.

Now there is no doubt that Wyclif and Tindale did well to translate the simple Greek verb used here by the simple English verb 'turn,' and the Revisers have done well to restore Tindale's rendering, 'Except ye turn.' Thus the compound verb 'convert' is left for the compound Greek verb, which is found in all the other passages we have to deal with. But the central question remains. Was Wyclif right to translate the verb passively, 'except ye be turned,' or was Tindale right to translate it actively, 'except ye turn'?

There is no doubt that Wyclif was wrong and Tindale right. For though the Greek verb is passive in form, in actual usage it is reflexive, or what the grammarians call 'middle.' The agent is himself the object of the action. The examples are numerous and unmistakable. Thus Mt 7^{6}, 'Lest they *turn again* and rend you (στραφέντες ῥήξωσιν)'; Lk 7^{9}, 'He *turned him about*, and said (στραφεὶς εἶπεν)'; Ac 7^{39}, 'And in their hearts *turned back again* (ἐστράφησαν) into Egypt.' From the *usus loquendi*, says Dr. Field, there is no appeal. And the *usus loquendi* is unmistakable.

Then this passage cannot be used as an example of conversion in the modern use of the word. And there is another reason. It is the partial nature of the change. It was not from sin that the disciples were urged to turn, but from the self-seeking which prompted the question, 'Who is the greatest in the kingdom of heaven?' It was not to holiness but to meekness. Dr. Field quotes 'the good old nonconformist' Doddridge, 'Except ye be converted, and turned from these ambitious and carnal views, and become,' etc.; and 'the evangelical' Thomas Scott, 'Though all the apostles, except Judas, were at this time regenerate, and "converted" in the general sense of the word, yet they all needed a very great change in respect of their ambition and carnal emulation.'

Now then, let us look at the passages that contain the compound verb. The most significant—Dr. Field calls it the cardinal text on which the question of the meaning of conversion turns—is Is 6^{10}. Since the simple Greek verb is rendered by the simple English verb 'turn,' it is reasonable that the compound, if it is intransitive, should be translated by 'return.' This, however, is done only four times in the Authorized Version, and in

every case the meaning is literal, as Mt 12^{44}, 'I will return into my house,' never that with which we have to do. It is the compound form 'convert' that is used. And to that there was no objection when the Authorized Version was made, for then 'convert' was both transitive and intransitive. In the passage before us 'convert' is the word used, and it is used intransitively: 'Lest they see with their eyes, and hear with their ears, and understand with their heart, and *convert* (ἐπιστρέψωσι), and be healed.' In modern English we should say 'turn' or 'return.' The point to be noted, however, is that the action is attributed to the sinner, not to the Spirit of God.

But this verse is three times quoted in the New Testament. The Greek is the same as that which is used in the Septuagint version of Is 6^{10} (ἐπιστρέψωσι). It is, however, translated quite differently. The passages are Mt 13^{15}, Jn 12^{40} (Gr. ἐπιστραφῶσι or στραφῶσι), and Ac 28^{27}. In each case the A.V. translators have used 'convert,' and have used it *in the passive voice*. The same statement which in the Old Testament they attribute to the sinner they attribute in the New to God.

This is certainly wrong. It is true that in itself the Greek may be rendered either way. The same form is sometimes active and sometimes passive. Thus in 2 Sam 17^{3} it is first transitive and then intransitive: 'I will *bring back* (ἐπιστρέψω) all the people unto thee, as a bride *returns* (ἐπιστρέφει) to her husband.' But it is not so in the Hebrew. Apart from the sense, we know that in the passage just quoted the verb is first transitive and then intransitive, because in the Hebrew it is first the *Hiphîl*, that is, transitive, and then the *Kal* or intransitive. In translating the Old Testament we should expect that the A.V. would always follow the Hebrew and not the Greek of the Septuagint. It does so in this passage. But it does not do so always. In Jer 31^{18} the Hebrew is unmistakable, and should have been rendered, 'Turn Thou me, and so shall I turn.' But the Greek of the Septuagint Version is, as usual, ambiguous, and unfortunately, under the misleading of the Vulgate, Wyclif and all subsequent translators rendered the text, 'Convert me, and I shall be converted.' The A.V. followed suit with 'Turn Thou me, and I shall be turned,' and even the Revised Version retains the mistranslation.

Well, in Is 6^{10} the Hebrew is equally unmistakable, and is correctly translated. And when this passage is quoted in the New Testament, it ought to be translated in the same way. The ambiguous Greek is determined by the unmistakable Hebrew. In each place the R.V. changes 'and should be converted' into 'and should turn again.' For the revision of the New Testament is much more rigidly accurate than is the revision of the Old.

The remaining passages are easily explained. In Ps 19^{7}, 'The law of the LORD is perfect, converting the soul,' the Hebrew, Dr. Field points out, is a peculiar combination, which has nothing to do with the conversion of a sinner. He prefers the marginal rendering, 'restoring the soul'; but the literal translation is, 'making the soul to come again,' and that is actually given in the margin of La 1^{11}. Ps 51^{13} is more in point. But the A.V., 'sinners shall be converted unto thee,' ought to give place to the margin of R.V., 'sinners shall return unto thee,' for the language of the original is the same as that of Is 6^{10}, already noticed. Is 60^{5}, 'The abundance of the sea shall be converted unto thee,' is again off the line. Both the Hebrew and the Greek are different words, and the meaning is, 'shall be transferred unto thee.' But what of Lk 22^{32}? The A.V. translation is, 'And when thou *art converted*, strengthen thy brethren.' But the Protestant commentator agrees with the Roman Catholic that the reference cannot be to the conversion of Peter in the modern sense of that word. The meaning must be, says Dr. Field, 'when thou art come to thyself,' or, as in the Revised Version, 'when once thou hast turned again.'

The only passage that remains is Ja $5^{19.20}$. And Ja $5^{19.20}$ is peculiar. But it is not difficult. It is peculiar in that the verb is transitive. The A.V. translation is, 'If any of you do err (πλανηθῇ) from the truth, and one convert (ἐπιστρέψῃ) him, let him know that he which converteth (ἐπιστρέψας) the sinner from the error (πλάνης) of his way shall save a soul from death, and shall hide a multitude of sins.' But there is no difficulty. For, though Dr. Field would prefer a simpler rendering, such as 'bringing back,' a rendering that would suggest the idea of a sheep that has wandered from the fold, which is certainly contained in the Greek words rendered 'err' and 'error,' still there is no serious objection to the word 'convert,' for no one would think of attributing an irresistible power to the *human agency* here spoken of, and the modern idea of conversion is excluded. Dr. Field again quotes Doddridge, 'who cannot be supposed to have had any prejudice against the popular idea of conversion,' and who thus paraphrases the passage: 'If any of you do wander from the truth, and one *turn him back to it*.'

Is there, then, in the Bible no such thing as conversion—conversion in the modern sense of the word? There is, but it is not called by that name. Zacchæus was converted by the preaching of Christ; three thousand were converted on the Day of Pentecost through the preaching of Peter; a 'great company of the priests' through that of Stephen, the gaoler of Philippi through the stirring appeal of Paul; and Lydia by his more argumentative discourse. But in none of these cases is 'convert' or 'conversion' used. Dr. Field does not consider the word indispensable therefore. And if it is to be used at all, let it be used with discrimination. When a sudden and extraordinary change in regard to religion takes place in the state of mind of any individual, let that be called conversion. Let conversion also be used of the heathen, or the Jews, or any body of men whom it is sought to bring over from their former error or ignorance to the true faith. If it be done with charity, it should give no offence. But—

'But'—we must quote Dr. Field verbatim now—'when conversion is insisted upon as universally necessary in order to a state of salvation—when preachers divide their hearers, being believers in a common Christianity, into the two classes of "converted" and "unconverted"—when the former class are led to cherish overweening ideas of their acceptance with God, and of their assurance of eternal salvation; and the latter are either driven to despair of their spiritual state, or else, without any real change of heart, to adopt the phraseology and exhibit the outward signs and badges of the converted;—a candid inquiry, how far such views of Conversion are consistent with a "discreet and learned" ministration of the Word of God, can never be deemed superfluous or inopportune.'

Alexander Balmain Bruce.

By the Rev. W. M. Clow, B.D., Edinburgh.

The strong well-knit figure, expressing in every line and movement both steadfast energy and sturdy self-reliance; the bearded face, wearing the calm look of a Rabbi who had entered into the Kingdom; the eyes of bluish grey, deeply sunken, which sometimes shot fire as he kindled in wrath against cant, or self-seeking, or pretentious incompetency; sometimes gleamed with humour over a merry quip; sometimes grew soft as he joined in a students' chorus, or sat and spoke of tender spiritual memories; the intent air of listening which made every speaker feel that his words were being most exactly weighed; the response, frank, honest, decisive, amazingly informed;—that is the first recollection of Dr. Bruce. As memory and judgment are exercised, there is recalled the man of unaffected greatness; the scholar of lifelong, dogged, untiring industry; the thinker whose freshness and breadth, insight and suggestiveness had made him pre-eminently the preacher's expositor; the gracious and tolerant spirit which beat within the most catholic-minded man in Scotland.

One of his own cardinal principles of life was that in the providential order a man's training and experience indicated his work, and the office he filled marked out its limits. Any reaching out after work or office which did not arise inevitably out of the duty God gave a man to do, he held to be the act of a self-seeking ambition, resulting in injury to the work and deterioration to the character of the man. Of that principle his own life was a signal illustration. Born in 1831, in Forgandenny, Perthshire, and nurtured in a home whose first interest was religion, influenced deeply and decisively by the godliness of his father, of whose wisdom, breadth of mind, and tender humanity he loved to speak, quickened to a devotion that never failed, by the Disruption of the Church of Scotland in 1843, he naturally set his face towards that goal of a godly Scottish youth —the Christian ministry. But the atmosphere of thought and of life which he breathed as a student in Edinburgh blanched the convictions of his inexperienced piety. Strauss' *Life of Jesus* gave him knowledge which brought him acute mental distress, and revolutionized his thinking. The massive men of unique gift who filled the chairs at the New College could do little to help him. Their minds had been strained and set either by ecclesiastical or by mystical inquiries, and young Bruce had to fight his way back step by step to a standing ground of faith in the verities of Christ. A time of great professors is not always a time of great students. Bruce found his teachers elsewhere. He told his students in Glasgow, with emotion, on the occasion of Carlyle's death, that he was his first prophet. He lovingly treasured the name of Robertson of Brighton as the man who made faith rational, and he gladly recalled the help which Oswald Dykes gave him when he came to Edinburgh, preaching with his persuasive voice the spiritual ideal. Out of these years of *Sturm und Drang* Bruce emerged with a distrust and dislike of a rigid dogmatism, and a mind set to the apologetic bias which it kept through all his life.

After three years of a wandering preacher's life, spent chiefly at Ancrum and at Lochwinnoch, he was settled in 1859 at Cardross. The congregation had acquired an unhappy notoriety, and it was distracted and embittered. Bruce soon healed its divisions, and by the freshness and fertility of his preaching gave it another repute. Here in long, quiet days he perfected his knowledge of the synoptic Gospels, and preached his good news to his folk with an ardent delight. His studies were afterwards (1871) published in the *Training of the Twelve*, and there are few manses or parsonages in which it is not a familiar book. In 1868 he was called to the Free East Church, Broughty Ferry, where he grew and deepened; and in 1874 his first opportunity came when he was appointed the Cunningham Lecturer. His studies naturally flowed out in the lectures on the Incarnation, afterwards published under the title of the *Humiliation of Christ*, which many think his weightiest contribution to theology. In 1875 he was elected Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, in succession to Principal Fairbairn, and Edinburgh University conferred on him his divinity

degree. His life course was now marked out for him, and with a buoyant and untiring steadfastness, although twice threatened with broken health, he walked in it to the last.

His life expressed itself in three directions—in the work of his Chair, in the service of the Church, and in his contributions to Theological literature. The first two may be briefly spoken of; the last is the more important here. The note of his work in the Chair was thoroughness. His faultless knowledge, his mastery of German scholarship (although he never was in Germany), his sympathetic understanding of the attacks on the faith, his own rigour with himself resulting in a constant succession of fresh lectures, and in a scrupulous attention to the work sent in by students, and, above all, his absorbing passion for the New Testament, made his class an inspiration. There are always the non-susceptible in every class, but there are few who did not find his lectures both a liberation and a stimulant, and there are many to whom they were the line of light and truth. Many of the class had come from the spell of Professor Edward Caird, and they found only another master to revere. The request, with which he so gladly complied, to deliver courses of lectures to men who were in the ministry, and the reception given him at the meeting of the Glasgow College Association, less than a year ago, when he stood and spoke to reverencing men on 'The Preacher with Opened Lips,' indicated the deep indebtedness men felt to one who was a true master in Israel.

He was a loyal son of the Free Church, with a fervid admiration for Dr. Chalmers, and a belief that Chalmers saw more deeply into the necessities of church life and work than any other man of this century. All his energies in his service of the Church were bent towards essential ends. It was typical of him that he sent £100 of his salary as Gifford Lecturer to the Glasgow Church Planting Fund. He was not an ecclesiastic, and he had none of the gifts that make a man a politic leader of assemblies. He was alien in spirit to the 'body' who finds his delight in a committee. He could not understand the gleam of joy which floods some men's faces as they frame an overture. He was convinced that Disestablishment was a righteous issue, but he was even more strongly convinced that the methods of its advocacy gave the Free Church a needless unpopularity, and injured greater causes. So he gave his time to the 'Readjustment of Agencies,' in the hope of releasing men and congregations from the embittering position of that heart-breaking competition and needless waste so common in over-churched Scotland. He became convener of the 'Strangers' Committee,' which attempted to prevent that lapsing of members of the Church which meant so often drifting away from Christ. He gave his strength to the advancement of the music of the Church, making his mark on the *Free Church Hymn Book*, and in years of patient service, successfully crowned by the issue of the *Hymnary*, making towards a common praise in our Scottish Presbyterian Churches. His unwearying advocacy of instrumental music brought him a long-delayed but abundant harvest in the end. It was a matter of unfeigned regret to many, and perhaps now a pathetic sorrow to most, that he was not raised to the Moderator's Chair. His was only a prophet's reward.

It was in his contributions to Theological literature that he revealed and expressed himself most fully. A list of his works declares both his tireless industry and the nature of his contribution. He was an exegetical apologete. He came nearest to a dogmatic utterance in the *Humiliation of Christ*, but even there the apologete finally prevails. In his *Miraculous Element in the Gospels*, *The Parabolic Teaching of Christ*, *The Chief End of Revelation*, *The Kingdom of God*, *Apologetics*, the point of view is that of stating Christianity defensively. In the *Training of the Twelve*, *The Christianity of Paul*, *The Epistle to the Hebrews*, the exegete has still the same troubled and ever-anxious inquirer in view. Even in the *Galilean Gospel* and *With Open Face*, he is thinking of men who have not accepted Christ because they have not understood Him; and the Primer at the close of *With Open Face* was misjudged by those who did not know the sincere desire Bruce had to let Christ in His simple beauty be known, assured that none who so knew Him would stop short of His unsearchable riches. It was a fitting close to this splendid series (perhaps a sign that his work was done) that he should be called to deliver the Gifford Lectures to the University of Glasgow on the *Providential Order of the World*, in which the apologete summed up his argument, and should expound the Synoptics in the Expositor's Greek New Testament, in which the exegete poured forth the treasure of all his years.

Dr. Bruce had only one subject. That was the glory, *i.e.* the character, of God revealed in the face of Jesus Christ. In every word he wrote he was either expounding that theme, and applying it, or defending it. He did not make much use of the Old Testament, seldom even preaching from it. He did not search Christian experience, although no one could be more tender to its needs. He was not greatly concerned with the Church and the sacraments, or with eschatology. He did not give the prominence to the Holy Spirit some desired, although, as may be seen in his lectures on Paul, his doctrine was full, clear, scriptural. He was held by the fact of the revelation of the grace of God in Jesus Christ—that Lord whose personality and work are detailed in the Gospels. To make mechanical interpretations impossible, to prevent Christ becoming a synonym for a mere saving machine, to set forth His humanity and Divinity, to show His wisdom, graciousness, moral loveliness, perfect knowledge of God and of man, was his constant endeavour. He never wearied speaking of the depth, the power, the poetry, the pathos, the charm both of Christ's words and of His deeds. And of all deeds, as his students well knew, the deed of redemption was greatest of all.

That central topic affected both his manner of treatment and the comparative values he had in theology. He confined himself largely to the Synoptics, not because he did not value the Gospel of John. There were some pages of it which he ranked as the most precious in the Scriptures. But much of it was not evidence for him of that Lord whose face he sought to set free from the grave-clothes of a mechanical theology. He studied Paul not for himself, but rather as a human document, a witness whose experience and testimony might reveal the mind of Christ. His passion for the Epistle to the Hebrews was due to the fact that its author had grasped the pre-eminence of Christ and the true issues of His life and work. Bruce, at times at least, was like Browning's 'Lazarus,'

> Witless of the size, the sum,
> The value in proportion of all things

that did not directly touch Jesus. And as he had his values in evidence, he had his values in presentation and argument. Christ's person and work must be shown to be 'worthy of all acceptation,' *i.e.* reasonable; for faith with Bruce was only reason in its highest act. Therefore it was that while he himself accepted loyally the mysteries of the Kingdom, he was always standing in the porch, setting forth what could not be denied, appealing to men by the ethical rather than by the doctrinal, and leading men up through stages of spiritual growth to the acceptance of the stupendous truths which make up the secret of God. And in this, he believed, he had the mind of Christ, and followed His example.

Three very marked features of his teaching were due to this absorption in his central topic. They had very manifest consequences in his life and work, but there is only space to mention them here. One of these was his insistence on the winsomeness of Jesus, and the joy He brought to mankind. Another, which some thought to be in violent contrast, was his sense of Christ's moral severity. His ethical approach to Christ, his clear understanding that, although the gospel was good news, glad tidings of the grace of God, yet Pharisaism, cant, hypocrisy, double dealing, self-seeking, insincerity in any form, covetousness, sloth, and pride were deeply abhorrent to God, and alien to Christ, made him ruthless in his scorn for men who preached a high doctrine and lived a low life. The third was his sense of the liberty wherewith Christ has made men free. All legalism in worship, in creed, in custom, in the following of tradition, in any narrow conception of duty, in any bigotry of Church or institution, he viewed with a certain native impatience. In his preaching, in his friendships and fellowships, in his helpfulness to so many who had been almost driven out of the Church by a rigid and legal doctrine, all these issues of his conception of the mind of Christ were plainly evidenced.

It is easy to see, although it pained and vexed himself, why suspicion, in certain quarters, began to shake its head, and why at last it broke into clamour in the Church Courts. To some who had passed through the controversy over the methods of historical criticism, without learning that faith in Christ was something better than faith in a book; to others whose gospel was a set of cast-iron doctrines, or a certain definite narrow experience; to those who, while patient in spirit, were fearful of the boldness with which he wrote, and without understanding of his aim; and to others who looked askance at some of the theological company he kept, Bruce's statements seemed reckless, or irreverent, or insufficient, or even indicative of a

lack of faith in the Divinity and Atonement of Christ. His book on *The Kingdom of God*, in which he set in order the teaching of the Synoptics, with prophetic foresight of the problems, yet to trouble the Church, as to the knowledge and self-consciousness of Jesus, roused fears which have not yet been allayed. Perhaps the *Modern Church*, a weekly religious paper, in which he sought to bring together men of all schools of thought, did more than was guessed at the time to deepen the hostility. The College Committee were called in, and as a result of their inquiries, a gentle admonition was given to Bruce at the Assembly; but in the pathetic and impressive, and in passages, eloquent speech in which he defended himself, with its reference to the years of his early struggles, its great declaration of the ideal of the Church set before him by Jesus (to which he attributed some impatience with the real), its clear note of loyalty, and its wise and gracious statement of his position, he so changed men's minds, that any subsequent uneasiness became little more than a murmur from Glenelg.

As a preacher, although lacking both in the rhetorical and oratorical gifts, and unable or unwilling to use the adjunct of illustration, and devoid of that fluent energy which makes for popularity, he always found his audience. He gave his services freely, especially to his former students, and there are few churches in Scotland he did not visit, excepting in the north; and in England and America his was a greatly desired voice. As a friend he was beloved by many with a peculiarly ardent affection. In many homes his visit is a tradition to be treasured by old and young. In his own home, where all his welcome was echoed by his wife, his *bonhomie*, his deep personal interest, his large-hearted humanity made a feast. Who could not but honour and love a man of fearless transparent honesty, of inspiring faith, of large and catholic sympathies, devoid of all pretence, or affectation, or sham dignity, free from all vulgar ambitions or self-seeking (although naturally willing, like all strong men, to use place and power), always kindly and helpful, as companionable as a boy, and as considerate as a wise and deeply-leavened Christian heart can be?

May I crave room to say one brief word about his personal piety? Anyone who has lived with him knows its depth and tenderness. It sometimes happens that a younger man is disappointed, even to heart-sickness, when he comes near men who have been all his life honoured names to him. An egregious vanity about silver hair, or a sunny smile, or a pithy power of phrase; an incredible egoism, which makes its words and works the centre of all thought; a love of the rich which is near akin to tuft-hunting; a desire for small pre-eminences; a most extravagant opinion of service; all these have disappointed and pained. To live with Dr. Bruce was to live under the power of the mind of Christ. Let me cite two things in proof. Anyone who sat near his desk might have seen a line of single letters written boldly on a slip of paper before him. What were they? They were the first letters of a sentence of prayer. *O s. o. T. l. a. T. t.* ('O send out Thy light and Thy truth') was a favourite line. His custom was to rise early, and as he began his work he wrote out some such appeal to God, and as the hours passed he lifted his eyes and murmured his prayer for help. A man, he once said, was not Christ's, who did not pray without ceasing. When I saw him on his dying bed, and death had left on him only the beautiful, he spoke of the Kingdom of God. It has been said that he was somewhat hopeless of the outlook. Nothing could be further from the truth. For as he spoke of his old students, calling a long roll of names dear to him, his face lightened as he heard of their fidelity, and zeal, and joy in the service, and he said, 'I have no doubt changes are coming which you younger men must unflinchingly face, new problems are being stated, which may trouble your spirits, but He has not left Himself without witness,—Jesus shall reign.' His benediction with uplifted hand was that of one ready to depart.

Recent Biblical Archaeology.

By Professor A. H. Sayce, LL.D., Oxford.

Professor Craig continues his useful work of publishing the cuneiform texts which he has copied in the British Museum, though it is a pity he has followed the pernicious practice of some of the younger Assyriologists in not accompanying them with a translation. Every attempt at translation on the part of a competent scholar, however tentative or imperfect it may be, is a furtherance to the study of Assyriology and an assistance to those who come after us, and the neglect to give one is due either to excess of modesty or deficiency of knowledge. Professor Craig shows himself in his preface to be too sensitive to criticisms of others who probably could not have done the work as well and accurately as himself, and he forgets that no human work can be perfect or infallible. I wish I could impress this truth upon some of my younger colleagues and get them to understand that one of the chief causes of the marvellous progress of Assyriology in its earlier days was the conviction of the older school of Assyriologists that the first duty of the decipherer is to translate his texts.

But I have not yet exhausted the reviewer's privilege of criticism. Professor Craig has given us a number of hitherto unpublished texts relating to the astronomy, or rather the astrology, of ancient Babylonia; and for this we ought to be duly grateful. But it is a selection only, and the selection seems to have been made on no definite lines. In place of texts which have already been published in the *Cuneiform Inscriptions of Western Asia*, or of other texts which are too fragmentary to be of use to students of Babylonian astronomy, he could have found many tablets in the British Museum collection which for various reasons possess a special interest of their own. Among these may be named K 3764, K 3558, and K 3145, which last contains a description of an eclipse in the age of Sargon of Akkad. We may also include among the astronomical texts a very curious document (K 2884), which resembles in form the so-called *ezib* texts published by Knudtzon, with the difference that it is an eclipse and not a foreign invasion against which the prayer is directed.

For what Professor Craig has given us, however, our best thanks are due, and it may be hoped that his book will stimulate some Assyriologist to take up again the question of early Babylonian astronomy. So far as I have been able to compare his copies of the texts with those made by myself many years ago, they seem to me to be scrupulously accurate.

[1] *Astrological-Astronomical Texts copied from the Original Tablets in the British Museum.* By James A. Craig. Leipzig: Hinrichs, 1899.

I have received another letter from Dr. Belck announcing further discoveries in the ancient land of Ararat more important and startling even than those already made by himself and his companion, Dr. Lehmann. Dr. Lehmann has found two new inscriptions of the Assyrian king Shalmaneser II. at the sources of the Sebeneh Su, while, thanks to a process invented by Dr. Belck, nearly the whole of the annals of the Vannic king Argistis I. can now be restored. A bilingual inscription in Assyrian and Vannic, relating not only to warlike operations but also to building, has been discovered, as well as a clay tablet covered with hieroglyphics of the Hittite type. It now turns out that the kingdom of Van was founded by Ispuinis and Menuas, conquerors from the north, the earlier name of the district having been Kumussu, and the language originally spoken in it being different from that of the Vannic inscriptions. Dr. Belck has further ascertained that Urardhu, or Ararat, was the name of a province in the southern part of the Vannic empire, and that Mount Nizir, on which the ark of the Chaldæan Noah rested, lay within its borders. He has even succeeded in tracing the old frontier line between Ararat and Assyria.

Major Brown[2] begins by apologizing for venturing upon ground to which Egyptologists and biblical critics might alone be considered to have a claim. But there is no need for his doing so. The Inspector-General of Irrigation in Lower Egypt is one of those English engineers who have

[2] *The Land of Goshen and the Exodus.* By Major R. H. Brown. London: Stanford, 1899.

come to know the geographical and climatic possibilities of Egypt as no Egyptologist or biblical critic is likely to do, and the questions connected with the Israelitish Exodus are largely dependent on these possibilities. His work on the Fayyûm has shown him to be a careful and scientific observer, endowed with plenty of that common sense in which professional scholars are sometimes deficient; and in the strictly Egyptological part of his new volume he has followed Dr. Naville, the best and safest of guides. But it is as an engineer, and, above all, as one who has an intimate knowledge of the problems of Egyptian irrigation and the geographical conditions of the Delta, that he claims a hearing. The two maps he gives will be found extremely useful, and based on the latest surveys. He has almost persuaded me to go over to the belief of Dr. Naville and Professor Hull, that in the age of the Exodus the lagoons of the Red Sea extended as far north as Lake Timsah.

The Fools of the Bible.

By the Rev. W. P. Paterson, D.D., Professor of Theology, University of Aberdeen.

Whether it was because of its greater or because of its lesser rarity, the subject of folly commanded more attention in earlier ages than it does among ourselves. Alike by the poet, the moralist, and the philosopher, the theme was felt to be as important as it was attractive. Some set themselves to describe its chief manifestations in man—as in Brandt's *Ship of Fools*, which pithily describes many varieties, and points out the special humiliation or punishment appropriate to each kind. Others speculated as to the purpose which it serves in the world—for instance, Erasmus, who in his *Praise of Folly* ascribed to it many beneficent uses, and undertook to show that in many positions a man may find it to his advantage, and at all events may be the happier, for not being over-wise. And to the Literature of Folly the Bible had already made its large, while more profound and solemn, contributions. For the Bible has to some extent the character of a 'ship of fools'—having on board, and carrying to judgment, human and Divine, the most representative and striking of the members of the family. And certainly if we except the sinner, the saint, and the sufferer, there is no human type which it so closely scrutinizes as the fool, or in which it is so keenly interested.

In the idea of the fool, as it is met with in Scripture, the fundamental element seems to be that he is unable to look after his own interests—that if not his own enemy he is at least his own very inefficient servant and guardian. And when this, the practical outcome of his conduct, is traced to its source, it is explained by the peculiar working of a mind which does not do justice to facts. His is a mind to which realities are largely imaginations, and imaginations realities. The temple of its building is the fool's paradise. 'The fool walketh in darkness' (Ec 2^{14}).

Starting now from such general conception, the Bible first gives us a tolerably minute portrait of the fool proper, a weakling in respect of intellect and will. This variety, which is specially prominent in Proverbs, may be cited as Solomon's fool. Next, it was observed that the title might be extended to include wicked men as such, on the ground that they too are guided by the fool's maxims; and from the specially clear perception of this in the Psalter, we may distinguish as the Psalmist's fool the evil-doer. Yet again, it had become clear to the prophetic mind, and was confirmed by our Lord, that godlessness is foolishness; whence we may distinguish as a third type Christ's fool—the irreligious man. These are the classes of fools seriously so-called, and in addition there is in the New Testament an ironical extension of the title to the Christian. This is St. Paul's fool.

1. *Solomon's Fool.*—In analysing the character of the weakling, or Solomon's fool, we find that stress is mainly laid upon four qualities. The first is the essential feature already referred to, which in his case takes the form of *disregard of the three natural blessings of life.* These are health, issuing in long life, a fair portion of this world's goods, and the respect of society; and

while wisdom heaps them with lavish hand upon her children, the fool cannot acquire or retain them (Pr 3^{16}). Health and wealth he squanders, and his only promotion is from shame to shame (3^{35}).

With this essential characteristic, now, three other qualities are seen in experience to be inextricably associated. Perhaps the most conspicuous is *want of the power of self-control.* The fool is a larger child, governed by the impulse of the passing moment, and indisposed to make any sacrifice on behalf of the unseen, or to stake anything on the future. In many ways he shows his lack of self-restraint. He cannot rule his temper —'his wrath is presently known' (12^{16}), or his tongue—'he must utter all his mind' (29^{11}), and he may even be pretty confidently identified 'by multitude of words' (Ec 5^{3}). Nor can he refrain from mixing himself up with what does not concern him—'every fool will be meddling' (Pr 20^{3}). Of the accidental characteristics, the next and only less prominent quality is his *self-conceit.* Though he might have learned humility from his mistakes and failures, though he may have drawn upon him many a rebuff because of his empty speech and his volunteered advice, the experiences have not at all affected his self-esteem, or shaken his faith in his own judgment. 'The way of a fool is right in his own eyes' (Pr 12^{15}). And lastly, and very pathetically, he is virtually *incorrigible.* If he be taken in hand early, it is taught, the earnest teacher may effect some improvement through sound instruction enforced by the rod, but if the season be neglected, his case becomes well-nigh desperate—'though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him' (27^{22}).

What is most striking in the above portrait is the combination with unmistakable foolishness of certain qualities which we often place in another category. A violent temper rather impresses timid people as evidence of force of character, the multitude of words is often regarded with respect by the uneducated as good proof of intellectual ability; and it is well to be reminded that both may have their root in foolishness, and that the Carlylean contempt for loquacity may properly be extended to unbridled anger.

2. *The Psalmist's fool* is distinguished by moral depravity rather than by weakness of mind and will. He is, in short, a wicked man, who quite probably is clever, rich, and powerful. 'I was envious at the foolish,' it is said, 'when I saw the prosperity of the wicked' (Ps 73^{3})—clearly implying thereby that the two classes are identical. In the Book of the Proverbs, it is true, there is also a distinct consciousness that bad men come within the definition—'fools make a mock at sin' (14^{9}), but in the Psalms sinners are the main body, the fools *par excellence.*

And probably no more important announcement was ever made in the region of conduct than that the wicked man as such is a fool. For the discovery dealt at wrong-doing the deadly blow of turning the laugh against it. The difficulty was to prove it true to the whole range of human experience. Many sins and vices, it was easy to show, had the character of folly—sins of the flesh, notably, into which the weakling-fool easily and naturally glides. But it was not so clear that other violations of morality, as lying, dishonesty, oppression, left the doers thereof with the worst of the bargain. Especially was it not clear until the definite announcement of a future life and a final retributive judgment. But even without the aid of the doctrine of immortality, the sages of the Old Testament undertook to show that the good man as such is wise, and that the bad man, however prosperous and honoured, is no better than a fool. And even when they had no proof to offer, as in Ecclesiastes, they had faith enough to believe it.

That wickedness is folly was maintained on two grounds. The argument of Ps 73 is that the prosperity of the wicked, though often great, is short-lived—'Thou didst set them in slippery places' (73^{18}). Judgment might be delayed, but it would come at last—involving them and their house in ruin. But well-founded as this observation was in general, it was not borne out in every case; and so the writer of the Book of Job was impelled to undertake a more exhaustive examination of the subject in the form of a study of suffering innocence. What his main argument is has been much disputed, but he at least suggests the thought that a good man, though suffering all the ills that flesh is heir to, nevertheless preserves and augments his best possession if he preserves his rectitude and his faith in God. And, conversely, it would hold that a bad man, however he might have prospered by intrigue and injustice, was at bottom a failure and worthless. The book at least contains in germ the argument which is the

strongest against an evil life, apart from that supplied by immortality, and which the latter does not render superfluous—that goodness is wisdom, wickedness folly, because of the harvest to which they ripen in the soul.

3. *The Fool in the teaching of our Lord* is chiefly distinguished by want of spiritual insight, or 'the imprudent ordering of the life in regard to salvation' (Mt 7^{26} 23^{17} 25^{2}, Lk 11^{40} 12^{20}, 24^{25}). The epithet is applied to those who have perverted views of religion, or who fail to understand essential features of the faith and life of the gospel. And most appropriately of all does it apply to those who practically have no religion. Of the fools of the Old Testament he 'who saith in his heart there is no God' (Ps 14^{1}) seems to be fastened on by Jesus as most faithful to type. In the twelfth chapter of Luke he is clothed with flesh and blood in the Parable of the Rich Fool (vv.$^{16\text{-}21}$). This man has not the qualities of the weakling, for he is shown to have understanding of his business, to grow rich, and to make provision for the future. Nor is anything said as to his being dishonest or profligate. His claim to the title rests upon the fact that his life was bounded by the things of sense and time, and that he took no account of God and of the event which brings into the nearer presence of God.

Is the irreligious man as such a fool? Many will admit something less than this—that he is at least deficient in one of the higher capacities of human nature, that he wants a finer sense, and that to that extent his character is impoverished or mutilated; yet for the much stronger language of our Lord we can discover a double ground. For, in the first place, if it be most distinctively the fool's way, as was seen, to shut the eyes to facts, it must be the height of foolishness to give no place in our thoughts, and to allow no influence upon our lives, to the Being who is the Alpha and the Omega of existence, the God of whom and by whom and to whom are all things. To ignore God is to be supremely guilty of fleeing from the real to take refuge in an imaginary world. In the second place, irreligion means neglect of the only existing provision for securing our highest personal interests. Everywhere and always religion has given itself out as the vehicle of attainment and victory; and the achievement of the highest good that was foreshadowed and promised in lower religions is fulfilled in Christianity. It must be admitted to be supremely desirable that we should be able to rise to the height of our destiny—by going on to the perfection of character and the possession of eternal life; and of this there is absolutely no prospect apart from the promises and conditions of God, the Father of our Lord Jesus Christ. And if in common life the fool is promptly recognized by his inability to guide his worldly affairs, more appropriately must the title cleave to those who neither desire nor seek through union with God to gain the victory over the world's threefold evil of sin, sorrow, and death.

4. *Paul's Fool*, as has been said, is ironically so-called, and is nothing less than the Christian believer. The conception is most freely made use of in 1 Corinthians; and the explanation of its occurrence here, doubtless, is that in the Greek world the apostle's gospel was, as a rule, contemptuously dismissed as foolishness. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him' (1 Co 2^{14}). In view of which St. Paul seems to say, 'Be it so, call us fools, judged by the world's standards there is ground for it; only we are not ashamed of our foolishness, which will yet prove to be more than all the wisdom of this world.' 'If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise' (3^{18}). Let us note the chief features of St. Paul's gospel which provoked this charge of foolishness in which he was enabled to glory.

To begin with, the Christian was liable to be regarded as a fool by educated Greeks because of his appeal to Revelation as the source of his knowledge. What passed for wisdom in the Greek world was the result of human observation and reflection, was laboriously evolved by reasoning processes from data of nature and experience; and it is easy to appreciate the impatience with which thinkers trained in such a school regarded the methods of those, whether Jew or Christian, who surmounted their difficulties and cleared up their mysteries with the help of an alleged revealed Word of God. The cultured antique mind, accustomed to gropings and speculations, did not take kindly to a principle of undisguised authority in matters of highest thought—'not many wise men after the flesh' were called (1^{26}). But had their method, the apostle could retort, been so successful that they were entitled to take up this scornful attitude? As a fact they had discovered

little by reason, and that with small certainty, in regard to the deep things of existence which are most worth knowing. 'Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world'? (1[20]) Man having failed in his quest for truth, it was not strange that God should have Himself sent light into the world. 'After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe' (1[21]).

Still more, it would seem, was the contempt of educated hearers excited by the doctrine of the salvation of the world by the crucified Christ. 'Unto the Jews a stumbling-block,' it was 'unto the Greeks foolishness' (1[23]). Had the apostle contented himself with saying that the greatest and wisest of all teachers had died the death of a martyr, it might have passed—the event had its well-known parallels; but to teach that a Jew as crucified, because He had endured a cruel and shameful death, was the Saviour fully furnished to cope with the sin and woe of the world, was to make an impossible demand on their credulity. But if it sounded foolish, it was not said without a reason given that could be tested. He and those for whom he spoke had realized in their own experience that the once crucified and now risen Christ had the power to save them from their sins and to build them up in holiness. He was 'unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God' (1[24]). And St. Paul's appeal to experience has since been corroborated by the testimony of history. What once seemed a foolish dream has become an historical fact. The death of Christ, through which He passed to His throne, to become the acknowledged King of kings, is now seen to have been, as St. Paul taught, the most signal manifestation of the wisdom with which God exercises His government, and realizes His purposes, among the sinful children of men.

It is probable also that, on the ground of his moral ideal with its elements of humility and self-abnegation, the Christian was deemed a fool by the representatives of antique culture. Those who being reviled, blessed; being persecuted, suffered it; being defamed, entreated; and who counted the goods of life but dung that they might win Christ, clearly were, from the Hellenic standpoint, 'fools for Christ's sake' (4[10]).

Such, then, has been the course of the controversy between revealed religion and the world: the first laboured to prove that the world was steeped in folly, and the world retorted the charge upon Christianity. That St. Paul, while he meets it smilingly, keenly felt the contemptuous rejection of the gospel by the thinkers and the learned, is more than evident; and it is well that he experienced the trial, as it prompted him to utter the apostolic mind in regard to a conflict which may possibly be perennial. For, again, in the modern world Christianity is face to face with the same questioning, doubting, self-confident spirit that worked in the Greek world, and again a great movement of thought tends to raise the question if Christianity is wisdom or foolishness. And assuredly the Christian, with his belief in a special revelation, a crucified Saviour, and a Christlike life, is either supremely wise or unspeakably foolish, splendidly right or deplorably astray. That his faith is wisdom and not foolishness is certified to him inwardly when he lives near his God, and is confirmed by knowledge of the lives and the deeds it has inspired. And he is persuaded that, whatever conflict and falling away might come to pass, the needs of mankind would draw them back to Christ, and that history would repeat the proof that 'the foolishness of God is wiser than men, and the weakness of God is stronger than men' (1[25]).

At the Literary Table.

THE BOOKS OF THE MONTH.

THE SACRED BOOKS OF THE OLD TESTAMENT. By Edwin Williams, M.A. (Carnarvon: *C.M. Book Agency*. Crown 8vo, pp. 243.)

This is the Davies Lecture of 1898. The Davies Lecture was founded in 1893 among the Welsh Calvinistic Methodists. Its subject is religion. That subject is wide enough. But it is well understood that the lectureship was founded in the interests of the Christian religion, and it is not likely that a lecturer will ever be chosen by the Welsh Calvinistic Methodists who will forget that. It is therefore highly significant that one of the earliest lecturers should be Professor Williams of Trevecca, and that Professor Williams should deliver and publish a most sympathetic account of the Higher Criticism of the Old Testament. The book contains nothing that will be new to students of the Higher Criticism. There is no new analysis of chapters, no new arrangement of sources. Its value lies in its own source in the first place, and in the second place in its frank and fearless search for the truth. Professor Williams makes only one stipulation. The Higher Critics must believe in revelation. After that he will accept anything,—anything that they can show to be more probably true than the old traditions,—let the traditions be as venerable as the Captivity. It is an introduction to the criticism of the Old Testament, as competent in knowledge as it is reverent in spirit. And the language is forcible, though there is an occasional sentence that reveals the writer's nationality. Such is this sentence on page 212: 'Having made Moses a shadowy personality, naturally what lies behind is still more shadowy.'

Messrs. Deighton, Bell, & Co. have issued a second, revised and enlarged, edition of Bishop Andrewes' *Greek and Latin Devotions*, as edited by the Rev. Henry Keale, B.A. One is heartily glad that the book has reached a second edition already. For it is a student's book, and Mr. Keale's is the best student's edition, most carefully arranged and supplied with full and accurate glossaries (crown 8vo, pp. xxii, 468, 7s. 6d.).

WHAT SHALL WE THINK OF CHRISTIANITY? By W. N. Clarke, D.D. (*T. & T. Clark*. Crown 8vo, pp. 157. 2s. 6d.)

Dr. Clarke's *Outline of Theology* had a reception rarely recorded to an American book, and the sale is briskly proceeding. The new little book is written in the same charming simplicity of language; and its thoughts are so great and simple that it is likely to find a like warm welcome beside its elder brother. There are three chapters: (1) The Christian People; (2) The Christian Doctrine; (3) The Christian Power. The last is the greatest.

DESTINATION, DATE, AND AUTHORSHIP OF THE EPISTLE TO THE HEBREWS. By H. H. B. Ayles, B.D. (*Clay*. Crown 8vo, pp. vii, 174. 5s.)

It may be stated at once that in the belief of Mr. Ayles the Epistle to the Hebrews was written by St. Barnabas, about 64 A.D., to the Church at Jerusalem, in order to counteract certain specified dangers. And it may at once be added that if one is not committed to some other author's date and destination, a complete conquest is almost sure to be made. For Mr. Ayles is a consummate pleader. What he does not effect by weight of evidence, he accomplishes by flattery of concession. It is when he seems to concede most that he is gaining most. And he is open to consider every man's theory on its merits, from Luther's faith in Apollos to Mr. Welch's claim for St. Peter. We take it to be a student's thesis with the ring of genuine conviction added.

By the way, we already have the 'Johannean' and the 'Johannine' theology, is Mr. Ayles going to add another form? In any case Dr. Stevens does not call his book *The Johannic Theology*.

CHRISTIANITY WITHOUT THE CONSCIENCE. By the Rev. James Tait. (Montreal: *Drysdale*. Crown 8vo, pp. 208. 4s. 6d.)

Mr. Tait believes that the much-deplored 'leakage' in church membership and 'shrinkage' in church attendance is due to the fact that

preachers no longer preach to the conscience. There are few hearers now who get as far even as Felix. They do not tremble, because there are no Pauls to preach of righteousness, temperance, and judgment to come. Well, we agree with Mr. Tait. And the sooner we leave alone the universal fatherhood and indiscriminate love of God, and preach that our God is a consuming fire, the sooner will the Revival come. We do not need to blacken either God or man in doing it. God *is* love, but not to the workers of iniquity yet. And the workers of inquity must be told that 'jolly good fellows' cannot inherit the kingdom of heaven.

Messrs. Hodder & Stoughton have published the sixth edition of Dr. Henry van Dyke's *Gospel for an Age of Doubt*. It is shortened and cheapened. There are few apologetics that so unerringly touch the sore of popular unbelief. And there is a liberal literary flavour round the book which will give it entrance at many doors that would be closed to a volume of mere theology.

THE GOSPEL FOR A WORLD OF SIN. By Henry van Dyke. (*Hodder & Stoughton*. Crown 8vo, pp. x, 192. 5s.)

When Dr. van Dyke published his *Gospel for an Age of Doubt*, the criticism was made upon it that it ignored the great facts of sin and atonement. In the preface to the new edition of that book Dr. van Dyke admits the justice of the criticism. So he has written a 'companion volume,' and calls it *The Gospel for a World of Sin*. It is a greater theme the new book handles. Dr. van Dyke admits it is greater. Doubt is the mist that covers the chasm between us and God, he says; sin is the great gulf itself. Doubt is of one age, as the mist melts to give place to another cloud; sin is of every age and in every age the same. So the antidote for doubt is the preacher's presentation, it may apply or it may not as he is capable, the antidote for sin is the truth he presents, always applicable, always effective.

Some said Dr. van Dyke was unorthodox. In an apologist that seems to be a merit. But he repudiates the flattery. And in this volume he speaks unreservedly of the Lamb of God whose blood cleanseth from all sin.

THE EVANGELICAL SUCCESSION. By the Rev. T. F. Lockyer, B.A. (*Kelly*. 8vo, pp. 154. 2s. 6d.)

Mr. Lockyer believes that Apostolical Succession is an unspiritual and a poverty-stricken doctrine. But it is definite and comprehensible. It has caught the mind if it has not touched the heart of very many in our day. So it is useless, he thinks, to rail against it. Nay, he is not an advocate of railing. His motto is, 'Behold, I show you a more excellent way.' And so he chooses *The Evangelical Succession* as the title of the Fernley Lecture for 1899, and preaches and publishes that which he believes to be the truth as to succession and inheritance. It is a way so much more excellent than so-called 'Apostolical Succession' that as soon as its meaning is discerned, he believes that Apostolical Succession will flee away, and there shall no place be found for it any more.

Mr. Lockyer's difficulty will be to get those who hold the high and dry doctrine of Apostolical Succession to read his book. If he could get them to read it, we believe he is right in thinking that they would discern a more excellent way in it. For it gathers all that is good in Apostolical Succession, and has much to give besides. He writes, as we have said, charitably. If he is jealous, it is with a godly jealousy. His earnest desire and prayer to God is that all Englishmen should enter into the inheritance and become joint heirs with Jesus Christ.

The Eversley Shakespeare approaches its end. Vol. vii. is out. It contains Henry v., Henry viii., Titus Andronicus, and Romeo and Juliet (Macmillan, globe 8vo, pp. 521, 5s.). Vol. viii. is out also. It is smaller, for it contains but three plays; but it is greater, for these three are Julius Cæsar, Hamlet, and Othello (pp. 417, 5s.). The 'Eversley' Shakespeare is probably the most successful effort yet made to combine a beautiful edition for the bookcase with a handy edition for the pocket.

THE STUDENT'S LIFE OF JESUS. By G. H. Gilbert, Ph.D., D.D. (*Macmillan*. Crown 8vo, pp. viii, 412. 5s. net.)

It is a triumph of unassuming, undeniable scholarship that Dr. Gilbert's *Student's Life of Jesus* has found an English publisher and an English market. During the three years of its publication we have used it constantly and recommended it

incessantly. It is wholly free from trembling apologetics, it is wholly free from blustering patronage. It is simply a life of Jesus, as the average of believing scholarship reads the life to-day. And it is given in a form suitable for serious study.

Messrs. Marshall Brothers of Keswick House, Paternoster Row, have published four evangelical addresses by the Rev. Dyson Hague, M.A., under the title of *The Life Worth Living*.

More important (though the four addresses are searching and satisfying) is a volume of *Nightly Notes and Morning Memories*, a kind of daily text-book, written or gathered by George R. Wood. It takes religion seriously, and makes religion life.

AUTHORITY AND ARCHÆOLOGY. Edited by David G. Hogarth. (*Murray*. 8vo, pp. xvi, 440. 14s.)

It has long been felt that some competent person should sift the gains and gatherings of archæology and tell us what is wheat and what is chaff. For few studies are in themselves more difficult to keep up with, and few have been more complicated for party purposes. The competent person has been found for the Old Testament portion in Professor Driver, and we cannot be too thankful to Dr. Driver for turning aside to do it. No one is more capable, and we do not think it could have been better done. But the editor of this volume had a larger idea than that. He has sifted the archæology that touches the Old Testament, but he has then proceeded to deal with the archæology that touches the classical literatures of Greece and Rome. Each part of his subject he has placed in competent hands. Mr. Griffith has done Egypt and Assyria; Mr. Hogarth himself, Prehistoric Greece; Professor Gardner, Historic Greece; and Mr. Haverfield the Roman world. And not content with all that, the editor has found Mr. Headlam ready to appreciate the value of the archæological evidence for the early history of Christianity. It is a strong book. It is many-sided, but held together by the one supreme purpose of determining what is true and what is false in the early records, so far as the monuments tell us. That is the question that each man answers. And all the while he is answering also the more delicate question, what is true and false in the monuments themselves.

We shall not characterize or criticize the volume further. Already we have spoken of one of its many-sided interests. We shall have more to speak of presently. Meantime we encourage its perusal. It will repay the most careful study.

MEDITATIONS FOR QUIET MOMENTS. By the Rev. J. H. Jowett, M.A. (*R.T.S.* Fcap. 8vo, pp. 128. 1s. 6d.)

Many men have published Meditations for Quiet Moments, or something similar, for the titles of these things are much scarcer than the things themselves; and it would take a genius to get *his* 'Meditations' separated from the crowd, like Hervey's 'Meditations among the Tombs.' Mr. Jowett has some of the glints of genius, but he has not done that yet. Nevertheless, his 'Meditations' are thoughtful, and provoke thought. Under the heading 'Feeding his Flock,' and the text 'I will feed my flock' (Ezk 34^{15}), he quotes, 'I will feed thee with the bread of tears,' and says, 'Tears as bread! I do not think it means the tears that we shed because of our own grief, but tears shed because of the grief of others.' But he finds our own tears good for food also. For in the next paragraph he quotes, 'I will feed thee with the bread of adversity,' and says, 'Not only sympathy for others, but personal grief of thine own: the bread of hardness!'

Through the Religious Tract Society Mr. Frederick Langbridge has published a pretty little volume, which he calls first *Little Tapers*, and then more intelligibly 'A Day-Book of Verses.' Mr. Langbridge's *Cluster of Quiet Thoughts*, issued last year, was much appreciated. It is a vein too choice to spread far, but this volume seems not inferior. For example—

It is the Trifles Matter Most.

God sends great angels in our sore dismay,
But little ones go in and out all day.

Heaven Covers All.

When the world's weight is on thy mind,
And all its black-wing'd fears affright,
Think how the daisy draws her blind,
And sleeps without a light.

Dr. S. G. Green has written *The Story of the Religious Tract Society* for one hundred years (R.T.S., crown 8vo, pp. 212, 2s. 6d.). It is the story of a great literary as well as a great philan-

thropic enterprise. The genesis and exodus of such periodicals as the *Leisure Hour*, the *Sunday at Home*, the *Girls' Own*, and the *Boys' Own* might be expected to afford entertaining reading, and the entertainment is added to by the woodcuts and other illustrations. It is the story, further, of a great national movement for the cheapening of good literature and the improvement of cheap literature. That movement has been focused at the offices of the R.T.S., and the names of the men who conceived and carried out the ideas that are now so familiar deserve to be in our mouths as household words.

IN THE TWILIGHT SIDE BY SIDE. By Ruth Lamb. (*R.T.S.* Crown 8vo, pp. 191. 1s. 6d.)

This somewhat poetical title introduces an unbound volume of personal talks with girls, which were first of all published in the *Girls' Own Paper*. They have texts like sermons, and they *are* sermons, much more so (for *sermo* means speech) than the stately essays some pulpits send us to sleep with. They are addressed to girls, but the audience would be found to contain boys also if it were a visible one, and they would be drawn by the sermon, not the girls. For there is a sincerity and straightness about these sermons. They are sent to accomplish something. The stories are not there lest you fall asleep, nor that you may find pleasure in the writer's range of reading—they are feathers for the sharp arrows. And as for the doctrine, it is mainly this: a more excellent way. 'And yet show I unto you a more excellent way'—that, says Ruth Lamb, is the most successful kind of doctrinal preaching that I know.

But to publish a book like this in paper covers is simply to throw it away.

Messrs. Rivington have published three small books in historical theology. One is a lecture by Mr. W. H. Hutton on *The English Reformation* (crown 8vo, pp. xvii, 44, 1s.); the other two are volumes of the Oxford Church Text-Books. Mr. Hutton's lecture is decidedly egotistical, as he admits, and decidedly controversial, as he will not be persuaded. There is even a flashing and slashing of swords in it that makes one shudder; but we are assured, when we remember that we are not Roman Catholics. One of the Text-Books is also by Mr. Hutton. Its title is *An Elementary History of the Church in Great Britain* (12mo, pp. 99, 1s.). But it is not elementary, and it is not a history. It is too crowded with facts for the one, it is too much of an apologetic for the other. Why should Mr. Hutton be so anxious for the Catholicity of the English Church? Of course, it is Catholic. And if the Roman Catholics will not admit that, it is all the worse for the Roman Catholics. Mr. J. H. Maude's *History of the Book of Common Prayer* (pp. 134, 1s.) is better. It is quite as Catholic, but less nervously, and it is more readable and scientific.

FORTHCOMING BOOKS.

After the inevitable article on 'The "Hearing" at Lambeth on Incense,' the *Church Quarterly* for the quarter ending September contains a long and painstaking article on the second volume of the Bible Dictionary. It is a review that one learns something from, especially in the art of recognizing genuine scholarship under any name and from any quarter. The same number contains an appreciative article on Dr. Waterman's *Post-Apostolic Age*, a volume of the series entitled 'Eras of the Christian Church'; and (to mention only other two out of a somewhat tempting list of subjects) there are instructive articles on 'The Beginnings of the Reformation' and on 'The Three Creeds.' The former is immediately suggested by Mr. G. M. Trevelyan's *England in the Age of Wycliffe*. On the subject of the latter there have recently appeared several notable books. The writer names Burn's *Introduction to the Creeds*, Zahn's *The Apostles' Creed*, Gregory's edition of Jackson's *Commentaries*, Ommaney's *Dissertation on the Athanasian Creed*, and (because of the necessity of constant reference) Pearson's *Exposition*, the 1869 edition.

Messrs. T. & T. Clark promise another volume of 'The International Critical Commentary' for the autumn season. It is Professor Toy's *Proverbs*. There is no book in the Bible that is more in need of scientific exposition than the Book of Proverbs, and Dr. Toy was a good choice for it. From the same publishers we are to have an exposition of Ritschlianism by the Rev. A. E. Garvie, B.A., B.D., who has studied at many universities, and is

likely to give us an account of this subject both capable and sympathetic. Ritschl's own work is at last to appear in English in something like completeness.

Mr. Murray's most promising theological announcement is the Gifford Lectures delivered at Aberdeen in 1889–1891 by Professor E. B. Tylor. The title is to be *The Natural History of Religion.* For several good reasons it must be kept separate in one's mind from Dr. Mackintosh's *The Natural History of the Christian Religion*, which was published by Maclehose in 1894.

Dr. Law Wilson of Belfast has seized a good opportunity. For we are all ready to receive a book on *The Theology of Modern Literature.* If it is well done it will be one of the most successful books of the season. Stopford Brooke has given us all a great appetite for such work.

Other books to be looked for, and even waited for, are Inge's Bampton Lectures of 1899 on *Christian Mysticism*, to be published by Methuen; a new edition of Moulton's *Literary Study of the Bible*, to be published by Isbister; a volume of Essays on the Teaching of the Church of England, entitled *Church and Faith*, to be published by Blackwood.

The Spirit of God in the Old Testament.

By the Rev. A. B. Davidson, D.D., LL.D., Professor of Hebrew, New College, Edinburgh.

The following notes, of course, make no pretension to be exhaustive. The subject is very obscure, and in the estimation of many writers of little importance, because in their view the Old Testament teaching regarding the spirit of God is merely an aspect of its teaching regarding God. Hence in some Old Testament theologies no special chapter is devoted to the Spirit.

There are two questions which one feels have to be put: *first*, What is said of the spirit of God in the Old Testament? and *second*, What is that spirit of God of which such things are said? The answer to the second question will be the general conclusion to be drawn from the answer to the first, if, that is, any certain conclusion can be drawn.

The first question, What is said of the spirit of God? has two branches: *first*, What is said of the spirit of God *ab intra*—within God Himself? and *second*, What is said of the spirit of God not within God Himself, but *ab extra*, in connexion with the world or human life?

As to the first question, considering that what is said of God is of necessity for the most part analogical, a reflexion back upon His being and application to Him of what is said and thought in regard to men, it may be useful to look at the general idea connected with 'spirit,' and at what is said of the spirit of man in man. There is a passage in Isaiah (31^3) which perhaps comes nearer expressing the idea of 'spirit' in a general way than any other: 'Now the Egyptians are men, and not God; their horses are flesh, and not spirit.' The general scope of the passage is to show the impotence of the Egyptians—they are men and not God, their horses are flesh. Flesh is weak and liable to decay, it has no inherent power in it; spirit is power, or, has power. This seems everywhere in the Old Testament the idea attached to 'spirit.' It is possible that the idea is not primary but derived. The physical meaning of spirit (רוּחַ) is breath. Where breath is present there is life and power; where it is absent there is only flesh and weakness and decay. And thus the idea of life and power may have become connected with *ruach* by observation. But if we should suppose this to be the case, the connexion of the idea of power with 'spirit' is of such ancient date that it precedes that use of language which we find in the Old Testament.

Now in harmony with this general idea of 'spirit' is all that is said of the spirit of man in man. The original sense of spirit is breath. This was the sign of life, or was the principle of life. But by a step which all languages seem to have taken, this merely phenomenal life or visible sign

or principle was, so to speak, intensified into an immaterial element in man, the spirit of man. When this immaterial element is called spirit, it is in the main either when it is put in opposition to flesh, or when its strength or weakness in respect of power and vitality is spoken of. Hence it is said: 'God of the spirits of all flesh' (Nu 16^{22}); 'in whose hand is the spirit of all flesh of man' (Job 12^{10}; cf. Is 31^{3}); 'the spirit of Jacob their father revived' (Gen 45^{27}); 'to revive the spirit of the humble' (Is 57^{15}); 'my days are over, my spirit is quenched, graves are mine' (Job 17^{1}). Hence the spirit is overwhelmed and faileth (Ps 143^{4}), by sorrow of heart the spirit is broken (Pr 15^{13}); 'I will not,' saith the Lord, 'contend for ever, for the spirit would fail before Me' (Is 57^{16}).

The spirit, then, being that in which resides vitality, power, energy in general, the usage became extended somewhat further. Any predominating determination or prevailing direction of the mind was called a 'spirit' of such and such a kind, what we call a mood or temper or frame of a transient kind. Thus Hosea speaks of a spirit of whoredom being in Israel (4^{12}), and Isaiah of a spirit of deep sleep being poured out on them (29^{10}), and of a spirit of perverseness being in the Egyptians (19^{14}); and another prophet speaks of a spirit of grace and supplications (Zec 12^{10}). So one is short in spirit, grieved in spirit, bitter in spirit, and the like. But this strong determination or current of mind might be, not of a temporary but of a permanent kind, and this is also called a 'spirit,' corresponding to character or disposition, whether it be natural or ethical. Hence one is of a haughty spirit, of a humble spirit, of a steadfast spirit, and the Psalmist prays to be upheld with a free spirit.

Thus the 'spirit' in man expresses all the activities of life and mind, the strong current of emotion, the prevailing determination of mind, whether temporary or permanent, whether natural or ethical. And the usage is not different in regard to the spirit of God in God. It expresses the fulness of vital power and all the activities of vital energy, whether, as we might say, emotional or intellectual or moral, whether constant or intermittent. In regard to His emotional nature Micah asks, Is the spirit of the Lord short, impatient (2^{7})? Another prophet asks, Who directed the spirit of the Lord? that is, His intelligence, which presided over His power in giving weight and measure to the infinite masses of the material universe (Is 40^{13}). And a psalmist expresses by the term spirit His whole omniscient and omnipresent mind, 'Whither can I go from Thy spirit?' (Ps 139^{7}), while another psalmist uses the same term to express His unchanging ethical disposition, Let Thy good spirit lead me in a land of uprightness (evenness, Ps 143^{10}), though in these last examples there is reference also to the operation of God's spirit on that which is without.

2. The other branch of the general question was, What is said of the spirit of God, not within God, but in relation to the world and men? And as in the first half of the question it was of consequence to ascertain what general ideas attached to 'spirit,' so here it is of importance to remember the general ideas entertained of God and His relation to all things, whether material or animated. The conception of secondary causes is almost entirely absent from the Old Testament; what God does He does directly and immediately. And He is over all, and in all. All phenomena are due to Him, all changes on the face of the material world, all movements in history, all vicissitudes in the life of men. The Old Testament doctrine of God is not more monotheistic than it is theistic and not deistic. That universal power within all things which throws up all configurations on the face of nature, of history, and of man's life is God. When general language is used these phenomena are said to be due to God; when more particular language is employed they are ascribed to the spirit of God. The spirit of God *ab extra* is God exerting power, God efficient, that is, actually exerting efficiency in any sphere. And His efficiency pervades all spheres alike.

First, the cosmical sphere. The spirit of God moved upon the face of the waters, the watery chaos (Gn 1^{2}). This is a realistic image which expresses the idea that God's creative power was engaged in educing life and order out of the primal chaos, which is regarded as an ocean of water covering all things. It is perhaps of consequence to distinguish between this spirit of God and the successive creative fiats—let there be light, etc. These latter express God's conscious will and determination; they are movements of the spirit of God, according to the passage (Is 40^{13}) already referred to, *ab intra*. The brooding spirit expresses His efficient presence and operation *ab extra*, carrying out His voluntary determinations.

It is the case, however, that this operation of the spirit of God upon the material world is very rarely spoken of, and it is perhaps but a form of the more common idea that the spirit is the source of life. In some other passages where the spirit seems operative in nature the word should probably be rendered *breath*. The poet of Job says (26^{13}), 'By the spirit (breath) of God the heavens are bright,' identifying the wind that carries off the clouds with the divine breath, just as Isaiah says, 'The grass withereth when the spirit (breath) of the Lord bloweth upon it,' identifying the withering wind of the desert with the hot breath of Jehovah (Is 40^{7}; cf. Ezk 37).

Secondly, the sphere of life or vitality. The most signal instance of the power and efficiency of God is seen in His giving life to the creatures, and the spirit of God is much dwelt on in this sphere of life, whether in giving it or reinforcing it. In Gn 2 it is said of the creation of man that he was formed of the dust of the ground; and, being thus formed, God breathed into his nostrils the breath of life, and he became a living being. This is exceedingly realistic imagery. God Himself is represented as having breath, as breathing (the breath of His nostrils in anger is frequently referred to); this breath He breathed into man; it became man's, and possessing it he lived. The passage is lofty in virtually saying that man's vital breath is identical with God's. But the difficulty in all such passages is to discover whether they contain a mere figure descriptive of the origination of what we call life, or whether the breath which God inbreathed did not carry in it the immaterial principle in man's being which we suppose the ground of life. When we speak of the Spirit of God in the highest theological sense, we are using what was originally a figure. 'The spirit doth but mean the breath' even here. But we understand the figure to express a relation of persons. And we may have to interpret Old Testament figures in a similar way. In Gn 2 there is perhaps nothing more than a figure for God's origination of life in man, without any reflexion upon an immaterial element. So Job says, 'The spirit (breath) of God is in my nostrils' (27^{3}); and Elihu, 'The spirit of God made me, and the breath of the Almighty giveth me life' (33^{4}). But when he says, 'It is the spirit in man, and the breath (inspiration) of the Almighty that giveth them understanding' (32^{8}), his language seems to contain more, for he probably speaks of creative, not prophetical inbreathing or inspiration.

The language used here is rather complicated. We have not a plain statement that it is God who originates life in man, sustains it, and causes it to cease. Neither have we a statement that it is the spirit of God who does all this, which might come to the same thing, with emphasis on the fact that the origination and upholding of life is a signal instance of the divine energy. Instead of this, what is said is, that vitality in man *is* the spirit of God in man. For the operation the operator is substituted, and the spirit of God is in a manner hypostatized. This spirit being present in man may even be called man's, or its source being considered it may be called God's. Thus Ps 104^{29}, speaking of creature life, says, 'Thou hidest Thy face, they are troubled; Thou takest away *their* spirit, they die; Thou sendest forth *Thy* spirit, they are created.' Of course, the spirit of God is not divided or divisible. The spirit of life in man is not a particle of God's spirit enclosed in man, which when released returns to the great original source; it is not a spark separated from the original fire. If we must have an image it would be rather like this. As the ocean exerting its strength fills all the caves on the shore, and again when it recedes leaves them empty; so the indivisible spirit of God gives creatures life, and when withdrawn leaves them dead. Thus to put Scripture and ordinary language side by side: God's operation in giving the creature life is the entrance of His spirit into the creature—for God must be present where He operates; His continuous efficiency in upholding life is the continuous presence of His spirit; His cessation to uphold life is the withdrawal of His spirit.

3. The sphere of the human mind and history. Though this be a higher region than that of mere life or vitality, the ideas connected with life seem still in a certain way to prevail, the superhuman strength of Samson, the martial ardour of Saul, the intellectual skill of Bezaleel, and the moral power of the prophets being all, so to speak, a potentiation of life in them due to the spirit of the Lord. Two things need to be distinguished, namely, the signs or symptoms of the divine influence and the reality of it. The latter does not need to be discussed here. But that which drew the *attention* of the onlookers to such men as have just been mentioned was the fact that they

appeared animated or rather overborne by a power not their own, a force exerted on them from without—the power of God, the spirit of the Lord. And the same may be said of the prophets. The early prophets, as we see from what is related in connexion with Saul, were the subjects of a lofty enthusiasm, which sometimes became an uncontrollable excitation or ecstasy. This external affection of the prophet was probably what attracted attention, and was ascribed to the spirit. In later times, when prophecy threw off this excitation and became an ethical intercourse of the mind of man with God, as in the case of Jeremiah, who repudiates all such things as prophetic dreams, and claims for the prophet simple entrance into the counsel of the Lord, the phraseology formed in earlier days still remained with another sense; the prophet is still called in Hosea the man of the spirit (9^7); and Micah says in significant language, 'Truly I am full of power by the spirit of the Lord to declare to Jacob his transgressions' (3^8).

The above particulars might seem to justify the remark that the spirit of God is, so to speak, the constant parallel of God. The ideas God and spirit of God cover one another. Hence, whatever development we may trace in the doctrine of God, there will be a corresponding development in that of the spirit; a tendency to give the thought of God a prevailing direction, for example, the ethical or redemptive, will be followed or rather accompanied by the same advance and tendency in regard to the spirit of God. For it is not so much the spirit of God that is spoken of in the Old Testament as the spirit of the Lord (Jehovah), God as king of the redemptive kingdom in Israel. This very idea in itself gave a particular direction to the thought of God, and therefore of the spirit of God. The ethical and spiritual naturally came to the front. The spirit given to men such as Gideon, Jephtha, Samuel, and others was this theocratic redemptive spirit (perhaps even Samson's inspiration may be brought in here), it was Jehovah operating in men for redemptive purposes, saving and ruling His people. In all the early history the quality, so to speak, of the spirit of the Lord which animated the leaders of Israel can be understood from the fact that the spirit of the Lord operating in men is precisely parallel to the Angel of the Lord speaking and acting outside of them. And the more we descend the history of Israel the more the ethical conception of God, and consequently of the spirit of God, becomes the prevailing one. The spirit of God under the name of the Holy Spirit is rarely spoken of, once in Ps 51 and twice in Is 63. Both these compositions may be late. Judging from usage, *e.g.* holy hill, holy city, holy arm, and the like, which mean hill of God, arm of God, the phrase Holy Spirit merely at first meant divine spirit, emphasis being laid on the fact that He was the spirit of God. But as the ethical being of God became more and more prominent, the term 'holy' also acquired more and more ethical contents.

As to the second question, What is, or who is, the spirit of God? the question can perhaps hardly be answered on Old Testament ground. The spirit of God is always God. It is not an influence exerted by God at a point from which He is Himself distant. The spirit of God is God present and operative. No doubt it is often the visible effects or accompaniments of the operation that are spoken of, and a variety of figures is used to describe these. But the spirit is not a mere influence and something less than God. In such passages as Is 11, the spirit of the Lord in the Messiah is truly the Lord present in Him. The spirit of the Lord is like the Angel of the Lord, identical with the Lord and distinct from Him. But while there are a great many passages in the Old Testament which might very well express the idea that the spirit is a distinct hypostasis or person, it might be disputed whether there are any which *must* be so interpreted. Such words as Is $63^{10.11}$, 'But they rebelled and grieved His Holy Spirit,' strongly suggest personality, but then compare Is 54^6. Other similar passages are Is 48^{17} 63^{14}, Hag 2^5, and many others.

Requests and Replies.

David Kimchi, in his note on Jonah iii. 5, 'So the people of Nineveh believed God,' says, 'The men of the ship were in the city and bare witness about him, that they had cast him into the sea, and all his adventures (ענין) according as they had happened.' Is this a mere conjecture of Kimchi, or are there grounds for supposing it to be a widespread tradition? At first sight it seems unlikely that sailors belonging to a ship bound for Tarshish should be found in a city so far from the Mediterranean as Nineveh was. Can any of your readers throw light on the subject?—M. J. S.

I AM not prepared to say that the conjecture originated with Kimchi. But it is quite certain that the idea is purely conjectural. It arose from the desire to find an explanation of the success attained by the preaching of this foreigner. The genesis of such an idea is well illustrated by an extract from a modern writer, who acknowledges that the book has always appeared to him to be encumbered with a large share of difficulties. 'The sailors of the ship could testify that they threw Jonah overboard in a tempestuous sea; very likely they saw him swallowed by the great fish. They would therefore be immensely amazed to find him on shore, alive and well. Such a thing would now make a prodigious noise in the world, and the news of it would fly from city to city with incredible speed. There is no reason to doubt, therefore, that the story of the prophet had preceded him to Nineveh, and prepared the way for the success of his preaching' (Thomson, *The Land and the Book*, pt i. chap. vi.). There is, of course, 'no reason to doubt' that in all such reasoning the wish for an explanation is the father to the thought. But 'M. J. S.' does not need to be told that an equally reverent and loving interest in the Book of Jonah has brought the best modern scholars to see in it not a history but a parable, illustrating God's care for the Gentiles, the mission of prophecy to them, their preparedness for that mission.

Winchcombe Vicarage. JOHN TAYLOR.

Will some one kindly give me a list of passages of New Testament in which ἡ γραφή is considered by competent scholars to denote the Scriptures generally or several passages of Scripture, as opposed to one definite passage.—W. F. M.

IT is impossible to speak of a consensus of competent scholars on this point; for, as a glance at the critical commentaries will show, they hold divergent views on the proper meaning of ἡ γραφή, as on other questions. In his note on Gal 3^{22}, Lightfoot contends that the singular γραφή in the N.T. always means a *particular passage* of Scripture. And it is true that many of the verses cited, *e.g.*, in Thayer's Lexicon, as cases in which ἡ γραφή denotes the Scripture generally,—either the book itself, that is, or its contents,—tend on examination rather to demonstrate the correctness of Lightfoot's thesis. As examples Jn 7^{38}, Acts 8^{32}, Jas 2^{8} may be mentioned. At the same time, there are three passages on which those who hold that ἡ γραφή has the wider meaning would base their contention. These are Jn 2^{22} 10^{35}, Gal 3^{22}; and in regard to the last passage it is noticeable that Lightfoot himself admits the difficulty of detecting the *particular* passage which the apostle has in his mind. When we further consider those passages in which by metonymy ἡ γραφή is used for God as its Author, or as speaking in it,—Ro 9^{17}, Gal 3^{8} 4^{30},—it would appear that Lightfoot's view requires modification.

Tayport. H. R. MACKINTOSH.

The clergy of this parish (nine of us) are intending in a month's time to read the *Apocalypse* at their meetings for Greek Testament study. Will you be so very kind as to inform me of the latest profitable German commentary on that book? The latest English, I think, of any account are Milligan and Simcox, which I have. The *Expositor* papers I have seen. How do you order your German books?—R. F. W.

I THINK there can be no question that the best recent German commentary on the *Apocalypse* is that by Bousset of Göttingen (the editor of the *Theol. Rundschau* and author of the great work on the *Antichrist*), in the new edition of Meyer's commentary. It is published by Vandenhoeck & Ruprecht, Göttingen, but may be obtained in this country through Williams & Norgate or D. Nutt. The price is 8s. Bousset's *Offenbarung Johannis* is especially valuable for the elaborate introduction, in which he deals with the general character of apocalyptic literature, the place of the *Apocalypse* in the Canon of the N.T., the author of the work (whom Bousset believes to have been 'the presbyter John'), and the history of the interpretation of the book. J. A. SELBIE.

A Theory of the Atonement.

By the Rev. W. L. Walker, Laurencekirk.

Some references to the Atonement in recent numbers of The Expository Times induce me to endeavour to give a brief statement of a view which has enabled one, at least, who had lost belief in the evangelical conception, to regain faith therein. It is founded on what Paul says concerning the Righteousness of God and concerning Christ as the Head and Representative of Humanity. God's imperative and absolute requirement for admission to eternal life is, Paul teaches, *Righteousness*. Reason and conscience must acknowledge the necessity of the requirement. Sin has played havoc with this world, and God is determined it shall never enter that permanent kingdom for which everything here is but preparation. Therefore '*Death* has passed on all men, for that all have sinned.' Humanity having become so involved in sin that no man is able to realize that perfect Righteousness, which God requires, the case seems hopeless, 'for all have sinned and come short of the glory of God.' And, we repeat, there is no replying. We must all bow to the necessity of that requirement of Righteousness; we all know that sin cannot, even in the slightest measure, be permitted (and in the nature of things is unable) to inherit eternal life. God's Fatherly Love utterly forbids it. And no efforts of man under any 'Law,' whether that given through conscience, or that in 'the oracles of God' as its spiritual significance was expounded by Christ, can enable him to realize that perfect Righteousness that God requires. It is not morality merely, but the righteousness to which Christ called men —the spirit and character of sons of God.

But now, Paul says, God has provided a Righteousness, apart from all Law and from all efforts of man, with which every one who believes in Christ can be freely invested, and accepted as a son and heir of His kingdom. This He can do on the ground of that 'manifestation of His Righteousness'—here, His own judicial and personal Righteousness—which has been made in Christ, 'that He may be righteous and yet the-maker-righteous (justifier) of him who believes in Jesus.' And this ground is found in that which Christ did 'in His blood,' in His death for us on the cross. There, as he elsewhere says (and it is the very ground of the gospel he preached), 'Christ died for our sins.' Again, he says, 'if one died *for* all, then all died,' and 'Him who knew no sin God made to be sin for us, that we might be made the righteousness of God in Him.' Clearly, then, Christ died as our *Representative*, as representing our own death on account of sin. Now, what was that death to which we were doomed because of sin? This cannot be fully discussed here, but it meant essentially, as we have seen, exclusion from eternal life, or 'separation from God,' as we say. It was the death of *sinful* man, the death of man in that flesh which is the seat of sin and from which sin cannot be eradicated, by any efforts of our own. 'The flesh' being the principle of the life of the natural man, for us to have died that death would have been to 'perish' hopelessly. But Christ died *for* us, not only bowing to the penalty of sin in our name, but in that very act becoming the Source of a new life of righteousness unto us. For in Christ there was, not only 'the flesh,' but the fulness of the life of 'the Spirit'; it was the Spirit and not the flesh that was the principle of His life. Christ, therefore, could die in the flesh the death that sin deserved to die (and must die in us all if we are to rise into the life of the Spirit and enter God's eternal kingdom), and yet, so far from that being the hopeless death it would have been to us, Christ rises from that death in the power of the Spirit and becomes the Head of a new, redeemed, spiritual Humanity. In His dying in our name *for* sin He at the same time died wholly *to* sin, and man in Him rose 'freed from sin' into the full life of the Spirit.

In the death of Christ, therefore, two things were secured—the two things that were so necessary. God's own personal and judicial Righteousness, in view of His ordinance of death, as the wages of sin (or, we should rather say, its remaining in the case of man), and of His 'forbearance' in the past, was manifested; and the guarantee is given that man shall die to the flesh and be raised into that life of righteousness which is absolutely necessary for his entrance into the eternal kingdom.

It has been done in Christ, the true Head of Humanity, and it is there in Him for ever before God for us all. Christ has become a second Adam, 'a quickening Spirit,' able to raise into the life of spiritual righteousness all who accept Him and receive His Spirit. His Spirit comes to them, indeed, through their faith in His Cross. God can thus proclaim universal forgiveness and can 'justify the ungodly.' For Christ, our true Head and Representative, has in our name died the death that sinful flesh required to die, and has risen, also in our name, to the needed life of righteousness. All men can, therefore, be freely forgiven, and even 'justified' (accounted righteous), and made the sons and heirs of God *in Christ* their Head. It is only 'in Christ' we are 'justified,' and it is by the power of His Spirit or life in us we are 'saved.'

To such a view of the Atonement no objections based on the suffering of the innocent for the guilty can apply. It was our true *Head* thus bowed in acknowledgment of the sin in which the members of His body had become involved; it was Humanity, in its truth, acknowledging its sin, and dying, not only *for*, but *to* sin. We are not *others* in relation to our Head. And it was, at the same time, the Divine life of self-sacrificing Love, which *is* the truth of our Humanity as sonship to God, which, having fully incarnated Itself in Christ, thus gave Itself for us and is able to raise us up to Itself.

Did space permit, I might show how this is simply an explication of Christ's own sayings respecting His death, and of His experience as represented in the Gospels. There is no contradiction between Christ and Paul. It throws the needed light on both the struggle in Gethsemane and the cry on the cross, 'My God, why hast Thou forsaken Me?' otherwise so inexplicable. It was, moreover, an act in its essence wholly *ethical*, while yet, of necessity, expressed physically. The death that God required was not the death of man as conceived in His own image, but the death of man as involved in sin—as a sinner,—the death of man '*in the flesh*' or to the flesh. Now, what we see throughout the life of Christ was the conquest of the flesh by the Spirit. From first to last He was man wholly after the Spirit. It was on the cross, which He accepted in obedience to the Father's will, that the flesh, which, as we see in Gethsemane, struggled hard and, as we might say, most 'naturally,' against it, was completely and for ever triumphed over by the Spirit. There, in that act of utter obedience, the life of Love was entirely victorious, not only over the sin of man as it raged against it, but over that *self* which is necessarily the principle of the flesh, and which belonged to Christ as appearing in the flesh, although in Him it never became 'sinful flesh.' There, not merely outwardly and physically, but inwardly and truly the flesh died and the Spirit rose into the fulness of its own Divine life, and man was represented as having 'died to sin' and as 'freed from sin' for ever. It was really the uprising of a new creation. From the standpoint of Evolution, it represented the ascent of man in His Head, and in 'promise and potency' for all men, to a new stage of existence,—that of life wholly after the Spirit, which is the life of the sons of God, and the only life that can possibly be the life eternal.

Note.—Since the above was written this theory of the Atonement in its connexion with the gift of the Spirit and with the Incarnation as a Divine process culminating in Christ,—showing Him to be our real Divine-Human Head,—and in view of difficulties in connexion with theories of the Atonement, has been developed and stated in a work by the writer entitled *The Spirit and the Incarnation in the Light of Scripture, Science, and Practical Need*, to be published shortly by Messrs. T. & T. Clark.

Genesis.

HINTS FOR STUDY.

By the Rev. Principal Elmer Harding, M.A., St. Aidan's College, Birkenhead.

1. *Introduction*—
   - i. Art. 'Hexateuch,' Hastings' *Bible Dictionary*. F. H. Woods, B.D.
   - ii. Art. 'Genesis,' Hastings' *Bible Dictionary*. H. E. Ryle, D.D.
   - iii. *Notes on the Hebrew Text of the Book of Genesis*. G. J. Spurrell, M.A.
   - iv. *Composition of the Book of Genesis*. E. I. Fripp, B.A.
   - v. *The Book of Genesis*. Edited, with Introduction, Critical Analysis, and Notes. E. Woosung Wade, M.A.
   - vi. *Introduction to the Literature of the Old Testament*. S. R. Driver, D.D.
   - vii. *Outline of the History of the Literature of the Old Testament*. E. Kautzsch.

2. *Histories*—
   - i. Edersheim's *Bible History—The World before the Flood, and the History of the Patriarchs*. Vol. i.
   - ii. Geikie's *Hours with the Bible—From the Creation to Moses*. Vol. i.
   - iii. Stanley's *Jewish Church*. Vol. i.
   - iv. Kittel's *History of the Hebrews*. Vol. i.
   - v. Carr's *Bible History* in the 'Cambridge Companion to the Bible.'
   - vi. Barnes' art. 'History of Israel' in Hastings' *Bible Dictionary*.

3. *Commentaries*—
   - i. Marcus Dods ('Handbooks for Bible Classes').
   - ii. Payne Smith (Ellicott's *Com. for English Readers*).
   - iii. Harold Browne ('Speaker').
   - iv. Farrar, Cotterill, Whitelaw (*Pulpit*).
   - v. Ryle, *The Early Narratives of Genesis*.
   - vi. Candlish, *The Book of Genesis*.
   - vii. Inglis, *The Book of Genesis*.
   - viii. Murphy, *Critical and Exegetical Commentary on Genesis*.
   - ix. Delitzsch, *New Commentary on Genesis*, 1888-1889.
   - x. Dillmann, *Genesis Critically and Exegetically Expounded*. Translated by Wm. B. Stevenson (Literature, pp. 22–24).

4. *Expositions*—
   - i. Marcus Dods (Expositor's Bible).
   - ii. Robertson, *Notes of Lectures on Genesis*.
   - iii. Kingsley, *The Gospel of the Pentateuch and David*.
   - iv. Maurice, *The Patriarchs and Lawgivers of the Old Testament*.
   - v. Jukes, *Types of Genesis*.

5. *Apologetic*—
   - i. Body, *The Permanent Value of the Book of Genesis*.
   - ii. Watson, *The Book of Genesis: a True History*.
   - iii. Gladstone, *Dawn of Creation and of Worship: Proem to Genesis* (*Gleanings of Past Years*).
   - iv. Dawson, articles in the *Expositor*, 4th series, vol. ix.

6. *Illustrative*—
   - i. George Smith, *The Chaldean Account of Genesis*.
   - ii. *Authority and Archæology, Sacred and Profane*. Edited by David E. Hogarth. Part I. *Hebrew Authority*. Canon Driver (esp. pp. 3–54).
   - iii. Art. 'Cosmogony,' Hastings' *Bible Dictionary*. Owen C. Whitehouse.
   - iv. Art. 'Cosmogony,' *Encyclopædia Britannica*. T. K. Cheyne.
   - v. Art. 'Eden,' Hastings' *Bible Dictionary*. A. H. Sayce.
   - vi. Arts. 'Adam,' 'Eve,' Hastings' *Bible Dictionary*. W. H. Bennett.
   - vii. Art. 'Flood,' Hastings' *Bible Dictionary*. F. H. Woods.
   - viii. Art. 'Abraham,' Hastings' *Bible Dictionary*. H. E. Ryle.
   - ix. Arts. 'Isaac,' 'Hagar,' Hastings' *Bible Dictionary*. H. E. Ryle.
   - x. Arts. 'Jacob,' 'Joseph,' Hastings' *Bible Dictionary*. S. R. Driver.
   - xi. Art. 'Covenant,' Hastings' *Bible Dictionary*. A. B. Davidson.
   - xii. Art. 'Egypt,' Hastings' *Bible Dictionary*. W. E. Crum.
   - xiii. Sayce, 'Archæological Commentary on Genesis' in The Expository Times, 1898, 1899.
   - xiv. Sayce, *Higher Criticism and the Monuments*.
   - xv. Curtis, 'Chronology of the Old Testament,' Hastings' *Bible Dictionary*. i. From the Creation to the Flood. ii. From the Flood to the Exodus.
   - xvi. Ball, *Light from the East; or, The Witness of the Monuments*, pp. 1–72 (Mesopotamian Documents which illustrate Genesis).
   - xvii. Nicol, *Recent Archæology and the Bible*. Lectures 2–4.
   - xviii. Jastrow, 'Adam and Eve in Babylonian Literature,' *Journ. of Sem. Languages and Literatures*, July 1899.

7. *Biographies*—
   - i. Deane, *Men of the Bible: Abraham*.
   - ii. Dykes, *Abraham the Friend of God*.

iii. Meyer, *Abraham; or, The Obedience of Faith.*
iv. Marcus Dods, *Isaac, Jacob, and Joseph.*
v. Hanna, *The Patriarchs.*
vi. Dodds, *Life and Times of Joseph.*
vii. Tomkins, *Joseph: his Life and Times.*
viii. Taylor, *Joseph the Prime Minister.*
ix. Symington, *The Story of Joseph read in the Light of the Son of Man.*
x. Geikie, *Old Testament Characters*, pp. 1–77 (Noah, Abraham, Isaac, Ishmael, Jacob, Leah and Rachel, Esau, Judah, Joseph).
xi. Whyte, *Bible Characters*, i. 'Adam to Achan.'

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS XLVII. 9.

'And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.'

EXPOSITION.

'The years of my pilgrimage.'—That is 'sojourning,' migratory life. The expression is the more appropriate as applied to Jacob's life, because he was ever on the move, without fixed abode or proper home, and had come to live in Egypt after having lived in two other countries before.—DILLMANN.

THE idea of a pilgrimage is a modern one. Even in 1 P 2^{11} 'pilgrim' means in the Greek a stranger who has settled in a country of which he is not a native. So, too, here Jacob was not a pilgrim, for he was no traveller bound for religious motives to some distant shrine, but he was a sojourner, because Canaan was not the native land of his race.—PAYNE SMITH.

'Few and evil have been the days of the years of my life.'—Jacob feels himself at the close of his life, and regards the one hundred and thirty years of it which are past as the whole. In comparison with the years of his fathers he calls his own few; and he calls them *evil* when he thinks of his long oppressive service for Laban, and of the misfortunes his sons had brought him.—KNOBEL.

THE Jews speak of Jacob's seven afflictions: (1) the persecution of Esau; (2) the injustice of Laban; (3) the result of his wrestling with the angel; (4) the violation of Dinah; (5) the loss of Joseph; (6) the imprisonment of Simeon; (7) the departure of Benjamin for Egypt. They might well have added the death of Rachel and the incest of Reuben.—BROWNE.

METHODS OF TREATMENT.

I.

Two Retrospects of One Life.

(Gn 47^{9} $48^{15.16}$.)

By the Rev. A. Maclaren, D.D.

These are two strangely different estimates of the same life to be taken by one man. The latter contradicts the former in everything. Jacob was possibly in a melancholy mood when he spoke to Pharaoh,—depressed and bewildered by his new surroundings. Perhaps the words express only conventional humility, a piece of court etiquette. More likely they express the true feeling of the moment, in a mood that passed and was followed by a more wholesome one.

I. Here are two possible views of life. The difference is that in the former there is nothing about God; it is all about Jacob; in the latter there is much more about God than about Jacob. Shut God out and all is dark; let God into your life and it changes like a landscape when the sun comes out. Jacob says his days have been few and evil. He calls them evil, yet complains of their brevity. Life is both short and long,—short as compared with man's capacities, long enough if it manifests that God cares for us, and serves us to build a God-pleasing character. So in Jacob's dying remembrances he says that God has 'fed' or 'shepherded' him all his life long. 'Few and evil' he called his days when he was not thinking about God. His life had been evil, whether we mean sorrowful or sinful. But he has been tried by sorrows, cleansed from sins, and at the end he says, 'the angel redeemed me from all evil.'

II. The wisdom and duty of taking the completer and brighter view. The first words are often quoted as an example of pious resignation, but if Jacob believed what he said he was ungrateful and shortsighted. If his days had been evil he had made them so. We may choose which of the views we will take. We may look at the darker or the brighter parts of our past. There will be plenty of material for complaint if we choose, but there will also be enough to make us ashamed of murmuring. There are facts for both views, but those that feed melancholy are partial and super-

ficial, those that exhort 'Rejoice in the Lord alway' are deep and fundamental.

III. It is a blessed thing when the last look is the happiest. When we are among the mountains they are barren, stony, steep. When we get away from them and look at them across the plain we see their beauty. In the midst of life's struggle we think the road rough, but if we keep near our Lord, when the end comes, and we are far enough away from some of the sorrows to see what they lead to, we shall be able to thank God for the way He has led us. Jacob can speak calmly at the end of his life, even of its central sorrow, the death of Rachel, and depart 'satisfied with favour, and full of the blessing of the Lord.' So let us anticipate our dying verdict, by the confidence in the midst of our toils and sorrows that 'all things work together for good to them that love God.'

II.

Jacob's Retrospect of Life.

By the Rev. W. H. Simcox, M.A.

Jacob had lived a long life as we should count it. It had been prosperous on the whole, and a holy life. The great sin of his youth had been punished by a hard discipline which had not been in vain. His father had blessed him again without deceit; his brother had forgiven him, and God had been with him. He had faith in God, and he knew whither he was travelling. Surely he would gladly have reached home. Can the days of a *pilgrimage* be too few? is it not the pilgrim's object to reach home as soon as he can? Or, if few, why were they evil? Year after year had brought him nearer to God. Beginning with faith that God would do His part, he had slowly and painfully learned to add to his faith virtue, and become like God by the spirit of holiness; and were not those days well spent? Or if by evil he means suffering, he had suffered much, but was it not made up to him in blessings? Surely he had lived long enough and happily enough.

Enough by our standard, but not by his. Abraham had walked before God for more than one hundred years; Isaac for a hundred and eighty, in almost unstained holiness. Jacob felt travel-stains upon him which his father never knew. He 'halted upon his thigh,' able to reach the goal like his fathers, but with less of profit to show by the way. There is no envy in his words but holy discontent and dissatisfaction with self. St. Paul says of certain false teachers, 'They measuring themselves by themselves, and comparing themselves among themselves, are not wise.' Jacob was not like those. Not to be satisfied while greater holiness could be attained—such was the temper of Jacob and of St. Paul.

Let it be our temper too. In the past year we have had our measure of God's grace, and we have done some sort of service for Him. Yet were not its days too few for us? and with all God's grace were they not evil? Our Redeemer, in the days of His pilgrimage, fulfilled the whole law perfectly. Let us not be satisfied with less than the fulfilment of all righteousness as He fulfilled it. To sin—to repent; to sin again a little less often—to repent again a little more deeply; to do some duty grudgingly—to learn slowly to do it more cheerfully, and then, perhaps, to do some harder work for God—such is our pilgrimage at best. If we had walked in the light as He is in the light, the blood of Jesus Christ should have cleansed us from all sin; having the hope in us that we have, we ought to have purified ourselves as He is pure. Till we have done this let us think nothing done. Yet let us not lose hope. Though Israel's days have not attained to the days of the life of his fathers, when they are done he is not unworthy to lie in Abraham's bosom. So, looking to Jesus, we are humbled, but we are also saved, and, made like Him by keeping His commandments, we trust to be found righteous in His righteousness when our pilgrimage is over.

Illustrations.

When I look back to the earlier and middle periods of my life, and now, in my old age, think how few are left of those who were young with me, I always think of a summer residence at a bathing-place. When you arrive you make acquaintances and friends of those who have already been there some time and who leave in a few weeks. The loss is painful. Then you turn to the second generation with which you live a good while, and become most intimate. But this goes also, and leaves us alone with the third, which comes just as we are going away, and with which we have nothing to do. I have been esteemed one of Fortune's chiefest favourites; nor will I complain or find fault with the course my life has taken. Yet truly there has been nothing but toil and care; and I may say that in all my seventy-five years I have never had a month of genuine comfort. It has been the perpetual rolling of a stone which I have always had to raise anew.—Goethe.

SUPPOSE a wall papered with paper of two colours—one black, say, and the other gold. You can work your eye and adjust the focus of vision so that you may see either a black background or a gold one. In the one case the prevailing tone is gloomy, relieved by an occasional touch of brightness; and in the other it is brightness, heightened by a background of darkness. And so we can do with life, fixing attention on its sorrows, and hugging ourselves in the contemplation of these, with a kind of morbid satisfaction, or bravely and thankfully and submissively and wisely resolving that we will rather seek to learn what God means by darkness, and not forgetting to look at the unenigmatical blessings and plain obvious mercies that make up so much of our lives. We have to govern memory, as well as other faculties, by Christian principle.—A. MACLAREN.

MR. HUGHES tells a characteristic anecdote of starting one winter's night with his friend, Charles Kingsley, to walk down to Chelsea, and of their being caught in a dense fog before they had reached Hyde Park Corner. 'Both of us,' Mr. Hughes adds, 'knew the way well, but we lost it half a dozen times, and Kingsley's spirits seemed to rise as the fog thickened.' 'Is not this like life?' he said after one of our blunders; 'a deep yellow fog all round, with a dim light here and there shining through. You grope your way on from one lamp to another, and you go up wrong streets and back again. But you get home at last—there's always light enough for that.'—*Clerical Library*.

Good Life, Long Life.

He liveth long who liveth well;
All else is life but flung away:
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.—H. BONAR.

Sermons for Reference.

Brown (J. B.), Sunday Afternoon, 336.
Brown (H. S.), Manliness, 160.
Fairbairn (A. M.), Christ in the Centuries, 107.
Maclaren (A.), Wearied Christ, 223.
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Newman (J. H.), Parochial and Plain Sermons, iv. 214.
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Oosterzee (J. J. van), Year of Salvation, ii.
Raleigh (A), Thoughts for the Weary, 241.
Simcox (W. H.), Cessation of Prophecy, 30.
Winterbotham (R.), Sermons and Expositions, 36.

Professor Margoliouth and the 'Original Hebrew' of Ecclesiasticus.

BY PROFESSOR ED. KÖNIG, PH.D., D.D., ROSTOCK.

III.

THE next task is to determine the character and origin of the *marginal notes* appended to H.[1]

(*a*) On the margin of H we find notes regarding the orthography (*e.g.* תעלה for תועלה, 41^{14c}), the system of terminations (*e.g.* שדי for שדה, 40^{22b}, or פיהו for פיו, 39^{31b}), the linguistic usage, and regarding real or supposed corruptions in the text. Examples falling under the last-named categories will be adduced in the course of the following investigation.

(*b*) With reference to the origin of these marginal notes, Margoliouth (p. 4) puts forward the hypothesis that the retranslator noted on the margin forms and phrases which he might have chosen, but which he finally rejected. Elsewhere (p. 6) he adds: 'He may for some reason or other have abandoned the task of translating before he got his work into proper shape.' But does he actually mean that all the notes on the margin of H may be explained in this way? He cannot mean it, surely, for instance, in the case of עד לשוב, 'until the return,' of 40^{3b}, which originated from a reminiscence of עד שובך of Gn 3^{19}, and the marginal note, עד לובש, 'unto him that is clothed,' which corresponds to the parallel participle of $v.^{3a}$. But his view of the origin of the marginal notes of H appears to me to be a natural one in only a very few instances. It may be natural in the case of נבראו (Smend, נעשים), which is read instead of נוצרו on the margin of 39^{28a}. But even in such cases Margoliouth's assumption is not *necessary*. He says, indeed (p. 4), 'On the margin of a late copy of a work professing to be original, and handed down as books were handed down before the invention of printing, such a quantity of variants would be astounding.' But, in the first place, even manuscripts of parts of the Old Testa-

[1] H stands for the Hebrew Text of Cowley and Neubauer, G and S stand for the Greek and Syriac versions respectively.

ment canon exhibit notes on the strange spelling or the formation of words (see *e.g.* Pr 1^{18} $2^{3.17.21}$, etc.). Secondly, it is possible and probable that a book which did not belong to the canon of the Old Testament, and resembled a private composition, underwent more corrections (cf. Joel Müller, *Masechet Soferim*, § 25).

(*c*) But are the particular motives and sources of these marginal notes discoverable?

(*α*) A first part of the marginal notes may be called *intra*-Hebraic. To this category belong remarks on spelling, etc. (cf. למענו for למענו, 43^{26a}), on the replacement of טובת by טוב (41^{13ab}), which perhaps obtained the preference because a *concrete* good is named (cf. my *Syntax*, § 245b), on the change of אל, 'God,' which seemed to be too general a name, into עליון in 40^{1a}, or on the simplifying of 'days of number' into 'number of days' in 41^{13a}. This *intra*-Hebrew origin of one part of the marginal notes is placed beyond doubt by the interchange of כל and גם in 39^{30c}. For this *stichos* is found neither in G nor in S. The גם, 'too,' is due to the consideration that in v.^{30ab} neither all evil things nor in general all the creatures of God are enumerated, and that consequently this special group must be linked on by 'too.' But the כל of v.^{30c} was meant to sum up all the particular groups which had been mentioned in vv.$^{25a-30b}$. He was drawing upon his own ideas, too, when in 39^{35b} the Jewish reader replaced שם הקדוש, 'the name of the Holy One,' by שם קדשו, 'His holy name.' For the last expression is not offered by either G or S, and is due to a superficial reminiscence of the Old Testament שם קדשי of Lv 20^{3}, etc.

(*β*) Another portion of the marginal notes originated in a comparison with G and (or) S. An example is presented by 39^{34a}, where מה זה, 'what is this?' is changed in the margin into מזה, 'more than this,' answering to the ܡܢ ܗܢܘ of S and the *τούτου* of G. Likewise, the חרפה, 'reproach, blame,' on the margin of 42^{14b} is due to an imitation of the *ὀνειδισμός* of G. Again, not the text of 43^{8a} (see above, 2*f*), but the marginal מערין, *i.e.* the Arabic مُعَرِّض, *mu'rid*, 'shining,' springs from a comparison of H with G or S, or with both of these. Further, ואורו מזהיר, 'his light sparkles' (43^{9b}), is exchanged on the margin for עדי משריק, 'an ornament shining,' which is, beyond doubt, an imitation of *κόσμος φωτίζων*, and משריק first makes its appearance in late Syriac, being probably a loan-word from the *Arabic*, in which مشرق *mushrik*(*un*), 'rising, shining,' is a frequent word.

The *material* elements of the marginal notes of H thus conduct us, to be sure, into the Arabic sphere of language, but do not prove that the 'retranslator' worked from a *Persian* exemplar. It is merely a *formal* element in the marginal notes which points to the *Persian* sphere of language. On the margin of 40^{22} we read, 'All the days of a poor man are evil. Ben-Sira says, At night also,' etc., and this marginal note concludes with the words, 'It is probable that this was not (נא, as was established by Smend, p. 4, stands instead of נה, Persian ﻧﻪ) in the original writing, but was said by the נאקול' (= *nâḳil*). What is the meaning of this last word? Margoliouth (p. 4) himself brings forward the senses, 'translator, copyist, reporter, narrator.' Which of these meanings are we to select here? Now, that Persian marginal note refers to sentences which occur in the Talmud, as one can read in Cowley-Neubauer (p. xxviii). Hence that sense of נאקול will deserve the preference which suits the circumstance that the sentences in question have come down to us in the Talmud, and in this way there can be no doubt that the meaning 'narrator' is the one to be adopted. Consequently, the author of this Persian marginal note might have written it even if he regarded the Hebrew text which lay before him as the original of Ecclesiasticus. For he might assume that this original, in the course of the transmission of its text, had lost certain sayings. Notwithstanding, this Hebrew text would still have remained the original, and is there any difficulty in holding that the expresssion, 'the original writing,' means the text of H which we possess? In any case, the sentences to which this Persian marginal note refers, are *not* found in our present text. The term, ناقول, then, did *not* mean the author of this Hebrew text, but the author of the tradition through which these sentences found their way into the Talmud. This has not been observed by Margoliouth, who consequently renders ناقول incorrectly by 'translator.'

The marginal note on 40^{22} proves, then, nothing more than what could already be gathered from a second Persian marginal remark, 'this manuscript reached thus far' (45^{9}), namely, that some one who was acquainted with the Persian language had possession of the text of H and compared it with another manuscript.

The Church.

By the Very Rev. F. W. Farrar, D.D., Dean of Canterbury.

'The Church, which is His body, the fulness of Him that filleth all in all.'—Eph. i. 23.

On the great day of Atonement, the High Priest, with the golden censer, and the blood of sprinkling, vanished from the sight of the vast multitude of worshippers, through the blue embroidered veil, into the Holiest Place. In that shrine was the symbol of God's immediate Presence, where the adoring Cherubim bent over the mercy-seat, looking down into the Ark, which contained the broken table of God's Moral Law. During the High Priest's awful functions in that inmost shrine the people saw him not, but in an agony of expectance they waited till the propitiation was completed, and he came forth to them resplendent in his golden and jewelled robes. The attitude of Christ's Church is the attitude of that expectant multitude. St. Paul expresses it by the word ἀποκαραδοκία—an eager desire, a painful waiting, a strained expectation, which, looking away from the the things of the world, is absorbed in the thought of Christ's Return. With His own blood our great High Priest has passed through the blue curtain of heaven into the Holiest Place; and while, year by year, we joyously celebrate His Advent to *save* the world, we wait His promised Advent to judge and to restore, when old things shall vanish away for ever, and behold, He shall make all things new!

But even while we wait—we hope. It is night; our lamps burn low; more or less, in human frailty, we all slumber and sleep; but we are not unblessed. Infinitely more blessed is our lot than that of those in the Old Dispensation. They saw not God; but our eyes have seen, our ears have heard the glory of the Only Begotten of the Father, full of grace and truth. Moses was their minister; the Lord from heaven is ours. They had angels and prophets; we have the Son of God. The writer of the Epistle to the Hebrews draws out the contrast for us. 'Ye are not come,' he says, 'to a mount that might be touched, a palpable and kindled fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them: for they could not endure that which was enjoined; and so fearful was the sight, that Moses said, I exceedingly fear and quake: but ye are come—(note well those words!—'ye *are* come'; not ye *shall* come hereafter, but ye are come now)—'unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to innumerable hosts, the general assembly of angels, and the Church of the firstborn who are enrolled in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of a New Covenant, and to the blood of sprinkling which speaketh better things than that of Abel.'

I. Besides the waiting and hoping character of Christ's Church, four clear and glorious truths shine forth from this fine passage: one is that the Church of which we are members is a Church not only of earth but of heaven;—the second, that it is the Church not only of the living, but of the blessed dead;—a third is that it is the Church not of terror, but of grace and love;—a fourth, that it is a Church blessed, enriched with the plenitude of Him who filleth all things with all things—with the immediate Presence and indwelling Spirit of God and of Christ.

i. It is the Church not of earth only, but of heaven. 'Ye are come,' he says, 'to innumerable hosts, the general assembly of angels and the Church of the firstborn who are enrolled in heaven.' If with us there be imperfectness, *there* is consummation. When Richard Hooker lay on his deathbed, he was observed to be deep in thought, and when his friend Dr. Saravia asked him of what he was thinking, he replied, 'That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven, and oh! that it might be so on earth!' May not we find comfort in the same thought? Here there is perturbation: among them is peace. Here discord: among them a sweet accord. Here jangled music: there unbroken melody. When they that are against us seem more than they who are with us, may we not open our eyes and see with the vision of faith that the hills

around our city are full of chariots and horses of fire? The angels of Sinai were separated from Israel of old by flame and darkness; but the angels of *our* Covenant are seen with the eye of faith, ascending and descending upon the Son of Man. May we not believe that there is more than fancy in the poet's verse?—

> How oft do they their silver bowers leave
> And come to succour us that succour want!
> How oft do they, with golden pinions, cleave
> The flitting skies like flying pursuivant,
> Against foul fiends to aid us militant!
> They for us fight, they watch and duly ward,
> And their bright squadrons round about us plant,
> And all for love, and nothing for reward.—
> Oh, why should Heavenly God to men have such regard?

ii. Secondly, it is the Church of the dead, no less than of the living. We are come to the spirits of just men made perfect. They form the lucent cloud of witnesses who, having wrought, and fought, and overcome, look down with love upon our struggles, and would fain breathe their peace and their hope into our souls. There is deeper comfort in *that* thought than even in the other. For the angels have not been tempted, and have not prevailed; and the saints have, though once frail as we. They are one with us, that noble company —the prophets who hoped for Christ; the apostles who laboured for Him, the confessors who witnessed for Him; the martyrs who died; the deep thinkers who made His mysteries plain; the sweet singers who still bear our spirits upwards to God; 'strong and white souls innumerable,' who have toiled and prayed for His kingdom; patriots who have given their all for life and liberty; sages who have found the truth they longed for; little children, transplanted early, that they might grow up in the very garden of God—

> One army of the living God
> To His command we bow;
> Part of the host have crossed the flood,
> And part are crossing now.
>
> One company we dwell in Him
> One Church, above, beneath;
> Though now divided by the stream,
> The narrow stream of death.

And we belong to that noble companionship. We are fellow-citizens with the saints, because we are the household of God.

iii. Thirdly, it is the Church of grace and love, not of terror. I know no truth more obscured as with smoke of Tophet than this. The message which preached reprobation and damnation to the vast majority of mankind—the message which, like that of Calvin and Jonathan Edwards, was sulphurous with fire and brimstone—was no gospel at all. It was an amalgam of coarse excitements and vulgar terrors; it made sad the hearts which God had not made sad. It was no Angel of Light, carolling 'Good will to men,' but a blackrobed Inquisitor wrapping harmless saints and God's poor men and women in its *san benito* of devils and painted flames. It was the ill-spell of Manichean dualism, not the gospel of that dear Son of God, who came not to destroy but to save. The Law and the Letter had its stern, unrelenting, exceptionless message of death; the Gospel offers life in Jesus Christ our Lord. The Law was full of menacing commands; the Gospel is rich in tender promises. The Law was uttered amid the pomp and tumult of material forces; the Gospel came breathing upon sick and weary souls, like the vernal wind on dying flowers. The Law was a dispensation of death unto death; the Gospel a sweet savour of life unto life. The Law rolled over terror-stricken souls the thunders of despair; the Gospel was luminous with the smile of a hope that maketh not ashamed. Compare the Sinai of Moses, its lightning flashes and trumpet blasts of doom, with the green hill by the silver lake, where, with the warbling birds around Him, with the sweet wind in His hair, and the mountain lilies at His feet, Christ spake His Sermon on the Mount! At Sinai the angels were robed in the splendour of terrifying phenomena, —the rending wind, the rocking earthquake, the eddying smoke, the wreathing flame, the midnight thunderclouds,—but with thrilling, jubilant voices they sang 'Fear not' above Christ's cradle, and 'Fear not' beside His tomb. 'Peace on earth' was their Christmas minstrelsy; and 'He is risen' their Easter hymn.

iv. And the fourth note of the Church is that in the Gospel we are come to the free access, to the immediate presence of God. At Sinai, if so much as a beast touched the mountain, it was stoned, or thrust through with a dart; but our Church is the Body of Christ, and He abideth *with us*; and our bodies are the temples of Christ, and He abideth *in us*; and He has promised to pour out His Spirit upon all flesh; and He has proclaimed

'peace, peace to them that are far off, and to them that are nigh.' We need no material structure as a sign of God's Presence; no cumbrous ritual as a condition of approach; no human priest can bar our access with the caprice and arrogance of mortality. The Veil is rent; the Way is open, the Holiest unconcealed; the Father waiting to welcome us with outstretched arms and the kiss of forgiving peace.

Can we not feel the glory of this high privilege? Imagine the hour of death;—the hour when this material shall have vanished like a cloud. Imagine the soul, assured of blessedness, entering the numbers numberless of radiant presences;—will it stay one moment to look on Raphael or Milton, on Francis of Assisi or Thomas of Aquino, on Paul or John, on Isaiah or Abraham? will even the burning Cherubim or the lucent Seraphim delay its speed, or Gabriel the herald, or Michael the prince? Will it not flash through them all, as on the lightning's wings, to fling itself, in ecstacies of rapture unutterable and inconceivable, at its Saviour's feet? Yes, but it is so, if we will it, now. What man that shall die, what frail and feeble minister shall dare to thrust himself for one moment between us and the Lord of our life in that thrilling solitude where at any moment our soul may be alone with God? Not one of those twelve gates of pearl is ever shut by day or night; open for ever is the door of the Presence Chamber, open for ever the passage to the mercy-seat.

II. As the issue, then, of these Divine revelations, we believe that there is one Holy Catholic Church. It is a blessed counterpoise to pure individualism, to religious selfishness, to mere self-assertion in the holy life. We are not alone; we are not each fighting our own separate battle. We are members one of another in Christ; bound each one to another, and all of us to God, by an everlasting covenant; fighting side by side the same great common fight; all equally guilty, all equally redeemed.

i. Many of us are members of the Church of England; we love her, and she deserves all our love. There is not one of us who would not breathe for her the aspiration expressed by the great eloquent statesman: 'I wish to see the Church of England great and powerful. I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness. I would have her head raised up to that heaven to which she conducts me. I would have her open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall. . . . I would have her a common blessing to the world; an example, if not an instructor, to those who have not the happiness to belong to her. I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity, and not in the harlot lap of infidelity and indifference.' The Church of England is of course but one branch of the great Vine, one fold of the great flock; but she illustrates to us what is the true conception which we should attach to the great universal Church of Christ on earth.

ii. What do we mean, for instance, when we call it a *Holy* Church? We do not mean that it is perfect: for there is not a Church which has not erred. As our 19th Article tells us, the Church of Rome, the Church of Antioch, the Church of Alexandria, the Church of Jerusalem, all have erred; and times have been when error seemed to be universal. We do not mean that the Church is sinless. Alas! she soon lost the fragrance of her orange flower; soon stained her white robes with heathen superstition; soon reddened them with innocent blood. We do not mean that all her members are righteous. Alas! the weaknesses and crimes of Christians have been in all ages a byword of their enemies, and we may ask with the poet—

> Face, loved of little children long ago,
> Head, hated of the priests and rulers then,
> Say was not this Thy passion—to foreknow,
> In Thy death's hour, the deeds of Christian men?

But individual failures do not alter her general character nor her steadfast testimony. Even though it be said to her, as Christ said to the apostles, 'Ye are clean, but not all,' the call still comes to every one of her children, 'As He that hath called you is holy, so be ye holy in all manner of conversation.' The ideal is firmly held through all disasters. The Church, uplifting her eyes to the galaxy of those whom her Lord has enabled to be her saints, still witnesses to the beauty of those luminous examples. Holy in her saints, holy in her institutions, holy in her aims, holy in her witness, she continues holy, though as yet so grievously imperfect. She never despairs of

Humanity, though she is daily betrayed and afflicted by those who claim to be her sons.

iii. And what do we mean when we say I believe in *one* Church? We maintain that she is one in spite of all appearances to the contrary; one through eighteen centuries of corruption, schism, and heresy; one though many of her rival branches, with stupid and unloving arrogance, even deny the common salvation to all outside their pale; one in spite of ten thousand subdichotomies of petty schisms; one though they hate each other, anathematise each other, excommunicate each other, burn each other; one in spite of the deathful torpor of the East and the corrupt superstitions of the West; one though not only the whole Church, but each section of the Church, is split up into mutually opponent parties, each eager to denounce the other; one though Ephraim envy Judah, and Judah vex Ephraim; one in spite of lethargy here and fury there; one 'though on this side and on that we are answered by anathema, if we utter the greeting of Peace.' Yes, the Church is one;—if not in visible uniformity, if not in perfect sympathy, if neither in identical opinion, nor even in harmonious feeling, yet one because she is one army under one Captain, one flock under one Shepherd. She is one because there is one God and Father of us all; one because the faith is essentially one, in spite of the blustering self-assertions of petty differences; one because the great Temple is ever built upon the chief corner-stone of Christ, though many separate chapels and buildings may cluster round its unity. Drop a globule of quicksilver upon the ground, and it will split into multitudes of separate globules, starting asunder at every touch into rounded and glittering isolation. Leave them there, and they will be separate for ever, and perhaps be driven farther and farther apart; gather them together again, and they are one in unbroken unity. So will it be with these divided Christians, when the feebleness, opinionativeness, and ignorance of earth, is but as the indistinguishable dust which cannot separate the unity of heaven, Let narrow dogmatists say what they will, but 'the meek, the just, the pious, the devout are all of one religion,' though here they do not recognize each other over the thorny hedges of opinions, and across the tottering walls of sects and Churches, daubed with the untempered mortar of human pride. But there in heaven, the shaven and sandalled Inquisitor mayhap shall weep tears of remorse as he folds in his arms the holier brother whom here he tortured. There Luther shall be one with Zwingli, though on some mere opinion about the sacrament he said that they were not of the same spirit. There Arminius and Calvin shall agree together very well. There Channing is one with Augustine, and George Fox sees eye to eye with Pascal. There Pusey and Maurice may sit side by side, though one said to the other, 'We do not worship the same God.' For God looks on us with larger other eyes than ours. He is not the leader of a sect, or the fugleman of a party. He estimates us not by our achievement of orthodoxy, but by our struggle for goodness. To him who believes in Christ and in His Righteousness, and in a God of Light and Love, difference and agreement on this petty point, or that petty point, of ritual or doctrine are as trifles—the mere provincialism of ignorance and pride. Every bigot in exact proportion to his feebleness and ignorance revels in the exacerbation of differences; but just in proportion as a man loves God, and is like God, does he emerge into an upper air, where the divisions between Churches do not run, and the noise of controversy cannot penetrate.

iv. And when we have thus seen that the Church can be *holy* in spite of imperfection, and *one* in spite of division, we may begin to realize the often ignorantly perverted and haughtily monopolised name of *Catholic* Church. The title does not occur in Scripture; and it did not at first mean that the Church was universally diffused, but that she taught the whole truth necessary to salvation. They who would confine the name of 'Catholic Church' to the Church of Rome, or the Greek Church, or Episcopal Churches, or Churches of which the notes are mere outward organization, or mechanical continuity, sin against the entire value and inmost meaning of the very word which they abuse. A Church as rotten to the very heart's core as that of Alexander Borgia may have all these notes; a Church as saintly as that of the Moravians, may have none of them: and which do you think that Christ will recognize for His? Will He love Rome when it reeks with murder and falsity, and disown Herrnhut though it shine with virtues? The Catholic Church will never have any meaning to me but that which the Church of England gave to it in our Articles—'a congregation'—and therefore every congregation—of faithful men,

'in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.' A narrow ecclesiasticism thinks that it has done a fine thing, when, aping the posture and usurping the claim of exclusive catholicity, it has made the open portals of Christ's universal kingdom bristle with the swords and pikes of human ordinances and inhuman anathemas: but by so doing it is not acting in the spirit of St. Irenæus, who said, 'Wherever Christ is, there is the Church'; not in the spirit of the Book of Wisdom, which says that 'the spirit of the Lord hath filled the world'; not in the spirit of St. Thomas Aquinas, who says that 'even Jews and heathen, who are faithful to the best they know, must practically be counted as Christians'; not in the spirit of Christ, who said, 'In My Father's house are many mansions—and many shall come from the East and from the West.' 'The notion that no grace is given outside the Catholic Church,' says a learned Romanist author, 'is not an opinion merely, but a heresy.' Exclusiveness and anathema are the notes not of large, meek, loving, Christlike catholicity, but of provincial and sectarian Pharisaism. St. Jerome told the Luciferians long ago that Christ was none so poor as to have a true Church only in Sardinia; and Bishop Sanderson assured the bigots of Puritanism that God's people were not exclusively confined to a parlour or two in Amsterdam. For myself I regard every true Christian as a member of the Church of Christ; every true Christian, I say, be he Romanist, or be he Quaker, be he Baptist, or be he Independent, be he Wesleyan or Presbyterian. Do not mistake me; I do not say that all these are equally in the right, or that it does not matter what we are. I may hold, and do hold, that they are less near the truth than the Church to which I have the blessing to belong; yet I would rather take my chance in the world to come side by side with a Romanist like Father Damien, or a Quaker like Elizabeth Fry, or a Nonconformist like John Howard, than with whole armies of those who would fain deny to them the name and privileges of the Church of Christ. For Christians are those only whom Christ will own, and Christ's test is not apostolical succession, and saying, 'Lord, Lord,' or believing this or that about the sacraments, but He said 'Ye are My friends, if ye do whatsoever I command you'; and He said, 'Whosoever shall do the will of My Father, the same is My brother, and sister, and mother.'

III. I love my own Church with all my heart. I know none purer, none nobler, none wiser, none more comprehensive. In her communion I was born, in her communion I will die. She blessed my infant cradle, I pray God that she may close my dying eyes. She baptized me at the font in the lustral water of baptism; may she bend over my lowly grave with the words of benediction. But she is but one separate star in the vast burning constellation of the true Church; of all who in every place call on the name of our Lord Jesus Christ in sincerity and truth. So far as he is trying to be a true Christian, every one of us is a faithful branch in that Vine, a living stone in that Heavenly Temple, a lively member in that Body whereof Christ is the Head. Thus our union with the grand common Church of the saints is the pledge of our unity with God and with man. If we are slack in her service, our slackness is disgraceful; if we are renegades from the duties she requires, our apostasy is infamous. But if we be faithful in her battle our strength is increased by millionfold supports, our faith brightened by millionfold reverberations. For then we dwell not alone, but in Mount Zion, that glorious city which is built on both sides of that river of death which separates grace from glory. We are fellow-pilgrims, then, in the vast multitude of the redeemed, which death cannot sever, nor schism rend, nor sin blight, nor against it can the gates of hell prevail. For our little moment of life, in the interspace of two eternities, we are passing figures in that far-reaching procession, which, whether it toil uphillward, or plunge into the shadowing valleys, is still 'all one, all advancing together: they that are farthest on their way conscious of their lengthened following, they that linger with the last, drawn forward by the attraction of the advancing multitude.' Every family can constitute the Church in its own house; every soul can be a Church contracted and condensed into a single bosom; the whole Church is but one soul, dilated and diffused into many congregations. It is selfishness which is the root of all sin, that tends to destroy all Christianity, to foster pride, to embitter opinionativeness, to quench the Spirit within us; and even when we think ourselves religious, our religion is apt to be but selfishness expanded to infinitude. If we could all soar to higher things; if we could re-

member that even Christ pleased not Himself; if, like St. Paul, we could rise to that sublime spirit of self-sacrifice which made him ready even to wish himself anathema from Christ for the sake of his brethren; if the sense that our citizenship is in heaven, and that thus the very meanest of us is Christ's citizen in no mean city, could ennoble all our thoughts and actions; if we could rise to the height of this great argument that we are not come to the thunderings and lightnings and voices of Sinai, but to the Church of the angels, the Church of the blessed dead, the Church of Hope and Mercy, the Church of free approach to God, and free confidence in God for all mankind; if the sense could ever be present to us that we are very members incorporate of the Church, One, Holy, Catholic, in that mystical body of Christ, which is the blessed company of all faithful people,—how soon—before the rush and glow and burning strength of that high conviction—would the fiends who curse and blight the world shrink scared into their coæval darkness! how speedily would the time dreamed of by a good man be fulfilled, when from the watch-towers of Asia, once the land of lords many, shall roll the exultant chorus, 'One Lord'; and from the cities of Europe, distracted by many divisions, the glad cry, 'One Faith'; and from the religious communities of America, distracted by baptismal controversies, the happy confession, 'One Baptism'; and from despised and neglected Africa, once cursed by our slave trade, now poisoned by our drink, the glad acknowledgment, 'One God and Father of us all';—and when the sacramental host, scattered all over the face of this lower creation, shall spring upon their feet together, and, seizing the harp of thanksgiving, join in the chorus which shall be swelled by angel melodies, 'One Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in us all!'

Recent Foreign Theology.

Nestle's 'Septuagint Studies.'[1]

This third instalment of Dr. Nestle's *Septuagint Studies* is not inferior in interest and importance to the first and second. The indefatigable author deals with two non-canonical texts which have hitherto received too little attention—the Prayer of Manasses and the Book of Tobit; and the points discussed are treated with characteristic precision and fulness.

1. For the *editio princeps* of the Προσευχὴ Μανασσή Dr. Nestle refers us to Robert Stephen's Vulgate of 1540. In the Complutensian Polyglot the Prayer is given in Latin, with the note *neque in hebreo, neque in greco habetur*. The first edition of the LXX which contains it in Greek is that of Frick, which appeared at Leipzig in 1697.

The MS. evidence comes from two quarters. (*a*) The Psalter of the LXX is followed in Codd. A, R, T, and in more than half the cursive MSS used by Parsons, by a collection of liturgical odes; and among these the Prayer of Manasses sometimes at least finds a place. It stands eighth in A and ninth in T. How many of the cursives contain it is unknown; the St. Victor MS. employed by R. Stephen appears to be the 13th cent. Græco-Latin Psalter, now Biblioth. Nat. Gr. 188 (S. Victor), in which it occurs, and Dr. Nestle points out that Coxe's catalogue mentions its presence in Barocc. 15, Cromw. 5, Laud 2. The whole question of the contents of the liturgical collection appended to the Greek Psalter awaits and deserves investigation at the hands of some competent scholar. (*b*) The Prayer is also found in *Apostolical Constitutions*, ii. 22, where it is embedded in a narrative based on 2 Paral. xxxiii. 12 ff. This biblical context would seem almost to invite such an interpolation (cf. v.[13] καὶ προσηύξατο πρὸς αὐτόν, v.[18] ἡ προσευχὴ αὐτοῦ), and it is matter of no little surprise that no known MS. of the LXX places the Prayer here; for the Meerman Codex, cited by Parsons (*add. et emend. ad fin. t.* ii), appears to be a MS. of the *Constitutions*, not of 2 Chronicles. It seems that the Prayer did not form a part of *Paralipomena*, as received by the Church from the Synagogue. By a natural inference we are led to regard it as a Christian composition, and it is possible that the *Constitutions*

[1] *Septuagintastudien*, iii. Von Professor D. Th. u. Ph. Eberhard Nestle. Stuttgart, 1899.

have preserved it in an earlier form than the appendix to the Psalter. Certainly this non-liturgical text of the Prayer has the advantage of exhibiting after v.[7] a beautiful stanza which A T omit—

ὅτι σὺ εἶ, ὁ Θεός, κατὰ τὴν χρηστότητα τῆς ἀγαθωσύνης σου· ἐπηγγείλω μετανοίας ἄφεσιν τοῖς ἡμαρτήκοσιν, καὶ τῷ πλήθει τῶν οἰκτιρμῶν σου ὥρισας μετάνοιαν ἁμαρτωλοῖς εἰς σωτηρίαν.

These words have the ring of Christian rather than of Jewish thought, and, so far as they go, confirm our impression that the Prayer of Manasses, like the *ὕμνος ἑωθινός*,—another of the Canticles which is found in the *Constitutions*,—had its origin within the Church, and has no claim to be regarded as a true part of the Alexandrian Greek Bible.

2. In dealing with the Book of Tobit Dr. Nestle addresses himself chiefly to the question of the relation which the Sinaitic text bears to that of the Vatican MS. He maintains the priority of ℵ, and holds that the recension which is found in B A is a deliberate abridgment of the earlier form by a reviser who has worked over his text, not merely curtailing, but extensively modifying the vocabulary, somewhat after the manner in which the text of the Gospels and Acts are treated in Codex D.

Admitting the facts, the argument for the absolute priority of the ℵ text of Tobit is not quite convincing. When a book exists in two recensions, a longer and a shorter, it is usually possible to make a good case for the originality of either; and it does not appear to be certain that the shorter text of Tobit might not be successfully defended, if it found an able champion.

The question has just been treated on other lines by Dr. J. Rendel Harris in the *American Journal of Theology*, and his results seem to us more than probable. By a comparison of the two recensions with the story of Aḥiḳar, the Book of Jubilees, and other ancient texts, he shows that 'the Sinaitic Tobit is nearer to the original Hebrew, or else it has been corrected from the Hebrew (or some version depending on the Hebrew) so as to present a better text than that of the Vatican text, though not necessarily a better text *of the Septuagint*.' *I.e.* the Vatican text may be nearer to the true LXX than the Sinaitic, although the Sinaitic is nearer to the Hebrew original.

To us there seems to be a real though slight indication of the Alexandrian origin of the B recension in the desire which it manifests to banish the demon (8[3]) to Upper Egypt, and to its remoter parts. The Sinaitic text is less careful in this matter, as a comparison will show.

B	ℵ
ὅτε δὲ ὠσφράνθη τὸ δαιμόνιον τῆς ὀσμῆς ἔφυγεν εἰς τὰ ἀνώτατα Αἰγύπτου.	*καὶ ἡ ὀσμὴ τοῦ ἰχθύος ἐκώλυσεν, καὶ ἀπέδραμεν τὸ δαιμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου.*

If ℵ retains *ἄνω*, he does not know what to make of it; 'up the country' is perhaps the meaning which occurs to him. Fritzsche's third text corrects *εἰς τὰ ἄνω μέρη Αἰγύπτου*, but B A stand alone in the suggestive *ἀνώτατα*.

It has not been possible to touch upon more than a few of the chief points discussed by Dr. Nestle. Every earnest student of the Greek Bible will do well to possess himself of the pamphlet. Each of its thirty-five pages will add something to his knowledge.

H. B. Swete.

Cambridge.

Nestle's 'Introduction to the Greek New Testament.'[1]

It is specially gratifying that within less than two years of its first publication a second edition of this important and extremely valuable work has been called for. In The Expository Times of August 1897 we gave a full account of the character and aims of the first edition. Not only do we adhere to all that was said there in favour of the book, but call attention to the greatly enhanced importance the work now possesses in consequence of the enlargement (it is twice the size of the first edition) and manifold improvements it has undergone. It is thoroughly up to date in regard to the questions raised by Blass' hypothesis regarding the Lukan writings, and discusses, with that amount of detail which it merits, the controversy as to the authority to be allowed to Codex D in matters of textual criticism. No New Testament scholar will care to be without this book, and even those

[1] *Einführung in das Griechische Neue Testament.* Von Eb. Nestle. Zweite vermehrte u. verbesserte Auflage; mit 10 Handschriften-Tafeln. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 288. Price M.4.40.

who may differ from Dr. Nestle in his estimate of the Western text will welcome the store of information which the indefatigable patience and wide erudition of the author have placed at their disposal.

Steuernagel's 'Commentary on Joshua.'[1]

Dr. Steuernagel has already written a commentary on *Deuteronomy* in Nowack's *Handkommentar*, which has largely attracted the attention of Old Testament students. In particular, the attempt made in that work to distinguish a 'singular' from a 'plural' source has been much discussed, and was recently examined by Professor König in the present magazine. Readers of THE EXPOSITORY TIMES will recall also the recent controversy between Dr. Steuernagel and Dr. Dunlop Moore as to the correctness of the account given by Dr. Green of Princeton of the views held by Old Testament critics regarding the occurrence of 'Jahweh' in certain passages of E (cf. vol. x. pp. 16, 124, 227, 426, 476).

In the work before us Steuernagel sets out with noting the relation of Joshua to the Pentateuch, holding, of course, that the sources of the latter are continued in Joshua, although the six books which we call the Hexateuch never really formed a unity. In proceeding to examine the Jehovistic elements (JE), Steuernagel concludes, *inter alia*, that J (or more properly J^1) was not acquainted with the personage Joshua, and that therefore little or nothing in Jos 1–12 can be assigned to this source. In the scope he allows to the Deuteronomistic elements he goes considerably beyond Dillmann and others, who admit only to a very limited extent an independent Deuteronomistic 'source' in Joshua, and differs from Dillmann further in seeing in the author of this source not D (the author of the Deuteronomistic law) but D^2. His views on this point will certainly create discussion. The priestly element (P) occasions little difficulty. Steuernagel will have it further that the redactors of the book took the work of D^2 as their norm, and that this really constituted the frame into which the other elements were fitted. The historical value of Joshua is next very discriminatingly examined, and while much of what used to be regarded as information about the history of the *nation* of Israel may have to be abandoned, we are left with a considerable amount of *tribal* history, and with not a few valuable indications of the course followed by the history of Israel's *religion*. By his discussion of these questions, as well as by the commentary itself, Steuernagel has made a valuable contribution to Old Testament literature, and worthily maintained the reputation he had already gained.

[1] *Das Buch Josua übersetzt u. erklärt.* Von Lic. Dr. C. Steuernagel. Göttingen: Vandenhoeck & Ruprecht, 1899. Price M.2.20.

Miscellaneous.

ANOTHER part of Kautzsch's *Apocryphen u. Pseudepigraphen* (11th to 14th Lieferung) has appeared. It contains—(1) The *Letter of Aristeas*, by P. Wendland of Charlottenburg. A translation of the letter is preceded by a careful introduction. (2) The *Book of Jubilees*, by E. Littmann of Oldenburg, who appears to have made an exhaustive study of this work, and of the literature connected with it. (3) The *Martyrdom of Isaiah*, by G. Beer of Halle, in which the translation of the work is preceded by a careful inquiry as to the relation of the *Martyrium* to the *Ascensio* and the *Visio* of Isaiah cited by the early Fathers. (4) A commencement is made with the *Psalms of Solomon*, by R. Kittel of Breslau. [J. C. B. Mohr of Freiburg i. B. publish the whole work at a cost, to subscribers only, of 15s.]

The well-known publisher, Mr. J. C. Hinrichs of Leipzig, has commenced the issue of what promises to be a very useful series, under the auspices of the *Vorderasiatische Gesellschaft*, which already had its 'Mittheilungen,' but now desires by these 'Darstellungen' to interest a wider circle of readers. The series, which bears the general title of *Der alte Orient*, opened with an essay by Hugo Winckler on the peoples of Western Asia; the second issue (that which lies before us) is entitled 'Die Amarna-Zeit,' and is from the pen of Carl Niebuhr, who tells in a most interesting way the story of the discovery of the clay tablets at Tell el-Amarna, and describes the court and administration of Egypt during the Amarna period, the letters of Asiatic kings and vassals, and the general situation

during that period. We are promised, in the future, papers on the History, Religion, and Civilization of the Western Asiatic peoples; on the excavations of the English in Assyria and Babylonia, the Americans at Nippur, the Germans at Zinjirli; and on the archæological 'finds' in South Arabia. We have the utmost confidence in recommending very warmly this series, of which four numbers (of thirty-two pages each) are to be issued per annum at a cost of 2 marks for the whole, or of 60 pfennigs for each number separately.

We have received from Messrs. Schwetschke & Sohn of Berlin the first three *Abtheilungen* of the current issue of their invaluable and indispensable *Theologischer Jahresbericht*. The first, under the title of 'Exegese,' deals with all the literature published in 1898 on the Old and New Testaments, and on subjects auxiliary to the study of these. The Old Testament part is dealt with by Siegfried, the New Testament by Holtzmann. The second volume, which is a specially elaborate one, deals with Historical Theology, and is partitioned amongst Lüdemann, Preuschen, Ficker, Loesche, Kohlschmidt, and Tiele. The third, by Mayer, Troeltsch, Sulze, and Dreyer, has for its subject Systematic Theology. The above volumes cost respectively 9, 10, and 7 marks. Subscribers for the whole year's issue (four vols.) pay 30 marks. The longer we use this great work, the higher is our admiration at once for its fulness and its accuracy.

A third instalment of Professor Hilty's now famous work *Glück* (J. C. Hinrichs, Leipzig, price 3 marks), has recently appeared. Quite a surprising chorus of approval from the most diverse quarters greeted the issue of the first two parts, and we feel certain that the same favourable verdict will be pronounced on the present work. Professor Hilty is a master of style, and discusses the very questions that are of practical interest at the present moment. From the opening chapter, entitled 'Duplex est beatitudo' down to the end of the volume there is not a dull page.

Die Lehre von der Wiedergeburt auf thëistischer Grundlage (Hamburg: Lucas Gräfe & Sillem) is a curious but in many ways able production. Its author, Carl Andresen, tells us that it is addressed to those who feel the necessity of a transformation of our religious doctrines in order to bring them into harmony with the results of science. An unprejudiced examination of the question of immortality, which comes next in importance to the question of the existence of God, he considers a fitting preparation for such a reconstruction of theology. The result of his study is to lead him to a doctrine of repeated reincarnation as the true meaning and explanation of man's immortality. The book deserves to be read, if for no other reason, as a sign of the times.

Messrs. Schwetschke & Sohn have sent us four books recently published by them. The first of these, by Pastor-*emeritus* Tamm, entitled *Das Wesen des evangelischen Glaubens* (price 3 marks), while it contains much that will provoke dissent, deserves to be read as an able statement of views that at present prevail widely, and for the clear light in which it exhibits the change that has passed upon the aspect of some things that were once most surely believed.

Pfarrer Lühr of Gotha is the author of the second work referred to, *Ist eine religionslose Moral möglich?* This is an extremely able argument *against* the possibility of a sure and permanent scheme of morality divorced from religion. We heartily commend the book (price 1 mark) to our readers.

The third and fourth of Messrs. Schwetschke's publications are by Dr. H. P. Chajes. The one, *Proverbia-Studien* (price M. 1.60), is an attempt to restore an acrostic structure in Pr $10-22^{16}$; the other, *Markus-Studien* (price M. 2), seeks to throw light upon many passages in Mk by reconstructing a supposed *Hebrew* original. Both works are marked alike by scholarship and ability.

Finally, we have much pleasure in calling attention to a tractate by Professor Ménégoz (Paris: Librairie Fischbacher), whose words are always helpful and suggestive. It is entitled *Le salut d'apres l'enseignement de Jésus Christ*, and contains what we believe to be a correct account of the sense which Jesus Himself attached to salvation, and is particularly successful in solving the apparent contradiction between some parts of His teaching, which appear to make salvation a process whose realization is future, and others where it is a thing of the present. J. A. Selbie.

Maryculter, Aberdeen.

The Lord's Supper and its Origin.

Two of the most recent *Hefte zur christlichen Welt*[1] discuss the origin of the Lord's Supper. The second criticizes the startling positions of the first, and itself suggests positions equally startling. The criticism of Clemen is complete and convincing, but his original views will not command so ready an assent. Eichhorn claims to stand on the ground of the scientific History of Religion, and for that reason demands that his readers, however unwilling, shall accept his opinions. He starts from the Lord's Supper in the Christian communities of Apostolic days, and finds in it two things: the interpretation of Jesus' death as a sacrifice, and the sacramental eating of the body and drinking of the blood of Jesus by the worshippers. The act of worship had this twofold meaning for the worshippers, but this interpretation cannot be attributed to Jesus Himself. He *cannot* have so spoken of His death and cannot have foretold it exactly at all, and a real eating and drinking in the above sense were of course impossible when Jesus was alive in the body. For other reasons our reports of the institution are unhistorical (see below). Whence, then, came these two conceptions? The scientific method of the History of Religion refers us to the ideas of the time for explanation. Now as to the sacrificial meaning of Jesus' death we have the Christian community working with Jewish notions about sacrifice. There was a complete theory as to the meaning of the offerings of the Law, and all the predicates that were applied to these were transferred to Christ. The other thought of sacramental eating and drinking constitutes for Eichhorn the chief problem, and he can find no solution. There were, doubtless, ideas in the minds of the people of New Testament times which, if we only knew them, would explain the origin of this conception. The conception is strange to us, and cannot be explained out of the Old Testament. Perhaps, thinks Eichhorn, it came from some Oriental-gnostic source.

Clemen holds that the origin of the Supper and its interpretation go back to Jesus Himself, and discusses in order (1) the historical value of the accounts of Matthew, Mark, Luke, and Paul, (2) the meaning of the words of institution, (3) the memorial character of the Supper as instituted by Jesus.

(1) Clemen deals first with the critical objections. The words of Jesus anent drinking the fruit of the vine anew in the Kingdom of God come in Luke before, in Matthew and Mark after, the words of institution; but this phenomenon occurs frequently in our Gospels without making doubtful the facts or words recorded. The same answer disposes of the objection that the words of institution might be removed from the context without being missed. The words accepted by E as authentic surely imply some reference to Christ's death either preceding or to follow. Secondly, if the words of institution imply a material feeding upon body and blood, they cannot have been spoken by Jesus. That is certain, but do they imply this? Eichhorn refers to 1 Co 10^{16}, but there is no such meaning there. Indeed St. Paul probably held that there was no blood in the glorified body of Jesus (cf. 1 Co 15^{50}). Also in Jn $6^{53\,ff.}$ we see from v.^{63} that this very material eating and drinking are what Jesus does *not* mean. Thirdly, that the additions by which our reports differ from one another show that the faith of the early community, if it did not invent, at least changed the form (not *bilden* but *umbilden*) of the words of institution is not proved. The additions do not change the sense; such an addition as 'Do this in remembrance of Me' would on this theory be superfluous. If it is unscientific to identify the oldest tradition we know with the actual occurrences, as Eichhorn insists, it is equally unscientific, replies Clemen, to *postulate* a development in the tradition before that form of it which we know. Again, why doubt that Jesus could foresee His own death and resurrection, the former even with exactness, the latter with certainty, even if the expression 'after three days' means an indefinite short time? The scene in Gethsemane and the cry on the cross imply no wavering in thought but in feelings. For the sake of His disciples he must have prepared them for the issue, and especially the last time He was with them, by telling them as exactly as possible (*möglichst genau*) about His death. Further, the sacrificial interpretation of His death must have been put upon it by Jesus Himself, who knew the Old Testament. Clemen thus holds to the

[1] No. 36. *Das Abendmahl im Neuen Testament.* Von Albert Eichhorn, Professor in Halle.—No. 37. *Der Ursprung des heiligen Abendmahls.* Von Carl Clemen, Privatdocent in Halle.

historical value of the records, and finds in all the same meaning.

(2) In discussing the meaning of the words of institution, he finds no close connexion of the Supper with the Passover, whether the Supper was instituted at the Passover or the day before it. Jesus gives an interpretation of His death to His disciples before it occurs. The great problem is, How do bread and wine correspond to the body given to death and the blood shed? The simplest view, Clemen agrees, would be to refer to the breaking of the bread and the pouring out of the wine, and no real objection could be found in the fact that the body was not literally broken nor any blood literally shed in crucifixion; for (*e.g.*) shedding of blood might be used to describe any death, no matter what its mode. But bread was broken, as by us it is cut, not to be destroyed but to be made ready for use. Eating and drinking also do not represent the appropriation of the benefits of Christ's death. Note that the Jews never, even in sacrificial feasts, drank blood. Eating and drinking would not in themselves suggest the comparison. The expressions about forgiveness of sins become mere *obiter dicta*, because in this way the death of Christ is pictured as an historical fact, not set forth as a saving one. Clemen's solution is that we have here a parable taken from the domain of the natural life to picture the mysteries of the kingdom. The comparison of any true parable must be exact and be limited to one point. 'As in Jn 12^{24}, in reference to the atoning death of Jesus, it runs, "Except a grain of wheat fall into the earth and die, it abideth alone: but if it die, it beareth much fruit"—so Jesus here compares His propitiatory passion and death with the consuming of meat and drink for the good of man.' Is this too commonplace?

(3) But was there any institution at all? Did Jesus say, 'Do this in remembrance of Me'? It could not be inconsistent with His humility, for He knew himself to be Messiah. But was He not soon to return? A large question is here started, but Clemen will only refer to Jesus' consideration for the weakness of His disciples which led Him to choose this commonplace daily action as a memorial of Himself. In this ordinary daily action the disciples would be continually reminded of Him. Again, many another table-talk Jesus had with His disciples. What but Jesus' command gave such a significance to this one? There is no Jewish or heathen analogy for connecting a proclaiming of Christ's death with this common action. Only Jesus' word can explain it.

The above is a bare outline of most of the points brought forward by Clemen in his historical argument. He adds a few remarks on the practical side at the end. Can we proclaim Jesus' death in this way? St. Paul shows that it is impossible, for his directions to the Corinthians about holding the meal together and eating at home show that it was not a meal for satisfying the ordinary needs of the body. Still, it was a meal. Later, the common meals were separated from the celebration of the Supper, and finally ceased altogether. Circumstances in our own day make impossible a literal Supper of the Lord in united commemoration of His death, but in regard to the manner of celebration and the ideas attached to the Supper, we must take to heart Luther's words: 'A celebration of the Lord's Supper is more Christian the liker it is to the first of all which Christ held at His last meal.'

JAMES CROSKERY.

Omagh.

Among the Periodicals.

The Hebrew Ecclesiasticus.

'I DO not think the Cambridge fragments will be defended by any one; hence the Oxford portion will fall with them.' So wrote Professor MARGOLIOUTH in THE EXPOSITORY TIMES last month (p. 568). Well, it so happens that in the *Theol. Literaturzeitung* of 2nd September, Professor Smend makes the Cambridge fragments the subject of a long notice, and he *does* defend them, or rather we should say, assumes that they need no defence. And this, too, after he has read Professor MARGOLIOUTH's attack on the genuineness of the Oxford fragments. 'That in the new manuscript, which Schechter assigns to the middle of the 11th century or still earlier, we have before us the Hebrew original, and not a retranslation into Hebrew, *is evident*.' And he cites 6^{30} 12^{9} 13^{16}, etc., as instances in which the Greek or the Syriac translation is the result of misreading the original Hebrew. The true reading as found in the recovered fragments had already been suggested in some instances by Smend himself or Wellhausen. The Hebrew text, unfortunately,

has suffered much from corruption, as Smend shows. For instance, the acrostic psalm found in $51^{13ff.}$, which Bickell had reconstructed with not a little success from the versions, has lost many of its alphabetical verse beginnings. Frequently verses which a reader had written as parallel passages upon the margin have slipped into the text. Many *stichoi*, or, it may be, whole verses are found in a double form side by side, and hence it comes that the one form may correspond to the Greek and the other to the Syriac version. Still more frequently, in the case of single words, marginal readings have found their way into the text, and taken their place beside the original word, and sometimes this has led to a third word being forced out altogether. Yet in spite of all its defects, Smend finds the Hebrew text of such value that, used in conjunction with the Greek and the Syriac, it enables us to get at least at the sense of the great majority of passages. The agreement of the Greek and the Syriac against the Hebrew may be in part due to the use of the Greek by the Syriac, as Bickell supposed even prior to the discovery of the Hebrew original. Smend expresses his agreement with most of the emendations Schechter has made upon the Hebrew, by the aid of the Greek and Syriac, and thinks he might with advantage have gone further in this direction. He himself offers many fresh emendations.

As an account of the Cambridge Sirach will probably be given by Professor König in an early number of The Expository Times, we need not enlarge upon Smend's article, which is sure to receive abundant attention from experts.

In the *Revue des Études Juives* for April–June, M. Israel Lévi expresses his opinion on Professor Margoliouth's *brochure* on Ecclesiasticus. He is not at all convinced by the arguments contained in it. He thinks the hypothesis of a mediæval Persian Jew reconstructing an ancient text on the basis of a Greek and Syriac version, even though the former should have been made accessible to him by the services of a friend, who turned it for him into Persian, an improbable one; and cannot understand by what inspiration of genius this 'obscure translator' can have so often succeeded in making good sense, where both versions were unintelligible. M. Lévi criticises, moreover, the use made by Professor Margoliouth of the Persian note on chap. 40: he points out, after Bacher, that this note does not refer to any difficulty in the text, but to the four lines cited (from the Talmud) on the margin, and that its real meaning is, 'It appears that this [the passage cited on the margin] was not actually found *in any copy*, *but that it is a mere tradition*.' With regard to the Laudian Professor's theory of the marginal variants, he remarks that he seems to have overlooked the note which follows the last of them (40^{8}), 'This MS. goes no further,' showing clearly that they were taken from another MS. which the scribe had collated.

At the end of his notice M. Lévi adds that he has just received the new fragments edited by Professor Schechter: 'Alas! we must yield to the evidence; the Hebrew text, which has an interest of its own, can no longer be considered as the original, it can only help to its reconstruction.' He thinks, accordingly, that the judgment expressed by him (in the same *Revue*, vol. xxxii. p. 303), when the leaf first published by Professor Schechter appeared, was the right one. Further study, however, led M. Lévi to revise *that* judgment afterwards; so it remains still to be seen whether he does the same in the present case.

Strack on the New 'Dictionary of the Bible.'

In the *Theol. Literaturblatt* of 16th June last appears a somewhat belated notice of the *first* volume of this work. The writer, Professor Strack of Berlin, is well known as a Hebraist, and as the author of an important *Einleitung* to the Old Testament, etc. etc. Hence it will be of interest to many of our readers to hear the opinion of so competent a judge. After an interesting discussion of the scope and use of a Bible Dictionary and a survey of the merits and defects of such works as Herzog, Winer, Schenkel in Germany, and Kitto and Smith in our own country, the writer goes on to speak of Dr. Hastings' Dictionary as one that is based upon thorough study of the subjects dealt with, and as extraordinarily rich in its contents. Amongst the 145 contributors to the first volume are to be found the most illustrious names, and no subject that legitimately falls within its scope is neglected. *Inter alia*, Strack notices favourably the editor's own articles on English words and expressions, which, especially for English readers, will be found of much value. While the great

majority of articles touching the Old Testament are written from the prevailing critical standpoint, the views expressed are temperately stated, and in Strack's opinion differ materially and often to advantage from the statements of some German 'critics.' As an instance he cites Ryle's article 'Abraham.' Professor Strack notes a few statements, chiefly in the sphere of archæology and geography, to which exception may be taken. These will meanwhile be noted carefully. Of course he is right regarding that unfortunate mistake of Father Scheil's about the name Chedorlaomer. We are thoroughly at one with Strack in his remark that the moral of this incident is that we should not be over-hasty to employ the 'results' of cuneiform discoveries either for establishing or destroying the historicity of biblical narratives.

Professor Strack closes by commending the Dictionary to the favourable attention of German as well as English readers.

J. A. Selbie.

Maryculter, Aberdeen.

Contributions and Comments.

Ecclus. xliii. 4c.

In Reply to Professor Margoliouth.

In offering a reply to Professor Margoliouth's note in the September issue (p. 567), I am not going to remind the reader of the words I used at the beginning of my first article. For even if my examination of the originality of the Hebrew Ecclus. should prove not to have hit the mark in every instance, I may all the same claim to have contributed to the solution of the difficult problem as much as Professor Margoliouth himself, and since it is to be presumed that both of us are *seeking* the right answer to the question in debate, all heat in the discussion ought to be avoided. I shall endeavour, therefore, to deal with Professor Margoliouth's strictures on myself with the same objective calmness as I think I have maintained in my examination of his pamphlet.

1. The translation of 43^{4c}, 'blowing out a tongue of light which blazes,' is, so far as the actual words go, that of Professor Margoliouth, and not that of Ben-Sira's grandson. Whether this rendering is absolutely justified because it is in substantial agreement with G, is a question to which in my article I gave no answer, either negative or affirmative. By the way, are we to hold, then, that what G offers is a translation from our H? I thought Professor Margoliouth did not admit that G had the latter for its basis. How then could I be expected to connect Professor Margoliouth's translation of our H with 43^{4c} of G?

2. The view that נושבת is the active participle was rejected by me not simply on one ground but on *three*: namely, *first*, because נשׁב in the O.T. is intransitive; *secondly*, because the act of 'blowing out' is expressed in the O.T. by הִשִּׁיב, as is the case also in H itself (43^{20a}); *thirdly*, because in the context of 43^{4c} there is no feminine subject to which נושבת, were it the active participle, could refer, for everywhere previously (vv.$^{2a.\ 3ab.}$) the sun is treated as a masculine. Of these three grounds Professor Margoliouth has mentioned only the first. Besides, he has drawn therefrom the inference that I have set up the canon that Ben-Sira could not deviate from biblical linguistic usage. In reality I have *not* set up such a canon *in abstracto*, but in this particular instance I have maintained—on three grounds—that it is illegitimate to suppose that Ben-Sira employed the verb נשׁב in an active sense. I may add that Israel Lévi, whose book, *L'Ecclésiastique*, came into my hands only on 30th August last, also renders נושבת by 'the inhabited earth' (*la terre habitée*).

3. Consequently it is not the case that I have violated a canon set up by myself in holding that תגמר means 'destroy.' By the way, here again Israel Lévi sees in תגמר 'a denominative formed from the word גומרין = "charcoal," "cinders"' (*charbons*), and renders 'reduced to cinders' (*réduit en charbon*). But even the rendering of תגמר favoured by me need not be taken in so tragic a sense as Professor Margoliouth supposes. For it has been already said (v.^{3b}), and that alike by H and by G, 'Who can stand before his heat?' May not a similar hyperbolical sentiment be expressed in v.^{4c}?

4. But Professor Margoliouth will have it that

this תגמר comes from the *Arabic* verb *jamara* ('dedit prunam ignis'). Are we to hold, then, that the Jew who was supposed to translate the sayings of Ben-Sira into *Hebrew* interspersed his translation with Arabic words?

5. Suppose we grant that the retranslator had before him the Greek and the Syriac forms of 43^{4c}, which in S reads, 'his exhalation is like smoke of fire,' how did he come to give a double rendering of the πυρώδεις of G and the 'fire' of S? That is to say, he first wrote מאור, and then added the Arabic תגמר as an elliptical attributive clause, as if, forsooth, every 'tongue of light' did not burn.

6. That 'tongue of light' means much the same thing, as 'ray' or 'flame' could be known well enough without the aid of the *Persian* language. Let one recall the expression in Is 5^{24}, לשון אש, lit. 'tongue of fire,' which is rightly reproduced in E.V. simply by 'fire.'

7. Was the participle נושבת, although preceded by no feminine subject to which it could refer, yet intended to be an active form? Can this view be established simply by the circumstance that the text of G has ἐκφυσῶν? Now, even supposing the translation executed by Ben Sira's grandson to have come down to us intact, are we compelled to assume that the grandson has in every instance correctly rendered the words of his grandfather? Is it the case that the contemporaries or the relatives of an author possess an indubitably correct understanding of all doubtful passages in his writings? There is in Schiller's poems, for instance, more than one passage capable of different constructions. Would a son or a grandson of Schiller have known in every instance what was the correct construction of a particular passage? It by no means follows, and we have no right to assume that the grandson of Ben Sira was an exception to this general rule. Without, then, having recourse to the possibility that his translation underwent changes in course of time, we may yet conclude that ἐκφυσῶν in 43^{4c} does not give the absolutely correct sense of נושבת.

It is a matter of no moment that Professor Margoliouth declines any further reply. If he considers that he has said all that is to be said on his side of the question, that is a point on which he has simply to satisfy himself.

Ed. König.

Rostock.

The Hebrew Ecclesiasticus.

I certainly must apologize to Professor Schechter for attributing to him an error that was not his. No one, however, will be disposed to believe that Dr. Taylor could seriously make the statements about Greek and Persian which the chapter referred to contains. The witty author of the *Sefer Ha-Galuy* thought his readers would understand a joke, but he miscalculated; probably, then, Dr. Taylor has made a similar miscalculation.

By the 'delights of authorship' I naturally referred to this particular work. I had no intention of saying anything disrespectful of Dr. Schechter's other writings.

My 'series of literary failures' is, I am happy to say, an exaggerated phrase. I certainly was persuaded into thinking my 'Inaugural Lecture' a serious failure, in spite of the fact that it was based on prolonged study. Since it is due to Dr. Schechter and his Oxford colleague that I am now confident of carrying all the propositions of consequence contained in that lecture, I am under a debt of gratitude to both. I did not think it necessary to acknowledge in public that the former had procured for me the loan of a book from our common friend M. Derenbourg, but will not attempt to conceal the obligation, now that I am charged with it.

For those who care for authority I may observe that M. Israel Lévi (*Revue des Études Juives*, xxxviii. 308), at sight of the Cambridge fragments, declares that this text can '*no longer be regarded as the original, but only help to reconstruct it.*' 'We must,' he says, 'yield to the evidence.'

To part amicably with Professor König, let me ask him a question. He evidently has sometimes to quote Dalman's dictionary: if an opponent were to look out the words in *Gesenius*, would he think this the proper way to treat him? Similarly, when I quote *Dozy*, why does he look out the words in *Freytag*, where he must know that they are not to be found?

D. S. Margoliouth.

Oxford.

The 'Dictionary of the Bible': Addenda et Corrigenda.

A missing article is *Asher*, To 1^2; A.V. *Aser*, R.V.: '*Thisbe*, which is on the right hand of

Kedesh Naphtali in Galilee *above Asher.*' For *Asher* in this passage is not the name of the tribe, but is Greek transcription of the town *Hazor* (see ii. 314, where a reference to this passage is to be added).

In the article *Kedesh-Naphtali*, again, a reference to To 1^2 is to be missed; perhaps it will be found under *Naphtali* for the reading of the A.V.: '*that city* which is called *properly Nephthali.*' This translation goes back on the reading κυρίως (instead of Κυδίως, *i.e.* Kedesh), which is found in cod. 248, the Complutensian Polyglot and its followers.

EB. NESTLE.

Maulbronn.

Gleanings in Biblical Criticism.

(*Continued.*)

GN 15^2.—'And Abram said, Lord GOD, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?' So this passage runs in A.V., but R.V. substitutes for the latter part, 'and he that shall have possession of my house is Dammesek Eliezer.' Mr. Ball, in the edition of *Genesis* in Haupt's 'Sacred Books of the Old Testament,' gives a perfectly adequate account of the various opinions which have been held, and offers a well-considered and very interesting opinion of his own, viz. that we should transpose בן, and read ומשק ביתי הוא בן דמשק אליעזר, 'and he who will possess my house is a Damascene — Eliezer.' But I fear (with Holzinger) that the root משק is insufficiently attested by ממשק, Zeph. 2^9, though I must add (against Kautzsch and Socin, but with all respect) that בֶּן־מֶשֶׁק is, in my judgment, not a possible expression, מֶשֶׁק (rendered 'possession') in Job 28^{18} being, as I have pointed out in this very magazine, corrupt. For my own part, I used to be contented (like Kautzsch and Socin) with the view of Hitzig and Tuch that הוא דמשק is an intrusive marginal gloss on the word מֶשֶׁק, 'possession,' which the glossator (who perhaps thought that Abraham had possessions in Damascus) misunderstood. But how could any one have construed הוא דמשק ביתי? The glossator neglected to consider this, perhaps. But though the text is in parts overgrown with glosses, we should not resort to the supposition of a gloss unless compelled. Mr. Ball has shown that we are not compelled, but his own reading of the text is not satisfactory, not only on the ground mentioned above, but (1) because it leaves the improbable word דמשק, (2) because it is not likely that the name of Abraham's steward was preserved by tradition (see next note), and (3) because the proposed reading is too prosaic to accord well with אנכי הולך ערירי. Looking at the passage with due consideration of the habits and failings of scribes, I think that the author wrote וּמִשְׁכַּן אָהֳלִי יֵעָזֵב, 'and my tent-dwelling will be deserted.' It is quite true that the phrase משכן אהל belongs to P (Ex 39^{32} $40^{2.\ 6.\ 29}$), but so also does ערירי in v.^{2a}; the cast of the phraseology is the same in both parts of the verse. Let me point out that when ומשכן had been miswritten ונמשק, it became easy for ונ to be expanded into ובנ (by virtual dittography). ביתי is an inferior variant to אהלי. The latter word became הואלי, out of which, in combination with a scribe's error יעזר, easily came הוא אליעזר. דמשק comes from נמשק (=משכן), נ and ד being confounded.

Gn $35^{8.\ 16.\ 19}$.—In v.^{8} the extraordinary words, דְּבֹרָה מֵינֶקֶת רִבְקָה, 'Deborah, Rebekah's nurse,' should no doubt be read דִּינָה בַּת יַעֲקֹב הַבְּכִירָה, 'Dinah, Jacob's first-born daughter' (cp. Gn 37^{35} 46^7). What business could Rebekah's nurse have in Jacob's train? and why should her name be preserved here (see Gn 24^{59})? and why should Jacob's clan make a general mourning at the sacred tree beneath Bethel? Dinah's death, however, is naturally mentioned (cp. Gn 34). I will not add all that might be said on this section. But this at least should be pointed out—that there is no 'Northern Ephrath' (or 'Ephrathah'). אפרתה should be בְּאֵרֹתָה, 'to Beeroth.' It is not the Gibeonite city of Beeroth which is meant, but that Beeroth which is represented by the modern *Bîreh*, south of *Bêtîn* (Bethel).

2 S 8^1.—'And after this, David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.' How greatly critics have been exercised by Metheg-ammah, it is needless to say. The notes of Wellhausen and Driver, who defend the Massoretic reading, have by no means carried conviction to later scholars. See especially Köhler's long note, *Bibl. Gesch.* ii. 244 f. I agree with

Professor H. P. Smith that 'from its being taken "from the hands" of the Philistines we infer that it (Metheg-ammah) was some tangible possession, probably a piece of territory.' The Chronicler's את גת ובנתיה seems too simple to have been corrupted into את מתג אמה. The single important contribution, however, made by recent critics is that of Klo., who observes that the Chronicler's את־גת corresponds to דוד את in Samuel. In truth, the text is corrupt, and the corruption begins with דוד. Klo. reads, אֶת־גַּת וְאֶת־גְּבוּלָהּ יָמָּה, 'Gath and the border thereof westward.' He hopes by this to do justice to the strange words, *τὴν ἀφωρισμένην* in 𝔊. Löhr remarks, 'We must give up the hope of restoring the text: a conjecture, or more accurately, reconstruction of the verse, like that in Klo., has no object.' This is one of the best, because one of the most emphatic, expressions which I have seen of a kind of criticism which hinders progress, and which I am sure this respected scholar is not too old to cast to the winds. 'No object,' indeed! I do not think that the very highest degree of probability (equivalent to certainty) can be claimed for the correction which I am about to propose. But it is in accordance with numerous analogies elsewhere, and it enables us to account both for the text of Chronicles and for that of 𝔊 in Samuel. Read most probably, וַיִּקַּח אֶת־אַשְׁדּוֹד מְחוֹז הַיָּם מִיַּד־פְּלִשְׁתִּים, 'and he took Ashdod, the city of the sea, out of the hands of the Philistines.' אש in אשדוד fell out owing to the proximity of את. To make sense, the next scribe transposed דוד and את. מחוז easily became מתג, and as easily passed into מגרש (𝔊 *τὴν ἀφωρισμένην*); ו and ר are pretty often confounded; ז and ש are both sibilants. From הים the passage was easy to האמה. It is true that old Ashdod did not lie on the seashore. But it had a port of its own, which the Assyrians called Asdudimmu, and this made it a 'city of the sea' (cp. Is 23^4, where read מְחוֹז for מָעוֹז). The position of Ashdod as 'the halfway station on the great road between Gaza and Joppa' (G. A. Smith, *Hist. Geog.* p. 192) justified the title מחוז; its nearness to the sea, and its possession of a port, justified the addition הַיָּם. That the notice respecting Ashdod stood alone, is of course improbable. And since G^B in 1 S 7^{14} reads *ἀπὸ Ἀσκάλωνος ἕως Ἀζοβ* (where Αζοβ may be a corruption of *Ἀζώτου*, *i.e.* Ashdod; see Klostermann), it is plausible to hold that the writer of 2 S $8^{1\text{-}6}$ (a Deuteronomistic writer) had before him a text of 1 S 7^{14} which mentioned the name of Ashdod. I think, then, that the notice in 2 S 8^1 may be imperfect, and that in its original form it ran somewhat as follows:—'. . . and the cities which the Philistines had taken from Israel he restored to Israel, from Ashdod to Gath; and Ashdod, the city of the sea, he took out of their hands.'

Another key has been tried by Professors Whitehouse and Sayce. The former (*Academy*, 22nd February 1890) explains אַמָּה both here and in Is 6^4 as the Babylonian *ammatu*, 'mainland, earth.' The latter, independently, reads the whole phrase, *metek ammati*, 'the road of the mainland.' I have no prejudice against such a view. The Assyrian key is one which I do not hesitate to use myself, but only when all other efforts have failed.

Is 1^{31}.—'And the strong shall be as tow, and the maker of it as a spark.' It is plain, as Dillmann remarks, that the Massoretic critics meant us to understand חָסוֹן as a designation of an idol, otherwise they would have pointed פָּעֳלוֹ, 'his work,' in which case חָסוֹן would mean 'the strong man,' *i.e.* the powerful idolater. It is true that 𝔊, 𝔗, and 𝔍 actually render 'his work.' But 𝔐 is right. Plainly חָסוֹן is not a natural word in this connexion. Lagarde rightly corrects חַמָּן, 'the Ḥamman-pillar' (cf. Robertson Smith, *Religion of the Semites*, p. 469). נְעֹרֶת is also suspicious; read תַּנּוּר. This is a new suggestion. Ruben has already suggested נְעָצוּץ for נִיצוֹץ. Cf. Is 33^{12}. The verse now becomes—

> And the Ḥamman shall become a furnace,
> And his maker thorns;
> And they shall both burn together,
> And none shall quench them.

T. K. Cheyne.

Oxford.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Unpardonable Sin is still a reality. The Notes in last month's issue have wakened an unexpected interest. That they have not always satisfied is no surprise. They were not written to satisfy. On this subject no man has ever been able to write to satisfy. What the Unpardonable Sin is we all know, and why it is unpardonable. But we cannot explain all we know. And if a little more is attempted now, it is with a clear conviction that it is not sufficient and not yet satisfactory.

The Old Testament writers have a simple way of classifying men as good and bad. The good occasionally do bad things, as David did in the matter of Uriah the Hittite. The bad sometimes do good things, as when Saul in the flush of victory spared his enemies and said, 'There shall not a man be put to death this day.' Still the one is good, the other is bad. We write lectures on the good men of Scripture and on the bad, and we never dispute about their names or number. It is the same in the New Testament, and especially in the words of the Lord Jesus Christ. There are the wheat and the tares, the sheep and the goats. Some one has said, 'I understand what is to become of the sheep, and I understand what is to become of the goats; it is the portion of the alpacas that I do not know.' But there are no alpacas. There is no room for them. The race is exhausted when you have all the sheep on the right hand and all the goats on the left.

It is a matter of character, says the modern moralist. No doubt. But what is character? It is the result of opportunities won or wasted, of acts done or left undone. If it is said of any man or men, 'Ye do alway resist the Holy Ghost,' the expression reveals character, but at the same time shows us character in the making. This sentence is, in fact, the point of view of all the New Testament writers. It is the point of view of Christ Himself. It is the test which even the Old Testament applies in dividing its sheep from its goats. They who are bad do alway resist the Holy Ghost. That is the unfailing evidence of badness. It is also its cause.

And a man may resist the Holy Ghost—resist until he has settled down into a character of resistance—and yet be apparently religious. The Pharisees were such men. There is just one way in which the Holy Ghost urges us. It is the way of unselfishness. The Pharisees were very religious, but they were also very selfish. They devoured widows' houses, and for a pretence made long prayers. While always found where the Holy Ghost is most expected to be, they had nevertheless so persistently resisted the Holy Ghost that in many cases they were bad. And

now, let the occasion arise of a supreme act of resistance and they will not fail to resist. One day they left their homes in the morning. It was a day like other days. They went as at other times to inquire of the Lord. But the occasion arose. They blasphemed the Holy Ghost and committed the Unpardonable Sin.

Jesus had cast out devils. The Holy Ghost was the agent. Only by the Holy Spirit can the unholy spirits be driven forth. The Pharisees knew that. But the act was done by One who exposed their selfishness. It was itself an exposure of their selfishness. To admit that it was of the Holy Ghost was to confess their own hypocrisy. So they denied that it was of the Holy Ghost. They said it was an unclean spirit's work. In saying so they committed the Unpardonable Sin.

It was a single act. But many acts went before it, acts numerous enough to make character. It was the character that committed the Unpardonable Sin. The single act came as the revelation of character.

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Even so. It is the moment that seems to do it. It is the moment that receives the judgment. But the decision is not due to the moment. 'Ye do alway resist the Holy Ghost'—the decision is due to that.

Professor Owen H. Gates sends a short exegetical note on Jg 6^{14} to the *Biblical World* for October. The words are 'Go in this thy might.' They are addressed by the angel to Gideon. The word 'this' is isolated and emphatic. Usually with, it is here without, the article. It has the force of a gesture. 'This might here!'

What was the might? It was physical. Gideon was beating out the wheat vigorously. It was mental. He was doing it in a wine-press to conceal it from the Philistines, finely adapting himself to circumstances. It was moral. He at once questions the reasons of Jehovah's abandonment of His people and at the same time testifies His faith in God, as alone able to deliver them. Go in this thy might, God being with thee, and thou shalt conquer.

To the same issue of the *Biblical World* Professor G. Gilbert of Chicago sends a note on Jn 16^{12}. The words are: 'I have yet many things to say unto you, but ye cannot bear them now.' Of what nature were these 'many things'? They were, say some, of the nature of new doctrines. Professor Gilbert holds that to be impossible. Exegesis is against it.

For, in the first place, Jesus gave the gospel complete, with all the doctrines that belong to it. He said (Jn 15^{15}), 'All things which I heard from the Father I made known to you.' In Jn 17^{4} He speaks of having finished the work which the Father gave Him to do. And in Jn 17^{6} He says, 'I made known Thy name to the men whom Thou gavest Me.' The name was the revelation of God. He had already completely revealed God's will and character.

And, in the second place, it is the work of the Spirit to apply and unfold this revelation. The work of the Spirit is with the name of Jesus, as His was with the name of the Father. There is one great truth which the Spirit is to unfold and apply. It is the truth of indwelling—that Jesus is in the Father, the disciples in Jesus, and Jesus in them. It was not a new truth. It had already been given. The Holy Spirit is to call it to their remembrance. 'He shall glorify Me'—that is

His work, but how?—'for He shall take of Mine, and shall show it unto you.' He reveals no new doctrine. He unfolds the old and applies it to the needs of life.

There are few of our modern expositors who can keep in such close touch with the pulpit as Professor Godet. For the most part they are content to discover knowledge, he desires that knowledge may run to and fro and be increased. In his *Introduction to the New Testament* there is not only an unsleeping vigilance lest the science it offers be unworkable and therefore science falsely so called; but there is also an occasional deliberate offering to the pulpit of some clear and practical exposition.

In the second volume, of which Messrs. T. & T. Clark have just published the translation, and in the middle of it, we find two such expositions on the conception of the Kingdom of Heaven in St. Matthew's Gospel, and on the Second Coming of the Lord.

There are just two ways, says Professor Godet, in which the phrase 'the Kingdom of Heaven' may be taken. Either it is a simple synonym for 'the Kingdom of God,'—'Heaven' or 'Heavens' being used to designate God, as was frequent with the Rabbis in their mistaken ideas of reverence, and as is still heard among ourselves in phrases like 'Heaven preserve me!' or 'Heaven helps those that help themselves.' Or else it describes a Kingdom which, pre-existing in Heaven, is to take the place of the kingdoms of the earth, and is called the 'Kingdom of Heaven,' or 'of the Heavens,' to distinguish it from the kingdoms that are of the earth.

Professor Schürer considers that 'Heaven' is a synonym here for God. But Professor Godet cannot believe that Jesus would have described the Father, with whom He lived so familiarly, as 'Heaven.' It is true He represents the Prodigal as saying, 'I have sinned against Heaven and before thee.' But there the prepositions are different. It is *against* Heaven, it is *before* thee. And that proves to Professor Godet that the two governed words are not synonymous.

Still, Professor Godet does not think the 'Kingdom of Heaven' of St. Matthew differs much from the 'Kingdom of God' of St. Mark and St. Luke. It is only a little more definite. The Kingdom of God is opposed to heathen kingdoms generally. But in following Jesus Matthew found himself at every moment in presence of a political and religious world that was essentially *earthly*, and therefore ready to fall. His whole heart was transported into a new order of things, heavenly in nature and origin, which would come in the person of his glorified Master. And to express the contrast vividly he chose the phrase, the 'Kingdom of Heaven.'

Is this Kingdom of Heaven, then, wholly future? Is it an expression that should be treated under Eschatology, or is it in our midst? Professor Godet believes that it is in our midst. And not only so, but that it is *within* us. No doubt its full realization is future, and will be ushered in by a great catastrophe, which will visibly come from heaven and terribly shake the earth. But the kingdom of heaven is 'at hand.' It has already 'come upon' (ἔφθασεν ἐφ') Christ's adversaries. And especially it 'is within' the disciples (Lk 17^{21}). For Professor Godet cannot admit that 'within' (ἐντός) is merely a synonym for 'among' (ἐν). In Ps 39^{3} the expression is the very same: 'My heart was hot *within me*' (ἐντός μου), and there the proper meaning of *within* is easily seen and strongly accented.

The more important question, from the point of view of the pulpit, is, What is meant by the Second Coming of the Lord? The secret of the answer Professor Godet finds in a passage in St. Matthew: 'I say unto you that *henceforth* (ἀπ' ἄρτι) ye shall see the Son of Man sitting at the right hand of

power, *and coming* on the clouds of heaven' (Mt 26^{64}). The word 'henceforth' applies not only to the sitting but also to the coming. Jesus regards the whole of the time which is to elapse till the end as the period both of His sovereignty in heaven and of His return to the earth.

Accordingly, Professor Godet sees the Second Coming of the Lord first of all in the gift of the Holy Spirit. In the same breath as He promises to send the Holy Spirit He promises to come Himself. 'I will send Him unto you. . . . I will come to you.' As He gives the Holy Spirit His work to do, He announces that He will do it Himself: 'Behold, I stand at the door and knock; if any man open to Me, I will come in to him, and will sup with him, and he with Me.'

Professor Godet also sees the coming of the Lord in the death of each believer. 'From on high,' he says, 'where Jesus hovers sovereignly over the course of the ages, His hand is lowered to pluck the ears that have reached maturity.' His proofs are such familiar passages as these: 'I will come again, and receive you unto Myself; that where I am, there ye may be also' (Jn 14^{3}); 'If I will that he tarry till I come, what is that to thee?' (Jn 21^{22}); 'Blessed is that servant whom his lord when he cometh shall find him watching, . . . let your loins be girded and your lamps burning.'

He also finds the Second Coming of Christ in the Destruction of Jerusalem. Here he finds the place for that difficult text about the generation that was then upon the earth: 'This generation shall not pass away till all these things be accomplished' (Mt 24^{34}). Here also he places that other text almost as definite in time, Mt 10^{23}: 'Ye shall not have gone through the cities of Israel till the Son of Man be come.'

And, finally, he sees the Second Coming of Christ in the judgment, the moral judgment, that daily falls on nations or churches or individuals. 'Repent . . . or else I will come to thee, and will move thy candlestick out of its place' (Rev 2^{5}); 'If thou dost not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee' (3^{3}).

The common conception of the Second Coming of Christ as wholly a future event Professor Godet thus regards as a mistake. And he believes that the mistake is due to the confusion of two separate things: Christ's Coming and His Arrival. In the Greek it was scarcely possible to keep these ideas separate. The one Greek word (ἔρχεσθαι) involves them both. But we have two words, and can keep the ideas separate easily. We have seen what the Coming is. The Arrival is the end of the Coming. It is the sensible manifestation of Jesus as King. In the beginning of the Apocalypse (1^{4}) Jesus is described as 'He who is, who was, and who is coming' (ὁ ἐρχόμενος) —that is His Coming properly. But immediately after it is added, 'Behold, He cometh with the clouds, and every eye shall see Him'—that is His Arrival.

We could easily keep the two thoughts separate. But we are not careful. In the end of the Apocalypse we read, 'Yea, I come quickly' (ἔρχομαι ταχύ). We read it as if it were, 'Yea, I come soon.' But the reference is not to the Arrival. And the meaning is not, 'I shall soon be there,' but 'I am coming swiftly.' It means that His pace is not really slow at any time, however slow it seem. And the Church says, 'Amen, come Lord Jesus'; and as she says so, she does not presume to hasten the moment of His arrival, but she undertakes to do all that is in her power to clear the way for His daily coming to judgment or to consolation.

Of the duration of the Coming we know nothing. The disciples knew nothing. It was uncertain even to the eyes of Jesus. The disciples did not know that they knew nothing, and greatly shortened its duration. But that

was of little moment. For the duration of the Coming, like all questions of time, is of secondary importance. What is of primary importance is the fact of His Arrival. For His Arrival places the last completing stone upon the edifice of His work. And the disciples were certain of the fact of His Arrival and faithfully attested it.

In 1892 the General Assembly of the Presbyterian Church in America met and resolved that the Scriptures of the Old and New Testament were without error. In 1899 the General Assembly has met and affirmed the resolution. For the ministers and members of that great Church the inerrancy of the Scripture is a necessary article of belief.

But there are ministers and members of that Church to whom the doctrine of inerrancy is incredible. One of them is Professor Adams Brown of Union Theological Seminary. In the *Evangelist* of 7th September he writes an article under the title 'Inspiration a Property of our Present Bible.' He believes in the Inspiration of Scripture. But he does not believe in Inerrancy. He believes that Inspiration is necessary to the Authority of Scripture. But he does not believe that Inerrancy is necessary for any purpose.

Professor Adams Brown finds that there are two ways in which the Inerrancy of Scripture is defended. Either it is necessary to the veracity of God, or it is essential to the guidance of man. He considers each way by itself.

The Inerrancy of Scripture, it is said, is necessary in order to maintain the veracity of God. For Revelation is the self-communication of God, and since God is perfect, the communication which He makes of Himself must be perfect also. Now the self-communication of God is the Bible. That is what we mean when we call it the Word of God. The Bible must therefore be without error, else God is convicted of untruthfulness.

Professor Adams Brown states the argument as it appeals to the American Presbyterian. It does not appeal to others with equal force. For it is to be observed that it is an argument that is purely deductive, and we have long since grown suspicious of deduction in theology. Is it possible that the decision of the General Assembly may be traced to the professors of Logic in the colleges of America? No doubt there is a threatening in England of a reaction. Professor Moberly of Oxford has boldly cast himself and all who cleave to him upon the deductive method in theology. But this generation will have none of it. One error in Scripture is enough to outweigh the most rigid argument for inerrancy that ever was put together.

But Professor Adams Brown is writing for American Presbyterians, and he answers the deductive argument deductively. He says that it forgets one element in the premises. There is in revelation a manward as well as a Godward side. God reveals, but He reveals to man. And His revelation must be suitable for man as it finds him. Now man grows. At one time he is weak. At a later time in his history he is stronger, both intellectually and morally. It is the revelation of God coming to him that makes him stronger. But it could do nothing for him if it did not reach him in his weakness. If it did not condescend to his weakness, it could not lift him up to its own strength. There is the matter of divorce, for example. For the hardness of their hearts God allowed men to put away their wives. It was a descent, no doubt, from an earlier height But it was a descent in order to a subsequent rising. 'I say unto you, He that putteth away his wife and marrieth another committeth adultery.'

The other argument for Inerrancy is that if there are *any* mistakes in Scripture, or even if there is the possibility of mistake, man has nothing left to guide his steps. You say there is a manward side as well as a Godward side. Will you kindly print us a Bible in which you have carefully distinguished the manward parts from the Godward parts? You may use any device you please, even to the length of calling it a Polychrome Bible. But tell us plainly what is God's and what is not—that we may believe the truth of God and reject the errors of man.

But Professor Adams Brown cannot do that. He does not believe that this sentence is God's and that sentence is man's. He believes that every sentence is both God's and man's at once. He does not think that the Bible was ever intended to be an infallible guide in that way. It is true that there are those who must have an infallible guide. And if they cannot get it in the Bible they rush into the arms of the pope. But Professor Adams Brown does not believe that God ever meant man to have an infallible guide of that kind. He does not believe it would be good for man to have such a guide. He believes that the very condition of progress is that every man and every woman should have their own senses exercised to discern good and evil.

But Professor Adams Brown deserts the deductive method here. He makes his appeal to facts. The Bible as we now possess it is not free from error. This is admitted. But the error, it is said, is due to transmission. The original autograph was faultless. To which the reply is made that if God did not preserve His revelation from error, it is to be presumed that He did not originate it without error. But such arguments are not worth stating. It is the Bible as we have it now with which we have to do. And Professor Adams Brown thinks we may just as well face the facts. There are discrepancies within the Bible itself which no ingenuity can reconcile.

Professor Adams Brown's article is more courteous and comforting than we have represented it to be. Yet when the Editor of the *Evangelist* published it he felt that the matter could not rest there. So he asked Professor Curtis of Yale to write. Professor Curtis is not a Presbyterian. He has much respect for the Presbyterians of America. 'Their words are worthy of respect and consideration by all Christians.' But he fears for the future of any Church that takes to the formulation of doctrines of Inerrancy. 'It need hardly be stated that modern biblical scholarship, having undergone a change of opinion during the last one or two score years, has almost entirely repudiated the doctrine of inerrancy. Its advocates are becoming fewer and more few. They produce little commanding literature. The stronger men are on the other side.' And Professor Curtis fears that the Church which tolerates only the doctrine of inerrancy, though 'it may live as a respectable religious organization and accomplish much good in the world,' has nevertheless 'ended its career as a scholarly and progressive Church.'

Professor Curtis was himself brought up to Inerrancy. When he graduated from Union Theological Seminary in 1879 it seemed to him that the argument for Inerrancy was sound. But the argument was deductive. It did not depend upon what was but upon what ought to be. And the study of the Bible destroyed it. As our readers know, Professor Curtis is a great chronologist. The chronology of the fifth chapter of Genesis is an integral part of the Bible. But that chronology is erroneous. It is erroneous now whatever it may once have been. And no man's ingenuity can put it right. So Professor Curtis was driven to abandon the doctrine of Inerrancy. 'I could not hold it either with good conscience or reason.'

And yet no change has resulted in his religion. He has lost no consolation. He has lost no

guide. God continues to speak clearly and distinctly in the Bible. It is still the supreme written authority of religious belief. For religious belief does not depend upon an inspiration that keeps men free from scientific or historical error. The processes of divine revelation, grace, and redemption have appeared to Dr. Curtis larger and more glorious, Christianity has become more genuine and real, since he found himself freed from the burden of forced interpretations.

The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

It is proposed in a brief series of papers to examine the New Testament records, with reference to the missionary methods of the apostles. We begin with the form in which the gospel was presented.

In the Four Gospels we have the form in which the 'good news' was proclaimed by the Saviour Himself. The Johannine representation is now accepted as historical by an increasing number of competent critics (Wendt, Beyschlag, etc.). The light and beauty of the grace and love of God in Jesus Christ, shine there with a radiance which is the hope and glory of man for time and for eternity. If the work of the first preachers had fallen into oblivion, there could have been no question as to the form in which they proclaimed the 'glad tidings of great joy.' The Four Gospels would have been regarded as the fixed and universal types of their preaching. Every one would have concluded that the kingdom of God was their theme, and that the grace, laws, and life of that kingdom, as revealed by Christ, were the distinctive elements of their message. It was this gospel which they had heard. It was for the proclamation of this that they had been chosen (Mk 3^{14}). It was this which they preached, when He sent them forth throughout the towns and villages of Galilee (Lk 9^{1-6}). It is too often forgotten that their preaching did not begin at Pentecost. The message which they delivered in these early days, must have been the message they had heard from Him. Their preaching must have been modelled on His. The oral tradition, and the form of preaching, were already taking shape during the lifetime of our Lord. The message may even have been revised and corrected by Him. Further, nothing is more certain than that it was the gospel as they heard it, which they were commissioned to preach. They were to 'make disciples of all nations . . . teaching them to observe all things whatsoever I have said unto you' (Mt $28^{19.20}$). Such were their 'marching orders.'

But when we read the rest of the New Testament, it does not appear, at first sight, that the earliest preachers fulfilled this definite and solemn charge. The record of the preaching of the original apostles, so far as it is given in Acts, does not contain a single reference to the kingdom of God. It is Philip, one of the seven (8^{12}), and Paul (14^{22} 19^{8} 20^{28} 28^{23-31}) who preach (κήρυσσειν) 'the things concerning the kingdom of God.' In the section of the New Testament following Acts, we only find general or idealised references to the kingdom of God in 2 P 1^{11}, Ja 2^{5}, He 12^{28} (possibly also in 1^{8}), Rev 1^{9} 12^{10} (possibly also in 1^{6} 5^{10} 11^{15}). It is Paul again who seems most faithful to this distinctive phrase. He refers to it thirteen times in his Epistles. The fuller record of Paul's activity which we possess, no doubt accounts in large measure for his apparent superiority in this matter.

In the Acts of the Apostles the bulk of preaching is more concerned with apologetics than evangelization. On the day of Pentecost Peter's sermon is taken up (1) with a defence of the men who spoke under the influence of the Holy Spirit (2^{14-21}), and (2) with the proof of the Messiahship of Jesus, by the fact of the Resurrection (2^{22-36}). In both parts he makes large use of O.T. predictions (Jl $2^{28.29}$, Ps 16^{8-10}). In Ac 3–5 Peter uses the same method. It is the fact of the resurrection and the predictions of prophecy on which stress is laid. Stephen practically follows the same lines. When Paul speaks in the synagogue of Antioch in Pisidia, he too employs the apologetic method, lays stress on the Resurrection, and

draws upon the Psalms and Prophets to prove and impress his words (Ac 13^{16-41}). That this was his usual method in speaking to Jews, may be seen from what is recorded of his preaching at Thessalonica ($17^{2.3}$), at Athens (17^{17}), at Corinth (18^{4}), at Ephesus (18^{19} 19^{8}), and at Rome (28^{23}). It is not too much to say that so far as preaching to Jews is concerned, this appears to be the form which was generally adopted. The teaching of Jesus as given in the Gospels seems to drop out of sight. The chief aim of the apostles appears to have been to prove the Messiahship of Jesus.

When we examine the Acts in reference to work beyond the Jews, we find that the record is exceedingly abbreviated. In Samaria, Philip 'preached Christ' (8^{5}), and 'the things concerning the kingdom of God' (8^{12}). To the Ethiopian eunuch (8^{27-40}) he 'preached . . . Jesus,' from Is $53^{7.8}$. In the pre-eminent case of Cornelius, the record is more concerned with the way in which Peter is induced to go to Cornelius, than with what he said to him. In the case of Cornelius, however, Peter recognizes that there was no necessity to give information about Jesus, saying, 'Ye know the word which was published throughout all Judea' (10^{37}). When they who were scattered abroad by persecution reached Antioch, they spake to the Greeks (Ἕλληνας), 'preaching the Lord Jesus' (εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν, 11^{20}). Throughout these passages there is a general absence of any detailed or prominent reference to what is recorded in the Four Gospels.

When we examine the Acts, again, for an account of Paul's preaching to Gentiles, we find the same general characteristic. At Paphos, the deputy desired to hear 'the word of God' (13^{7}), and was 'astonished at the doctrine of the Lord' (διδαχῇ, 13^{12}). At Philippi, it is said 'these men . . . show us the way of salvation' (16^{17}). At Athens, Paul speaks to philosophers like a philosopher, and does not mention the name of Jesus, referring to Him as 'the man whom He hath ordained,' . . . in that He hath raised Him from the dead. Probably his mouth was closed by the burst of mockery which greeted his reference to the Resurrection (17^{21-33}). At Corinth, for a year and six months, he 'taught the word of God' (18^{11}). In describing his three years' work at Ephesus, he says, he had 'testified both to Jews and Greeks repentance towards God, and faith toward our Lord Jesus Christ' (20^{21}). He again summarizes his method in his speech before Festus and Agrippa, saying that 'he had showed unto them at Damascus, and at Jerusalem, . . . and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance' (26^{20}).

It is evident from this examination of Acts, that the gospel, as we have it in the works of the evangelists, is not presented with such prominence, or detail, as would impress a general reader. With the single exception of 'the teaching of the Lord,' which astonished the deputy at Paphos, we find no plain, outstanding indications that it formed part of the preaching of the first missionaries. If this were found to be the case, we could only say that they were 'false witnesses of God.'

It is, however, our conviction that a careful study of the records, with an adequate consideration of the conditions under which the first preachers laboured, will clearly establish the fact that they were faithful to their charge, and preached the gospel which their Master gave to them. The proofs of this are numerous, and all tend in the same direction.

1. The absence of detailed reference to the teaching and life of Jesus in Peter's sermon on the day of Pentecost, is sufficiently accounted for by what he says of Jesus, that he was 'a man approved of God among you, by miracles and signs which He did in the midst of you, *as ye yourselves also know*' (Ac 2^{22}). The gospel history was familiar to them. The same reason explains the form of speech to Cornelius (Ac 10^{37}; see also 26^{26}).

2. In almost every record of preaching in Acts, there are constantly recurring phrases which gather significance as we view them together, such as, 'to gladly receive the word,' 'to receive the word,' 'to hear the word,' 'to speak the word,' 'to speak the word of God,' 'to speak the word of the Lord,' 'to speak Thy word,' 'to leave the word and serve tables,' 'to give ourselves to the ministry of the word,' 'to publish the word of God,' 'to publish the word of the Lord,' 'the word of the Lord was carried through the whole region,' 'witnessing to the word of His grace,' 'the word of the Lord increased.'[1] Such phrases are found no less than

[1] ἀποδέξασθαι τὸν λόγον (2^{41}), δεχέσθαι τὸν λόγον (8^{14} 11^{1} 17^{11}), ἀκούσαι τὸν λογον (4^{4} 10^{44} $13^{7.44}$ 19^{10}), λαλεῖν τὸν λόγον (8^{25} 11^{19} 14^{25}), λαλεῖν τὸν λόγον τοῦ Θεοῦ (4^{31} 13^{46}), λαλεῖν τὸν λόγον τοῦ Κυρίου (16^{32}), λαλεῖν τὸν λόγον σου (4^{29}), καταλεῖψαντες τὸν λόγον διακονεῖν τραπέζαις (6^{2}), τῇ διακονίᾳ τοῦ λόγου

twenty-three times in Acts. Note also the words of Mk 16^{20}, 'They went forth, and preached everywhere, the Lord working with them, and confirming "the word" (τὸν λόγον) with signs following.' No one can fail to see from these references, that 'the word' was the chief element of preaching. Fuller space is given to the treatment of questions arising out of the preaching. Luke would have given details of this preaching of 'the word' had not his Gospel been already in existence. His Gospel and the Acts are parts of one work. Having written in the Gospel what he had heard from eye-witness and ministers of 'the word,' it was enough to mention that the apostles and others preached 'the word,' as it was plainly evident what was meant by the phrase. When we remember how often our Lord referred to 'the word,'[1] and how Luke calls his informants eye-witnesses and ministers of 'the word,' it becomes plain that to the early preachers 'the word' was a technical phrase for the gospel as Jesus preached it. This becomes the more evident when we find in Acts these other significant phrases: 'to preach (evangelize) the word,' 'to preach that Jesus is the Christ,' 'the word which he sent preaching peace by Jesus Christ,' 'that the Gentiles should hear the word of the Gospel,' 'to preach the word of the Lord.'[2]

A very large number of the instances in which these significant phrases occur, refer to the missionary preaching of the Apostle Paul (cf. Ac $13^{5\text{-}7.\ 12.\ 44.\ 46.\ 48.\ 49}$ 14^{3} $15^{7.\ 35.\ 36}$ 16^{6} 17^{11} 18^{11} $19^{10.\ 20}$). We cannot believe that the accurate historian Luke (see Ramsay) would use the same words to describe the preaching of Paul and the other apostles and evangelists, had the message not been the same. Paul's own words in Gal $2^{2\text{-}6}$, and the corresponding narrative in Ac 15, should have been enough to exclude the idea that there was any essential difference between them (see also Eph $2^{19\text{-}20}$ $3^{3\text{-}5}$, 1 Co 15^{11}). Further, the intimate relationship which existed between Luke and Paul, makes his testimony as to what Paul preached all the more valuable (cf. Ac 17^{7} $19^{9.\ 13\text{-}20.\ 23}$ 21^{15}). It is also an assurance that Paul must have become familiar with all that he had written in his Gospel, and possibly even with the different sources from which he gathered his materials. In fact, Luke's Gospel should be regarded as holding the same relation to the preaching of Paul, as the Gospel of Mark holds to the preaching of Peter. Could Luke have recorded that Paul said at Miletus, 'Ye know . . . how I kept back nothing that was profitable unto you,' that he 'had not shunned to declare . . . all the counsel of God,' or that he 'commended them to the word of His grace which is able to build them up' (Ac $20^{20\text{-}32}$), had he not preached 'the word' unto them?

3. The Epistles of James, Peter, and John bear out the conclusion that 'the word' was the chief element in the preaching of the first missionaries. In James, 'the word' lies behind all his teaching, as 'He begat us with the word of truth,' 'ye received the implanted word,' 'become doers of the word,' 'if any man is a hearer of the word and not a doer.'[3] In Peter, it is the same,—'being born again . . . by the word of God . . . and this is the word which by the gospel was preached unto you,' 'the pure milk of the word,' 'stumble at the word,' 'obey not the word.'[4] In John, we find the phrases: 'His word is not in you,' 'keepeth His word,' 'the word which ye heard,'[5] etc., and what they heard was that which 'we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life' (1 Jn 1^{1}).

These letters were addressed to Christians. 'The word' had been preached to them, and was in their possession or knowledge, else the references quoted above would have been meaningless. It is

προσκαρτερήσομεν (6⁴), κατάγγελειν τὸν λόγον τοῦ Θεοῦ (13⁵ 17¹³), κατάγγελειν τὸν λόγον τοῦ Κυρίου (15³⁶), διεφέρετο ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας (13⁴⁹), ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος (14³), ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν (19²⁰).

[1] τὸν λόγον τῆς βασιλείας (Mt 13¹⁹), ὁ τὸν λόγον ἀκούων (Mt 13²⁰), θλῖψις καὶ διωγμὸς διὰ τὸν λόγου (Mt 13²¹), ἐλάλει τὸν λόγον (Mk 2^{2} 4^{31}), ὁ σπείρων τὸν λόγον (Mk 4^{14}) ακούειν τὸν λόγον τοῦ Θεοῦ (Lk 5^{1}), μείνειν ἐν τῷ λόγῳ ἐμῷ (Jn $8^{31.\ 37.\ 43}$), ὁ λόγος ὃν ἐλάλησα (Jn 12^{48}), τόν λόγον μου τήρειν (Jn 14^{24}, etc.).

[2] εὐαγγελιζόμενοι τὸν λόγον (Ac 8^{4}), εὐαγγελίζομενοι τὸν Χρίστον Ἰησοῦν (5^{42}), τὸν λόγον ἀπέστειλεν . . . εὐαγγελιζομενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (10^{36}), ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου (15^{7}), εὐαγγελιζόμενοι . . . τὸν λόγον τοῦ Κυρίου (15^{35}).

[3] ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας (1^{18}), δεξάσθε τὸν ἔμφυτον λόγον (1^{21}), γίνεσθε δὲ ποιηταὶ λόγου (1^{22}), ἔι τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής (1^{23}).

[4] ἀναγεγεννημένοι . . . διὰ λόγου ζῶντος Θεοῦ . . . τοῦτο δὲ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς ($1^{23.\ 25}$) (ῥῆμα is used for λόγος, because of the O.T. quotation which precedes it), (τὸ λογικὸν ἄδηλον γάλα, 2^{2}), οἳ προσκόπτουσιν τῷ λογῳ (2^{8}), and εἴ τινες ἀπειθοῦσιν τῷ λόγῳ (3^{1}).

[5] ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (1^{10}), ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον (2^{5}), ὁ λόγος ὃν ἠκούσατε (2^{7}).

impossible to escape the conclusion in the case, at least, of Peter and John, that 'the word' could only refer to that which they had received from the Master. They knew no other 'word.' The phrase was certainly technical to them. The remarkable familiarity with the 'word' or teaching of Jesus which James displays, is a proof of the prominence given to that teaching in the early Church. As one of those who did not 'believe on Him' during His earthly ministry, the knowledge which he possessed could only be obtained from others. It would have been impossible for him to become so saturated with that teaching, had it not been the chief subject of study and discourse in the early Church.

4. We now turn to the Epistles of Paul to discover, if possible, what place this word of the gospel had in his preaching. At first sight the endeavour seems hopeless. His letters are so free from references in detail to the words and works of Jesus, that it has been said 'laborious search . . . proves nothing more than a general acquaintance on his part with the spirit of Christ's teaching' (*Paul of Tarsus*, by a Graduate, p. 360). Sabatier's book on *The Apostle Paul* has no more valuable section than that which deals with his knowledge of the historical Christ (Trans. pp. 76–85). He says: 'at first sight Paul's knowledge of the historical Christ seems to have been very limited. But we should be mistaken in yielding to this first impression. Modern criticism . . . sometimes fails to perceive the simplest and most obvious facts. It is forgotten, for instance, that Paul was a missionary before he was a theologian, and that he must have preached the Gospel in places where neither Jesus nor the Messiah had ever been heard of. Must he not of necessity have described this strange Person and explained His title? . . . All this preaching and historical instruction about the life of Jesus, necessarily belong to a period of Paul's life antecedent to that which gave birth to the great Epistles' (*The Apostle Paul*, pp. 77, 78). There is no need to repeat the evidence of Paul's knowledge of the historical Christ which Sabatier gives in such admirable detail, or even to explain how this knowledge had been obtained. It is enough to indicate that he must have known much about Jesus before he was converted (cf. Ac 2^{22} 9^{2} 10^{37} 22^{4} 26^{26}). Further, his retirement in Arabia and Tarsus gave him sufficient opportunity to familiarize himself with the oral tradition, which may even then have been, in part at least, committed to writing. His relations with Barnabas and Mark and his intimacy with Luke would give him unequalled facilities for acquiring the fullest information. It is simply inconceivable that a man like Paul, with such devotion to Christ in his heart, could have been indifferent to the knowledge of Christ which others possessed. It was ever his passion 'to know Christ' (Ph $3^{8.\ 10}$), and that of itself is enough to assure us, that he did not neglect the common sources of knowledge which were within his reach. Undoubtedly his own declaration in Gal $1^{11\text{-}12}$ seems to be an emphatic contradiction,—'The gospel which was preached by me is not after man, for I neither received it of man, neither was I taught it but by revelation of Jesus Christ.' But it is a fair interpretation of this remarkable passage to regard it as referring to his conversion, when he first received the gospel as a personal blessing, and was commissioned to be a preacher. The verses which follow (Gal $1^{13\text{-}16}$) refer distinctly to his conversion, and they are a continuation and explanation of vv. $^{11.\ 12}$. The 'revelation' (ἀποκαλύψις) of v.^{12} is to be identified with, and interpretated by, the 'to reveal' (ἀποκαλύψαι) of v.^{16}.

In examining the record for evidence as to what Paul preached, we must remember that it is exceedingly brief and incomplete. Except for a few references in Acts and in his own letters, the missionary period of his life, say from 35 to 52, or 53 A.D., a period of eighteen or nineteen years—has been completely passed over. During that time, as far as we can judge, he wrote nothing. It is only from 52 or 53 A.D., that we have letters from his hand, that is, practically after the close of his missionary labours. They deal with matters that were in dispute, with questions of morality, in Churches which he had already founded. They are largely occupied with the edification of believers. Properly speaking, they are not concerned with the work of evangelization. They were occasional utterances (παρέργα), forced from him by the necessities of the Churches, and the false teaching of his foes. The only exception is the Epistle to the Romans. To preach the gospel where it had not been heard,—that was his passion, his life-work. Christ sent him not to baptize (or to write) but to evangelize. 'Woe is me if I preach not (εὐαγγελίζωμαι) the gospel'—that was his only dread. It is one of the ironies of

history that the record of this man's real work, in which he spent nearly twenty years, and suffered innumerable hardships, has perished, while a few of his occasional writings, in which he had no pleasure, have survived. '*Litera scripta manet*'! Yet in these letters, written without regard to evangelistic work, we find references which in the most casual, but emphatic way, give information as to his missionary labours. When we gather them together, and view them in relation to the significant phrases of which we have spoken, their meaning is unmistakable, *e.g.*: 'When ye received the word of God which ye heard from us'[1] (1 Th 2^{13}, cf. also $1^{5.6.8}$ 2^{9}, 2 Th 2^{14}); 'If an angel from heaven preach any other gospel than that which we preached' (Gal 1^{8}, cf. also 4^{13} 6^{6});[2] 'The gospel which I preached unto you' (1 Co 15^{1}, cf. also 10^{14} 11^{4}).[3] [The words, 'I delivered unto you first of all' (ἐν πρώτοις, 1 Co 15^{3}), refer to the order of importance, not to the order of time (Meyer).] 'Having heard . . . the gospel of your salvation' (Eph 1^{13});[4] 'At the beginning of the gospel' (Ph 4^{15}).[5] In the letter to the Colossians whom he did not evangelize, we read of 'the hope which ye heard before in the word of the truth of the gospel' (Col 1^{5}).[6] Would Paul have referred to what they had heard in this way, if 'the word' of the gospel had not been the basis of their faith and life? He testifies here to what the missionaries had preached to them. The Epistle to the Romans holds a unique position among his writings. From its general character, we should expect a definite statement as to the matter and form of his preaching. But it is addressed to a community already evangelized, whose faith was spoken of throughout the whole world. It is a presentation of the gospel 'as the superseding of Judaism' (Meyer, *Romans*, vol. i. p. 31). It therefore does not give us the gospel, as he preached it to Gentiles, but the arguments and method by which he commended its acceptance to Jews, and Gentiles who were familiar with Jewish ideas. The Church at Rome must have been largely, if not altogether, composed of Jews and Gentile proselytes (Beyschlag), or a letter like this would have been written in an unknown tongue. It is only such a community which could have been established or confirmed (στηριχθῆναι) by it. We cannot therefore appeal to it for information as to how the gospel was first presented to Gentiles. But the phrases already quoted from other letters refer to the time when the gospel was first preached in the different communities. (Note the aorists.) And the phrases themselves leave little doubt as to the form in which it was preached. To suggest for a single moment that Paul did not preach the gospel which Jesus preached, is to cast dishonour on a noble spirit, and to show an utter absence of power to understand his circumstances or to interpret the abbreviated record of the work of the Church's early days. The master passion of his life breaks out in the last letter he wrote, 'Do the work of an evangelist' (ἔργον ποίησον εὐαγγελιστοῦ, 2 Ti 4^{5}).

5. It is worth noticing that we occasionally find the phrase 'teaching and preaching that Jesus is the Christ' (διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν Χριστὸν Ἰησοῦν, Ac 5^{42}, cf. 15^{35}), which points to a double function of the preachers. They evangelized those who had never heard the gospel, but they taught those who received and believed it (cf. also Ac 2^{42}). In both of the above instances, the twofold function is carried on during a lengthened stay in the same place. If the Four Gospels provide the general form of evangelization, the letters of the N.T. provide illustrations of the teaching given to believers.

6. When we remember how frequently in the Four Gospels the phrases, 'the word,' 'the gospel,' and 'to preach the gospel' are used to describe the teaching of Jesus, it is almost impossible to believe that they had a different meaning when used in the rest of the New Testament. The difficulty raised by the general lack of reference to the kingdom of God in the work of the apostles, may be best explained by the fact that 'the word' or 'the gospel' is a more general description of the contents of the teaching than 'the word of the kingdom' or 'the gospel of the kingdom.' The Saviour Himself uses the briefer form more frequently than the longer form. Besides, as missionary work extended beyond Jews, the phrase, 'the kingdom of God,' had not the special significance which it had to them.

7. The fact that the four books which record

[1] 1 Th 2^{13}, παραλαβόντες λόγον ἀκοῆς παρ' ὑμῶν τοῦ Θεοῦ.

[2] Gal 1^{8}, ἐὰν . . . ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα.

[3] 1 Co 15^{1}, τὸ εὐαγγέλιον ὃ εὐαγγελισάμην.

[4] Eph 1^{13}, ἀκούσαντες . . . τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.

[5] Ph 4^{15}, ἐν ἀρχῇ τοῦ εὐαγγελίου.

[6] Col 1^{5}, ἣν προακούσατε ἐν τῷ λογῷ τῆς ἀληθείας τοῦ.

the life and teaching of Jesus, each received the designation 'the gospel' (τὸ εὐαγγέλιον), strongly supports the conclusion, that it was their contents which the first preachers repeated (εὐαγγελίζεσθαι). The interesting account given by Papias of the Gospel of Mark as a record of the preaching of Peter, is an additional testimony, pointing to the same conclusion. Indeed, it would be impossible to account for the preservation and dissemination of the teaching of Jesus, and the wide prevalence of the Christian life, had it not formed the chief element of the early preaching. The historical Jesus is the only basis of Christian life. 'Other foundation can no man lay save that which is laid, —which is Jesus Christ' (1 Co 3^{11}). 'The only faith concerning Jesus Christ as Lord [which is] worth possessing is that which springs out of spiritual insight into its historical basis' (Bruce, *Apologetics*, p. 404).

The conclusion, then, to which we come is that the Four Gospels, as we have them, represent the general form in which the first preachers proclaimed the glad tidings of great joy. They give the substance of their preaching. The facts of the Resurrection and the death upon the cross had special prominence in the preaching, as was inevitable and right. They hold the same prominence in the Gospel record. The Epistles are not specimens of evangelistic work. They are specimens of the early teaching given to Christians, in connexion with the many questions which sprang out of a reception of the gospel, and the endeavour to carry its spirit and truth into life and conduct.

Requests and Replies.

It is evident that there is no agreement amongst Hebrew scholars as to the right pronunciation of the sacred name, as your pages testify. Is it too much to suggest that the time-honoured JEHOVAH should be adopted by all writers? It is perhaps as correct as Jahweh, Yahwè, etc., and is certainly more pleasant to the eye and ear. Why not?

Y. D.

THE sacred tetragrammaton יהוה is an impf. of הוה, an old form of היה. The impf. *Qal* of היה in the Massoretic text is pointed יִהְיֶה (Yihyeh). The guttural, of course, prefers the *a* vowel before it, and the pointing might be יִהְיֵה or יִהְיֶה; so יִהְוֵה or יִהְוֶה (Yahveh or Yahweh), the form of the word very generally adopted by O.T. critics at present. If the Massoretic pointing is adhered to, יַהְוֶה is impf. Hiphil, and the meaning of the expression as a name is, 'he who causes to become or to come to pass,' 'he who is continuously causing to become.' That is to say, under this name (the only proper name of the God of Israel) the Divine Being is presented as continuously creating or bringing to pass. The simpler meaning of the enou[n], however, appears more suitable to the *locus* abou*ticus*, Ex $3^{13\text{-}15}$; that is to say, 'the God of 10^{37} 2[ex]ption will become, will continuously become, Tarsu[s] is Church all that the Church needs Him to himse[lf] ne.'

The pronunciation Yehovah (Jehovah) arose from the Jewish practice of substituting אֲדֹנָי for יהוה in the reading or reciting of the text, and (in vocalized editions of the text) attaching the vowels of אדני to יהוה. If this Jewish practice is followed, the pronunciation will be Jehovah. The other is grammatically the more correct.

In the classroom my practice for years has been to explain the origin and meaning of the word, but to adhere to the pronunciation Jehovah, on the ground that it is awkward to use Jahweh or Yahweh in the study, and Jehovah in the pulpit. It may be doubted whether any great advantage will be gained by the change to Jahveh, and no little confusion will be caused should this pronunciation be adopted in the public services of the Church.

GEO. G. CAMERON.

Aberdeen.

An Indian Christian would like to know the best modern treatise on God's providential ruling of the world. M'Cosh's *Method of Divine Government* seems to be more suited for Christian countries, and too limited in its outlook. A. C.

THE late Professor Bruce's Gifford Lectures at Glasgow might answer the requirement, as reconciling the idea of Divine action with the modern

doctrine of evolution, and presenting the large conception of the creation being purposely developed till it culminates in man. Then the Christianizing of men is the goal of all earthly progress. The writings of Professor John Fiske treat of the same topic. He dwells with enthusiasm on the vast spiritual outlook opened up by evolution. And excellent matter for the purpose in question is to be found in Dr. Martineau's *Study of Religion*, 2 vols., *passim*.

Cluny. G. FERRIES.

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1. Was it possible for men and animals, or any kind of vegetable life, to live without dew or rain for three years, as in 1 Kings xvii.? 2. Where did Jesus Christ get the clothes He wore when Mary Magdalene took Him for the gardener? W. B.

YOUR correspondent will find a full and, I think, satisfactory answer to his first query in Dr. Thomson's *Land and the Book*, p. 486. I do not think it necessary to quote the paragraph.

I have never seen any answer to the second question, and speculation on such points is useless.

JAMES STRACHAN.

St. Fergus.

Can you inform me if there is any authority for regarding Is. lxv. 20 d—'and the sinner being an hundred years old shall be accursed'—as a misreading or interpolation? It seems to strike a note which is completely out of harmony with the rest of the passage. How is it conceivable that a sinner, more especially a long-lived, presumably prosperous sinner is present in the restored Jerusalem at all? In taking over into the Apocalypse the imagery of the renovated Jerusalem, St. John certainly omits this strange inharmonious detail. The commentaries at my disposal give no satisfactory explanation of the point. H. N.

THE view that the last clause of Is 65^{20} is a gloss has recently been expressed by Haupt in a note to Cheyne's critical edition of the Hebrew text (*Sacred Books of O. T.*, part 10, p. 164). It is based entirely on subjective considerations, and fails to commend itself, because a fourth clause seems required to complete the verse. I know of no external authority for the excision of the words.

Although the general sense of the verse is clear, the manner in which it is presented is undoubtedly peculiar, and the last clause in particular is very difficult. Strictly rendered, it says that 'he who sins shall be accursed at the age of an hundred years.' But why, it has been asked, at that age more than any other? What would happen if he transgressed in his hundred and tenth year, or in his twentieth year, and never afterwards? (Duhm). It is evident that if we are to make sense of the words as they stand we must read into them more than they express, and interpret somewhat as follows: in the new Jerusalem death at the age of a hundred years will be accounted that of a sinner prematurely cut off by the judgment of the Almighty. Now if this be taken literally, it contradicts the clause immediately preceding, which speaks of death at that age as a conceivable event in the natural course of things. The only way of reconciling the two statements is to suppose that they are given merely as hypothetical illustrations of the main idea in the writer's mind. The normal term of human life will be so extended that the death of a centenarian will be regarded with the same feelings as are now evoked *either* by death in early youth *or* by the premature death which is the consequence of heinous sin. With that explanation the majority of commentators have rested content; but it is not surprising that some have sought an easier solution through emendations of the text. Duhm and Cheyne, partly on metrical grounds, propose to omit the words 'son of a hundred years,' and read simply, 'and the sinner shall be accursed.' The only objection to this reading is that it yields a thought wholly unconnected with the rest of the verse. Another suggestion, which appears worth considering, is to omit the word בן, and take the participle חוטא in its primary sense of 'missing the mark' (Genesius-Buhl, *Lexicon* [12]). The translation would then be: 'and he that fails to reach a hundred years shall be accursed.'

Neither of these two solutions fully meets the difficulty felt by 'H. N.'; for although that of Buhl gets rid of the word 'sinner,' it still leaves us with the conception of a life cut short by the curse, which could only be the consequence of sin. There remains, therefore, the important question, whether it be inconceivable from the prophet's point of view that a sinner (*not*, however, a 'long-lived, presumably prosperous sinner') should be found in the restored Jerusalem. I should hesitate to answer in the affirmative. We read, to be sure, in chap. 60^{21} that the people shall be all righteous (cf. 65^{25}), and it is possible that this particular writer may have regarded the Messianic community as

composed of sinless individuals. But if so, he goes beyond other prophets, and one cannot be quite sure that his conceptions rigorously exclude the emergence of evil in the renewed people of God. The legislation of Ezekiel's vision (chap. 40ff.) is essentially a Messianic programme, and yet it clearly contemplates and provides for the occurrence of at least inadvertent transgressions. The representation of Isa 11^4 seems to go even further; the Messiah, in the exercise of His kingly functions, will slay the 'wicked' (a stronger term than is here employed) with the breath of his lips. The Messianic ideal of the prophets is, to a greater extent than we commonly realize, a political ideal. It does not necessarily imply that all individuals shall be perfect, but only that the sanctity of the community shall be maintained, either by propitiation or by the swift destruction of hardened sinners. Moreover, in the passage before us, we have always the alternative of regarding the case as hypothetical. It would therefore be hazardous to reject the clause solely on the ground urged by your correspondent.

JOHN SKINNER.

Westminster College, Cambridge.

The Name 'Son of Man' and the Messianic Consciousness of Jesus.

BY THE REV. L. A. MUIRHEAD, B.D., BROUGHTY FERRY.

THE above is the title of an article which appeared not long ago in the *Protestantische Monatshefte*,[1] and I have asked the editor of THE EXPOSITORY TIMES to allow space for a brief notice of it, partly because the magazine in which it appears deserves to be much better known in this country, but quite as much because of the importance of the article itself, and the light it sheds upon a discussion which remains too exclusively in the hands of specialists. The article comes from the careful pen of Professor P. W. Schmiedel of Zürich, best known to the learned world through its expectation of the revised German edition of Winer's *Grammar of N.T. Greek*, on which he has been engaged for about ten years. Schmiedel is by no means an 'orthodox' theologian, yet he enters the lists against Wellhausen in the latter's contention that 'Son of man' on the lips of Jesus had no Messianic significance, and conservative critics of the Gospels, who have been startled by the recent appearances of the irrepressible 'Philolog' in N.T. territory, may yet have to thank Schmiedel for the means of repelling at least one formidable attack upon orthodox beliefs. As is natural, the article deals almost exclusively with what may be called the Aramaic phase of the question regarding the relation of Jesus to Jewish Messianic ideals. Aramaic was the mother tongue of Jesus. The study[2] of it as a possible source of knowledge regarding the contents of the Gospels takes us as far back as the sixteenth century, and there has practically never been any doubt in the mind even of the unlearned readers of the O.T. that 'son of man' in the ordinary usage of Hebrew means simply *man* (cp., *e.g.*, Nu 23^{19}, Is 51^{12}, Ps 8^5). Yet it has been left to moderns like Wellhausen and Lietzmann[3] to point out two things: (1) That what holds of the Hebrew equivalent for 'son of man' holds *a fortiori* of the Aramaic *bar-nash* or (with the definite article) *bar-nasha*. (2) That in certain circumstances this fact may have a decisive influence on the settlement of the question whether

[1] The *Protestantische Monatshefte* has been in existence for about two and a half years, having completed its fifth *semester* in last June. The editor is Dr. Websky, Luther Strasse 51, Berlin, W., and the publisher is George Reimer, Anhalt Strasse 12, Berlin, S.W. The price per half-year is 4 marks. Some show copies were sent me recently by Professor Schmiedel. I shall be glad so far as possible to meet the wishes of readers of THE EXPOSITORY TIMES who may wish to see one or more of them.

[2] Aramaic was studied by Archbishop Génébrard, who died 1597. See Arnold Meyer's *Muttersprache Jesu*, 1896.

[3] *Menschensohn*, 1896, probably the best monograph on the subject, although the attempt of the author to construe the N.T. on the assumption that the apostles knew nothing of any use by Jesus of 'Son of man' in a Messianic sense will appear to most people like the attempt to rest a pyramid upon its apex.

the evidence contained in the Gospels that Jesus claimed to be the Messiah is reliable.

In order to understand precisely the position of Wellhausen, it may be helpful to mention categorically his *admissions*:—(1) Jesus sometimes—though not so often as the Gospels represent[1]—used the phrase 'Son of man' instead of the simple personal pronoun *I* or *me*. (2) The authors of our Greek Gospels understood the phrase in a Messianic sense. (3) But these authors are carefully to be distinguished from the first disciples of Jesus, who could only have understood *bar-nash* in its natural sense of *man*. Most striking of all is the admission, made however only in the *second* edition of the *History*,[2] and with special reference to Enoch (chaps. 37–71):[3] (4) That the use of *Son of man* as a title of the Messiah *may* be pre-Christian. In spite of these admissions Wellhausen maintains that Jesus in using the phrase *Bar-nash* did not mean to designate himself as the Messiah. He has therefore to explain two things:—*First*, What *Bar-nash* on the lips of Jesus actually meant. *Second*, How the special Messianic sense, manifest in our Gospels, came to be imported into the phrase. In regard to the first matter, Wellhausen holds that in calling Himself *Bar-nasha* Jesus meant to convey that He had a unique filial consciousness towards God. This belonged to Him as *man*, and might therefore be shared by other men. Jesus meant to say that He was the typical man. He did not mean to say that He was the Messiah. As to the second matter, the misunderstanding that Jesus had spoken of Himself as the Messiah would naturally arise (in the passage of the reports of the sayings of Jesus from Aramaic into Greek) from the literalistic rendering of *Bar-nasha* by ὁ υἱὸς τοῦ ἀνθρώπου. It would be facilitated by the fact that apocalyptic writings, presumably later than the time of Jesus, to which at any rate there is no proof that He had access, had by the time our Gospels were stereotyped in Greek introduced the use of the phrase in the Messianic sense, the basis of the usage being, as is now on all hands admitted, Dan 7^{13}. In regard to the passages in *Enoch* (chaps. 37–71), where the Messiah appears with the title *Son of man*, Wellhausen maintains (in the *second* edition of the *History*) that even if it were certain that they are pre-Christian, it has still to be made probable that Jesus knew the book, and that its idea of the Messiah took any hold of His mind. The theory of the meaning of *Bar-nasha*, advocated by Wellhausen, supplies leverage to his discredit of the reports in Mt 24, and parallels, of the eschatological sayings of Jesus. These, he is at liberty to say, are precisely the passages in regard to which the presumption of interpolation in the style of current apocalypses is strongest. They are also those in which it is least possible to reconcile the context or situation with what Wellhausen believes to have been the sense of *Bar-nasha* as used by Jesus.

In criticising these positions of Wellhausen, Schmiedel makes some notable concessions. For one thing, he fully admits the philological basis of Wellhausen's argument. Not only is *man* the natural meaning of *bar-nash*, but in some dialects the latter is the only phrase in which the idea can be expressed. In the *Jerusalem Translation of the Gospels*, written in the Galilæan dialect of Aramaic, the phrase in question is represented by 'Son of the son of man,' a linguistic monstrosity 'which points only the more forcibly to the necessity of making oneself familiar with the spirit of the language which Jesus spoke.' On the other hand, Schmiedel puts his critical knife very effectively into the theory that the authors of our Greek Gospels must have blundered or repeated the blunders of others in the rendering of *Bar-nasha* as used by Jesus by ὁ υἱὸς τοῦ ἀνθρώπου. Why, in that case, did they not blunder equally in rendering the same phrase in other places? Why, *e.g.*, in Mk 2^{27} do we not read: 'The Sabbath was made for the *son of man*,' etc., and that all the more that in the next verse we read not: *Man*, but: 'The *son of* man is Lord of the Sabbath.' There has clearly been discrimination on the part of the Greek translators between a *usual* and a *special* sense of *bar-nash*. When would the process of discrimination begin? Naturally with the passage of the reports of the sayings of Jesus from Aramaic into Greek and this passage, as Wellhausen admits, began immediately after the death of Jesus, *i.e.* at a time when according to Wellhausen no help could in all

[1] Cp., *e.g.*, Mt 16^{13} with Mk 8^{27}.

[2] *History*, p. 346. The page references are throughout to the German edition.

[3] The so-called 'Book of Similitudes,' where *Son of man* repeatedly occurs as the title of the Messiah. The book as a whole is admittedly pre-Christian, but until recently most scholars have inclined to the opinion that the *Son of man* passages are Christian interpolation. This is not the view of the latest authority, Charles (*Book of Enoch*, Oxford, 1893).

probability be got from Jewish Apocalypses, so far as the Messianic sense of the phrase *Son of man* is concerned. Again, Schmiedel is quite prepared to admit the possibility that the *Son of man* passages in *Enoch* may be Christian interpolation, and so far as ability to deal with this part of the problem depends on a knowledge of Ethiopic (in which language the only complete text of Enoch exists), he finds himself condemned to silence before the differing verdicts of experts like Lietzmann and Charles. Yet he is able to show that, judged by their own arguments, the philological opponents of the pre-Christian origin of the Son of man passages in Enoch are far from having made out their case. In reference, *e.g.*, to the meaning of the Ethiopic demonstrative pronoun usually translated *this* or *that*, he indicates one passage (Enoch 63^2), where the pronoun is used before the name for Jehovah ('Lord of spirits'), and points to Lietzmann's admission that here the sense can only be, not: '*this* Lord of spirits,' but: '*He*, the Lord of spirits.' Why then may there not be passages in the Ethiopian text of Enoch, in which, when the same pronoun occurs before 'son of man' the sense is not, as Lietzmann would have it always: *This man*, but: *He, the Son of man i.e.*, the Messiah? If we admit the possibility of this, might we not perhaps find in the Book of Enoch itself the transition from the ordinary to the specific use of Son of man (its use, viz. as the title of the Messiah), which Lietzmann thinks appears only in the later apocalypses? So far as I am aware the view of Lietzmann that not even in Enoch (chaps. 37–71), as judged by the Ethiopic text, does the phrase *Son of man* appear as a distinctive title of the Messiah, is peculiar to himself. He holds that Greek and other translators have blundered in their rendering of the original text of Enoch (which was doubtless Aramaic), just as according to Wellhausen the authors of our Greek Gospels have blundered in the rendering of *Bar-nasha* as used by Jesus. If this view were correct, the proof that the so-called Son of man passages in Enoch were pre-Christian would not help the case of those who are in search for a genuine precedent to what they believe to have been the usage in the time of Jesus. It is noteworthy that Wellhausen, though evidently hard pressed by the arguments in favour of the pre-Christian origin of the Enoch passages, does not take refuge in the position of Lietzmann. In declining that refuge, he exposes his own position to formidable attack.

For, in the first place, if we agree with Wellhausen in putting Lietzmann aside, we shall not agree with him in saying that the proof of the pre-Christian origin of the Son of man passages in Enoch is still unimportant; and, in the second place, we shall hold that, though the *proof* of the early origin of these passages is not perfect, the *presumption* in favour of it is strong. Looking to the latter point, we may call to mind (1) that the section (Enoch, chaps. 37–71) in which the passages occur is admittedly on the whole pre-Christian; (2) that the passages themselves are woven into the general context in such a way as to leave the *onus probandi* with those who assert interpolation, and (3) last, not least, that the representation of the Messiah, made by the alleged Christian interpolator, could hardly have been so wholly out of touch with the historic personality of Jesus as are the Son of man passages in Enoch.

Now supposing we had *proved* that the Son of man passages in Enoch were pre-Christian, should we or should we not have knocked all bottom of probability out of the theory that the Greek evangelists had blundered in representing Jesus as having used the phrase *Son of man* to denote His Messiahship? Wellhausen says, *No*; but Schmiedel has easy work in exposing the tight place in which he thereby puts himself.

This exposure is for the general reader the most interesting part of Schmiedel's valuable article, and I shall prolong this notice only to give a brief summary of it. In the first edition of his *History* (1894), p. 312, Wellhausen wrote: 'If the misunderstanding [of the Aramaic *Bar-nasha*] shows itself in a certain section of the Book of Enoch, it is a sign that this part is infected with Christian influence, for it is wholly incredible that Jesus should have read this book and appropriated its mistake.' That is to say, in 1894 Wellhausen had convinced himself or was content to assume that the Son of man passages in Enoch were Christian interpolation, or possibly he held (as Lietzmann now holds) that even if they were pre-Christian, they did not prove the existence of a usage, according to which *Son of man = the Messiah*. Since 1894, however, Wellhausen must have seen reason to doubt both of these positions. For in the second edition of the *History*, the passage above cited does not appear. Instead of

it we read (p. 346): 'The Son of man in the Book of Enoch must be left out of the game so long as it is not established that the part of the book in question *was* known or *could have been known* to Jesus.'

Both the strength and the weakness of this sentence lie in the evident determination of Wellhausen not to tie up his theory regarding the meaning of *Bar-nasha* on the lips of Jesus with the view that the passages in Enoch are Christian interpolation. But unless he falls back (as he does not) on the view of Lietzmann that the usage, *Son of man = the Messiah*, is not to be found in Enoch, he really cannot afford to admit the possibility of the pre-Christian origin of the Son of man passages in that book. For, as Schmiedel very justly remarks, it is only the latter of the two alternatives (the *could have been known*) mentioned in the last-cited passage which need cause any concern to those who combat Wellhausen's view. If the Book of Enoch (as we have it in chaps. 37–71) existed in the time of Jesus, we do not need to prove that He must have *read* it in order to account for His adoption in a specific sense of a phrase, which this book (and for ought we know, other books) may very well have made to some extent current in that sense among the Jews.

Yet again, even if we agree with Wellhausen, to leave the Book of Enoch 'out of the game,' we can still, according to Schmiedel, put him in a tight place by means of his concession (a concession in itself creditable to Wellhausen's sense of history) that Jesus *did* use the phrase *Bar-nasha* in an emphatic *personal* though not in a *Messianic* sense. In reference to this, Wellhausen frankly admits it to be 'extremely peculiar' that instead of saying simply 'I,' Jesus should have said 'The Man,' 'but,' he adds, 'it would be not less remarkable to say "The Messiah" instead of "I"' (*History, loc. cit.*).

Schmiedel's comment on this 'Machtspruch' (the polite German name for *critical impudence*) is worth quoting: 'Really! *Cæsar commanded the attack.* Instead of this the words in the Gallic War might run: *The general commanded the attack.* But could it also be said: *The soldier commanded the attack*? or, *Cæsar exhorted the soldiers:* It might also be said: *The general exhorted the soldiers*; but what of: *The soldier exhorted the soldiers*? To show that the last example is not irrelevant, we need only quote (*à la* Wellhausen) Mk 9^{31}: '*The Man will be delivered into the hands of men.*'

To conclude: No one holds that to establish, as I believe it can be established, that the phrase *Son of man* was in the time of Jesus a more or less current Jewish title of the Messiah, necessarily takes us very far in understanding what the Messiahship of Jesus meant to Himself, but I cannot but think that a serious blow is struck at the historicity of the Gospels, if we are left to choose between the alternatives either that Jesus did not apply the phrase to Himself at all, or that the phrase had not to Jewish ears a Messianic reference. I confess it seems to me that the latter alternative is as repugnant to the interests of faith as the former, and for this reason among others I am grateful to Professor Schmiedel for the article herewith in part reproduced.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS I. 4.

'Who gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and Father' (R.V.).

EXPOSITION.

'Who gave Himself.'—St. Paul here touches on the doctrinal, as in v.[1] he touched on the personal, point of controversy with the false teachers. He holds up at once before the Galatians, who were returning to the bondage of the law, the picture of the dying Saviour, who, by the one sacrifice on the cross, fully and for ever accomplished our redemption, so that we need not resort to any human means of salvation, or go back to a preparatory dispensation. —SCHAFF.

THIS is the strongest imaginable description of what Christ did to redeem us. The phrase occurs in 1 Mac 6^{44} with reference to the Eleazar who rushed upon certain death to kill the elephant which was carrying the king, Antiochus: 'He gave himself to save his people.' It is applied to Christ also in Tit 2^{14}, 'Who gave Himself for

us'; and in 1 Ti 2[6], 'Who gave Himself a ransom for all.' In the next chapter, v.[20], the apostle writes, 'Who loved me, and gave Himself up for me.' Similarly, St. Paul writes in Ro 8[32], 'He that spared not [*i.e.* 'kept not back'] His own Son, but gave Him up for us all.' The addition in Mt 26[45] of the words, 'into the hands of sinners,' and our Lord's utterance in Lk 22[53], 'This is your hour and the power of darkness,' help to illustrate the exceedingly pregnant expression now before us.—HUXTABLE.

'For our sins.'—In the Greek there are three prepositions, which can only be translated by the single word 'for' in English. The first has for its primary sense 'concerning' or 'relating to'; it merely marks a connexion or relation between two facts. The second has rather the sense 'in behalf of,' 'in the interests of.' The third means strictly 'in place of.' The first, as might be expected, is naturally used in respect of *things*; the second and third of *persons*. The death of Christ was a sacrifice *for sins*, *i.e.* the sins of mankind stood in a distinct relation to it, which was really that of cause. The sins of mankind it was which set the whole scheme of redemption in motion, and to take away those sins was its main object. The death of Christ was a sacrifice *for sinners*. It was a sacrifice wrought in their behalf for their benefit. It was also a sacrifice wrought *in their stead*. Christ suffered in order that they might not suffer. He gave His life 'a ransom *for* (i.e. *in place of*) many.' The first of these meanings is represented in Greek by the preposition *peri*, the second by *huper*, the third by *anti*. The distinction, however, is not quite strictly kept up. We not unfrequently find the death of Christ described as a sacrifice for (*on behalf of*) sins. This would correspond rather to our phrase 'for the sake of.' The object was to do away with sins. They were, as it were, the final cause of the atonement.

It is somewhat doubtful which of the first two prepositions is to be read here. By far the majority of MSS. have *peri*, but the famous Codex Vaticanus, and one of the corrections of the Sinaitic MS. have *huper*. The two prepositions are not unfrequently confused in the MSS., and the probability in this case is that the numerical majority is right. It will then be simply stated in the text that the sins of men and the sacrifice of Christ have a relation to each other. If there had been no sin there would have been no redemption.—SANDAY.

'That He might deliver us.'—*Deliver* strikes the keynote of the Epistle. The gospel is a rescue, an emancipation from a state of bondage. See esp. 4[9, 31] 5[1, 13].—LIGHTFOOT.

RESCUE us from the thraldom of, etc. The same word is used of the deliverance of Joseph (Ac 7[10]), and by our Lord Himself in reference to St. Paul (Ac 26[17]). Freedom, as the result of emancipation, is the great blessing of the gospel.—PEROWNE.

'Out of this present evil world.'—The reading of the three oldest and best MSS. tends rather to emphasize the word 'evil'—'this present world with all its evils.' A question is raised as to the word translated 'present,' which might probably mean 'impending,' but the Authorized Version is probably right. 'This present world' is strictly *this present age*. The Jews divided the history of the world into two great periods—the times antecedent to the coming of the Messiah, and the period of the Messianic reign. The end of the first and the beginning of the second were to be especially attended with troubles; and it was just in this transition period—the close of the older dispensation of things—in which the apostles regarded themselves as living. The iniquities of the pagan society around them would naturally give them an intense longing for release; but the release which they seek is moral and spiritual. They do not so much pray that they may be 'taken out of the world' as that they may be 'kept from the evil.' This the Christian scheme, duly accepted and followed, would do. The Atonement frees men from guilt, but its efficacy does not cease there; it sets going a train of motives which hold back the Christian from sin, and constrain him to use his best endeavours after a holy life. The Galatians had lost sight of the power of the Atonement to do this, and had fallen back upon the notion of a legal righteousness, through the vain attempt to keep the commandment of the Law.—SANDAY.

'According to the will of our God and Father.'—St. Paul in this place lays down a great principle, which he unfolds more fully afterwards. Our deliverance is entirely the result of free grace. 'Paul,' says Luther, 'so placeth and ordereth every word, that there is not one of them but fighteth against those false apostles for the article of justification. . . . We be not delivered by our own will or cunning, nor by our own wisdom or policy, but for that our God hath taken mercy upon us and hath loved us.' He so loved the world that He sent His Son to be our Saviour (Jn 3[16]). His will is 'that all men should be saved' (1 Ti 2[4]). 'There is also another cause why Paul here maketh mention of the Father's will . . . that in Christ's words and works we should not so much look upon Him as upon the Father. For Christ came . . . that we by fastening our eyes upon Him, might be drawn and carried straight to the Father.'—HOWSON.

METHODS OF TREATMENT.

I.

Separation and Service.

By the Rev. A. J. Gordon, D.D.

Here Christ's vicarious sacrifice touches its lowest depths of humiliation. He gave Himself *for our sins*. Consider the end of this condescension.

I. The Divine Separation—'*that He might deliver us from this present evil world*.' Attachment to Christ is the only secret of detachment from the world. A man never stops sinning till he has begun believing. An unconverted man may fight hard with his evil passions, but the battle will be a drawn one. It is the warfare described in Ro 7; the law in the members wars against

the law of the mind, the flesh lusteth against the spirit, and so the conflict goes on till Christ comes into the soul and brings victory. But is the battle won once for all at conversion? No, it must be fought again and again. We must beware of the dangers of peace, of compromise with the world, of being beguiled through harmless pleasures. In a region in Barbary infested by robbers there is a spring over which is inscribed, 'Drink, and be gone.' So we must not linger over the pleasant things of this life, but taste them and hasten on as pilgrims passing through the world. Men try to popularize Christianity by offering an adulterated religion—a mixture of secularity and spirituality. They think it will be more palatable, but it is not so. Garibaldi recruited his army by calling for such as would accept cold, hunger, nakedness, and death, and Christ gets His true soldiers by proclaiming His Cross. By repentance, faith, and self-denial He separates men from the world to Himself. And here is the test of faith,—not, can it keep a moral man moral, but can it change the immoral and outcast into the sober and respectable?

II. The Divine Standard,—'*according to the will of God.*' God has his own method by which He works, and to this we must conform. Some reformers say the problem for the Church is to adapt Christianity to the age. But why should we do so, if the age is evil? Scripture says, 'Be not conformed to this age, but be ye transformed, by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.' This is what is needed,—the Divine will lived out in human lives. God's will is the measure by which all human conduct must be rectified. If traders have fallen into the sin of measuring with a short yard-stick, and weighing with a false balance, is he the best friend of society who gets the standard of weight and measure changed so as to conform to this dishonest usage? Sin has deranged our moral standards, and the Christian must not adjust himself to the age, but convince the age of sin by exhibiting to it the good and acceptable and perfect will of God. Christians are significantly called 'believers' in the Bible. They accept what God says as final, not resting upon science or the opinions of great thinkers. It may seem stupid not to think with the great thinkers; it is better to believe with the great believers. And it is the Christian's chief distinction to be delivered from the world's ways of thinking, and to walk by faith, not sight. As another passage says, Christians are those who 'have tasted the powers of the age to come.' It is a strange paradox but true. The pilgrim may feed from his father's table while yet in the wilderness. If you ever grow weary or lanquid, taste the powers of the world to come and you will be refreshed and invigorated.

III. Separation to What? (1) *To the Lord's ownership.* We speak of losing the soul. Who is the loser? Or of saving the soul. For whom is it saved? 'All souls are Mine,' saith God. To lose the soul is to defraud Him of His redemption-right; to save it is to restore it to Him. Gold cannot be used for currency while it is mixed with quartz and rock. So your soul must be taken out of the sin and earthliness in which it is embedded, separated unto Christ by the Holy Spirit, stamped with His image and superscription, and made into a divine currency to bear His likeness among men. The Christian is the circulating medium of Christ, standing for Him as the currency stands for the gold, representing His good and acceptable will.

(2) *For the Lord's service.*—Christ takes us out of the world in order to send us into the world. He does not require us to seclude ourselves from it. The greatest saints in the world have been those who plunged deepest into its sin and woe to rescue the lost. A worldly man is in the world not to make his neighbours more unworldly, but to make himself more worldly. A heavenly man is in the world to lift men up to God, and can no more be hurt by it than a sunbeam can be defiled by falling into mud. He has his source and being in God as the sunbeam in the sun. Christ has commanded us to go into the world and preach the gospel to every creature, and to keep His command we must rise into constant communion with the Saviour, and come out of the world by separating faith that we may be sent into it bearing the blessing of the gospel of Christ.

II.

Our Father's Redemptive Purpose.

By the Rev. Robert Tuck, B.A.

I. *The will of our Father-God concerning us.* It is that we may be delivered from this present evil

world. It is a Father-like thought, not what we expect of a great King, an Almighty God, but just what we expect of a father. A king wishes to put down rebellion and will grant forgiveness that right relations may be restored; a father grieves for the wrong state of heart in his children, and longs for their regeneration. In this view of God He can seek nothing less for us than deliverance from the world, for He alone knows our bondage. His free children have become the slaves of sin. More even than the multitude of our positive transgressions we feel our *bondage*,—our sinfulness more than our sins. We are by right the children of God; we are in fact slaves to self and the world. And from this evil world it is our Father's purpose to deliver us, and set us free to love and serve Him.

II. *The gracious way in which our Father works out His will.* He sends Jesus Christ to liberate the slaves. He gave Himself for us—not in His death only, but in His whole life as well, meeting all claims, honouring all laws, working out all righteousness, and all this *for our sins*. But how does he deliver us? He becomes a delivering power by winning our love to Himself, and if He holds our love He delivers us from the love of all lower things. Take for example the Apostle Paul, who was so free from the world, so absorbed in the love of Christ, that men thought him beside himself. Christ has gained our love by giving Himself for us, and so has gained the power to deliver us. By love He gains the entrance to our hearts, and He enters to cleanse and sanctify.

The Father's purpose is not yet accomplished in our hearts. We are not quite free. But our Saviour waits to finish His work, and, if we will let Him, to enter into every part of our life and there deliver us from this present evil world.

Illustrations.

A STORY by an American writer describes the perplexing experiences of a little girl whose parents had been divorced, and who, by the decision of the judge, was to spend six months of the year in the care of one parent, and six months with the other, turn and turn about. It is needless to say the child was the victim of wretched mystifications, and did not conceive much love for either one or the other. Whilst in the company of her father she had to listen to daily abuse of her absent mother, who, in veiled hints suited to a child's capacity, was described as a monster of iniquity. And when the child passed for the next six months into the care of her mother she had to listen to similar depreciations of her father. It was obviously impossible for a child under such conditions to have a share of gladness suited to a child, and to grow up into faith and contentment and love. By their own choice some people put themselves into a similar position between God and the world; they can never therefore trust and entirely love either the one or the other, whilst flitting at intervals between the two. There is an irrevocable divorce, and he that would be the friend of the unregenerate world is the enemy of God.—T. G. SELBY.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world being in him.—J. MITCHELL.

'OPERATING in futures' is an art practised just as much in the churches as on the exchanges where men buy and sell ungrown corn and cotton. With not a few people religion is a speculative transaction for distant dates, and the man who gives himself up to God's service is going in for a lock-up investment, sound of course, but the wisdom of which will be proved fifty years hence. Such tentative pietists anticipate, rather than experience, their spiritual life resolving itself into a hope rather than a faith saving from present evil.—T. G. SELBY.

THE tall cedars can be easily sawed and planed and polished, and fitted into their places in the temple of God; but the great problem in my boyhood was how to pull the stumps, whose strong, deep, gnarly roots have struck down into the earth, and grasped it with giant fingers. Only by a tremendous convulsion can these be uprooted. The world is full of such stumps of humanity, all beauty and grace gone; and they only a mass of deep-rooted and inveterate evil habits. 'To deliver men from this present evil world'—this is the problem of humanity which the gospel solves.—A. J. GORDON.

THE pain that comes with reiterated and lifelong wrong-doing mounts to appalling fierceness. We cannot gauge the degrees it may reach with the process of the guilty years; yet at the same time future pain will be an intensified stage of the present. Many men carry their hells about in sections, just as steam launches and light railways are carried on the backs of porters across the desert and put together in a far-off territory. Wherever they go pride, worldly lust, vindictiveness, remorse, vexation, make them only one whit less miserable than lost souls. The last judgment is simply the putting together into an appalling whole of the pains men now feel in parts. Can it be that Christ wishes to save men from a completed hell at last, and not from its constituent terrors now?—T. G. SELBY.

He that doth love, and love amiss,
This World's delights before true Christian joy,
Hath made a Jewish choice:
The World an ancient murderer is!
Thousands of souls it hath and doth destroy
With her enchanting voice.
He that hath made a sorry wedding
Between his soul and gold and hath preferred
False gain before the true,
Hath done what he condemns in reading;
For he hath sold for money his dear Lord.

HERBERT.

Sermons for Reference.

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Davies (T.), Philippians, 289.
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Maurice (F. W.), Lincoln's Inn Sermons, i. 246.
Sallmon (W. H.), Culture of Christian Manhood, 200.
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Professor Margoliouth and the 'Original Hebrew' of Ecclesiasticus.

By Professor Ed. König, Ph.D., D.D., Rostock.

IV.

None of the points emphasized by Margoliouth appear to me to furnish any sure evidence that H is a retranslation 'out of a Syriac and a Persian translation' (p. 19), and that this last was made from G (p. 20). But perhaps there are circumstances which indicate positively that it is neither probable nor possible that H is a retranslation made from S and G. The following appear to me to be such circumstances.

(*a*) Is it very likely that soon after the time at which the last certain traces of the Hebrew Ecclus. are found (*i.e.* in the tenth century, cf. Cowley-Neubauer, p. xi) a retranslation of its sayings into Hebrew should have been undertaken? Was the Jewish scholar who interested himself in favour of a Hebrew form of Ben-Sira's words quite unaware that not a few traces of the Hebrew text of the book were still extant in Jewish literature? Could he fail to cherish the hope that a copy of the Hebrew Ecclus. would be discovered in some land of the Jewish Diaspora? Is it likely that he would have sought so early to restore the Hebrew form of the sayings by retranslation? This is not rendered probable by the circumstance that after the year 1516 Hebrew forms of the Book of Tobit began to be issued. For, to begin with, we have no guarantee that there was a Hebrew original of Tobit. On the contrary, Origen wrote to Sextus Julius Africanus (cap. 13): Ἀπὸ τοῦ Τωβία, περὶ οὗ ἡμᾶς ἐχρῆν ἐγνωκέναι, ὅτι Ἑβραῖοι τῷ Τωβίᾳ οὐ χρῶνται οὐδὲ τῇ Ἰουδήθ, οὐδὲ γὰρ ἔχουσιν αὐτὰ ἐν ἀποκρύφοις ἑβραϊστί. In the second place, we do not at all events meet with such late traces in the Jewish literature of a Hebrew original of the Book of Tobit as we do in the case of Ben-Sira. Consequently a Jew might more readily conceive the plan of reconstructing the Hebrew form of Tobit. Thirdly, it is not certain (see Neubauer, *Book of Tobit*, p. xiii) that the two Hebrew forms of the Book of Tobit which are now extant took their rise as early as the supposed retranslation of Ecclus. must be dated.

(*b*) Is it probable or possible that S and G were the sources of H?

In 40^{16b} both G (πρὸ παντὸς χόρτου) and S read, 'before every plant.' Is this the source of 'on account of' (see above, 2*a*) or 'before all rain'? Further, $42^{11f.}$ is not found in G, while in S it reads, 'and amongst houses shall she (a young maiden) not wander about.' How could this give rise to 'neither let it (the dwelling-place of a young maiden) be a house (*or* room) looking upon the entrances round about'? The same impossibility attaches to 42^{15cd}, where H conveys the sentiment, 'Through the word of God (Gn 1^{3}, etc.) *arose* only that which He pleased (Gn 1^{31}), and him that does His pleasure He accepted,' as, *e.g.*,

in the case of Enoch the very same verb לקח is used in the words 'for God took him' (Gn 5^{24}, Ecclus. 44^{16}).

The statement, 'the sun, when he goeth forth, poureth out beams of light' (43^{2a}, see above, *2m*), is followed in H by the exclamation, 'How wonderful are the works of Jahweh!' From its original sense of 'dreadful,' נורא passed over to mean 'wonderful' (Ps 45^{5} 65^{6} 139^{14}, etc.; cf. *Oxford Heb. Lex.* p. 431[b]). Margoliouth's rendering 'how terrible' (p. 16) is not the most probable, because חמה in the foregoing *stichos* designates the 'light ray' (see above). But Margoliouth prefers the idea which is expressed by G and S in 43^{2b}, namely, 'a vessel (*or* instrument) of wonder.' He does so because then the syntactical connexion between v.[2a] and v.[2b] is quite simple. But is this a proper point of view from which to judge a description of the rise of the sun? To me the exclamation appears more natural, 'How wonderful are the works of the Lord!' But, granted that the Syriac ܡܢܐ ܕܬܫܒܘܚܬܐ, 'vessel of wonder,' lay before the Hebrew retranslator, would the exclamation, 'How wonderful,' etc., be explicable? Would not the genitive which follows ܡܢܐ have restrained the retranslator from thinking of the word ܡܢܐ, 'what'? Has this word also the sense of the adverb 'how'? Brockelmann mentions this sense 'how' only in connexion with the form ܡܢܘ. Would not at least the Persian translation, which is supposed to have taken the place of G, have prevented the retranslator from mistaking the expression 'vessel *or* instrument'? The other possibility, that H may here be the source of G and S, is not taken into account by Margoliouth (p. 16 f.). But even if we do not suppose that the words מהנורא were written with the so-called *scriptio continua*, yet we claim to read the words מה נורא in immediate consecution. What do we hear? *mān-nōra*. Was it impossible for the Syriac *mānā* and the Greek σκεῦος, 'vessel,' to originate in this way? For in the time of Ben-Sira's grandson the use of *mān*, 'vessel,' was very frequent (Ezr 5^{14}, etc., Dn $5^{2f.\ 23}$), and who will guarantee that the translation of his grandson remained always intact, and was not afterwards modified through comparison with other versions?

43^{4b} begins in G and S with 'thrice,' and in substantial agreement they say that the sun three times more than a furnace sets the mountains in a blaze. I confess that the expression 'thrice' does not appear to me to answer to the degree of heat of the sun. Perhaps it was occasioned by the מהם, 'more than they,' for this is really taken by S from v.[4a] into v.[4b], and reproduced by ܡܢ ܗܘ 'beyond it (the furnace).' But, further, that מהם is most probably an *intra*-Hebraic corruption of מחם, 'makes warm,' or מתם, 'brings to pass,' as is suggested by Schlatter (p. 43), who renders מוצק by 'Guss.' In any case the 'thrice,' although even by Schlatter it is held to be correct, cannot have been the source of שולח which is read by H in 43^{4b} with the marginal note ישלוח. Further, שולח appears to me to deserve the preference, representing a return to the subject 'God,' who as creator and ruler of the sun might readily be mentioned instead of the product of His hands, just as is the case in vv.[2b. 5ab]. Ben-Sira, in my opinion, meant to say, 'Sending the sun, He sets the mountains in a blaze.'

In 43^{8d} G and S read 'shining in the firmament of heaven,' but H offers 'paving (less probably 'illuminating,' see above, *2f*) the firmament with her light.' Does not מזהירתו contain an *m* instead of a *b*, just as מני is read for בני in 40^{28a}? On the mutual relation of *m* and *b* see my *Syntax*, § 330 m–p.

46^{1c} reads in G, ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ, and in S, 'in order to bring by his hand,' but in H, 'who was formed that there might be in his days.' It is clear that H did not spring from either of these two sources, and can there be any doubt that the expression ܐܬܛܪ, 'he was preserved,' which in v.[1b] gives no proper sense, rests upon a combination of נוצר, 'was formed,' with נצר, 'he preserved'?—In $46^{1f.}$ the three texts agree in reading, 'to give Israel his inheritance,' but S has in addition, 'the land of promise,' reading, 'to cause the children of Israel to take into possession the land of promise.' Which is the likelier, that H dropped this explanatory addition or that S inserted it?—The peculiar expression 'they *as* two' (בשנים) in v.[8a] is derived neither from G (δύο ὄντες) nor from S ('in their isolation,' *i.e.* 'they alone'). But it has parallels in the Old Test. (see my *Syntax*, § 332m: Nu 13^{23a}, etc.).—In v.[13d], which is wanting in G, S has ܟܗܢܐ, the usual word for 'priest,' but H gives not the precisely corresponding term, כהן, 'priest,' but מכהן, 'ministering as a priest.' He meant to say, not that Samuel was a priest in the ordinary sense, but only that he officiated occasionally as a priest. Did the 're-

translator' introduce this fine distinction?—V.[15b] is wanting in S, and reads in G, 'and he (Samuel) was known by his faithfulness as trustworthy in regard to the prophetic vision' (καὶ ἐγνώσθη ἐν πίστει αὐτοῦ πιστὸς ὁράσεως). H has, 'and by his word also he was verified (*or* confirmed) as a shepherd.' This last word רועה originated, in all probability, through an *intra*-Hebraic corruption of the text, from רואה, 'seer.' But is there any likelihood that the 'retranslator' derived his text from G? On the other hand, the language of H could very readily be interpreted by G in the way represented by the reading of the latter.—In v.[20c], after the words, 'and lifted up his voice from the earth in prophecy,' which are common to all three texts, S adds, 'to prepare an end for sins (*or* sinners, for ܚܛܝܐ, according to its pronunciation signifies either 'sin' or 'sinner'), while the addition reads in G, 'to blot out the wickedness of the people.' Can it be pronounced in any way probable that a retranslator, if he drew from S and G as his sources, should have entirely left out the addition just mentioned?

47[3b] in S and G boasts of David that he played with bears as with lambs, whereas H says that David 'mocked at bears as at sons (*i.e.* offspring) of Bashan.' This expression, 'sons of Bashan,' occurs nowhere else except in Dt 32[14], where it stands in apposition with אילים, 'rams.' These last are poetically referred to also in the passage before us under the title, 'sons of Bashan.' It appears to me easier to assume that 'sons of Bashan' was paraphrased, with the support of the parallel 'kid' of v.[3a], by S and G, than that the expression was introduced by a retranslator. Margoliouth makes a very bold assumption when he says (p. 17), 'Had it been in the *real* original, either the Greek or Syriac must have shown a trace of it.' For that S and G in their present shape did not arise in complete independence of one another is a very probable inference from the 'thrice' which both of them offer in 43[4b] (see above).—47[11cd] reads in S, 'And He gave him a throne of the kingship over Israel as king,' and in G, 'and He gave him the covenant of kings and a throne of glory in Israel.' By the way, διαθήκη βασιλέων means 'the constitution or covenant which ensures to kings the heredity of their rule.' To take διαθήκη as = 'Gesetz' (Schlatter, p. 83) is unsuitable in this context, which speaks of the *dying* David. The words of H are, '[And ga]ve him the constitution of kingship, and established his throne over Jerusalem.' In any case, this is no 'translation' from S and G.

In the last two chapters of Ecclus. I have noted the following passages as testifying against the view that H is derived from S and G.—48[16b] reads in G, 'but many multiplied sins,' while S has 'and many of them added sins to sins.' Was it natural in this case for a 'translator' to select the expression, 'and many of them *made wondrous* (*i.e.* extraordinarily great, הפליאו) their transgression'?—In 48[17d], a *stichos* wanting in S, G says, 'he builded up water-holders (*i.e.* pools) for waters.' The text of H, ויחסום הרים מקוה cannot be derived from this. Smend (p. 26) suggests חמים, 'the waters,' as the original of הרים, 'mountains,' but he does not tell us what the words would then signify. For my part I would suggest that v.[17d] is intended as a contrast to v.[17c]. After the latter *stichos* has stated that king Hezekiah hewed through rocks, v.[17d] adds, 'and—on the other hand—he stopped up mountains as a place for collecting water.' This might be simplified by G into the statement quoted above.—The sentence, 'Then were their hearts and their hands shaken,' as it runs in G at 48[19a], would not have been rendered '[Then were] they melted in the pride of their heart.' This *stichos* is wanting in S.—The same remark holds good of 49[6d], where G has, 'And he was sanctified in the womb to be a prophet.' The nearest equivalent for ἡγιάσθη would have been נקדש, not נוצר. S has 'he became.' So, too, ἐν μήτρᾳ is probably a simplification of the Hebrew idiom מרחם, '*from* the womb.'—According to G, 49[7b] would end with לנטע, 'to plant,' which answers to καταφωτεύειν, the closing word of G in this *stichos*, which in the Vetus Latina also ends with 'renobare.' But H, instead of closing with לנטע, has after this ולהעז ('and to make strong'), as Cowley-Neubauer read, or ולהשיב ('and to restore'), as Smend (p. 27) proposes.

There are thus not a few elements in H which discountenance the attempt to derive this form of Ecclus. from S and G.

(*c*) Another consideration which tells against the proposed degradation of H is to be found in the circumstance that its language as a rule yields a good sense. This has been shown above by several examples. But I would point, further, to

46^{1cd}, where S has, 'to bring through his hand deliverance to His beloved,' and G 'who, according to his name (*i.e.* יהושע), was great for the saving of His elect,' but H says, 'who was formed that there might be in His days a great salvation to His chosen ones.' Even Margoliouth admits (p. 20 middle) that H 'restores the original once or twice.' He gives no examples, but at all events 40^{26d} belongs to this category, for the עמה, 'in her possession, *i.e.* along with her,' might indeed have been missed by G (ἐν αὐτῷ), but S could not have given ܥܡܗ ('in company with her,' etc.) for בה the literal equivalent of ἐν αὐτῷ, or for this last. S must then have found עמה in the Hebrew Ecclus., and consequently the עמה of H represents the original.

(*d*) With tolerable certainty it may be assumed that the style of writing adopted in the archetype of H was one in which the *final* letters were not employed. For instance, it would be far from natural to say in 41^{12a} 'Fear for name.' Much more probable is the expression, 'Fear for thy name,' and S actually offers ܦܚܠ. But was not also שמכ כי intended in H? Haplography of כ might readily occur, just as we have חוק ו' for חוקו ו' in Ecclus. 42^{2a}, and the same phenomenon is present in 42^{25b} $43^{10.\,26}$ (cf. also חי, which is met with in 41^{13a} instead of חיים, before ימ'). Further, in 40^{27a} was the meaning intended not, 'The fear of God is blessed like Eden.' That is to say, was not עדנ נברכה intended, and not עדן ברכה, as Cowley-Neubauer, Schlatter, and Smend read? Even S has the participle 'blessed,' as I subsequently observed. But Eden is, in and by itself, blessed.—In the same way we may explain the reading בם מועד of 43^{7a}. Through dittography of the מ of מועד arose במ, and this word received the form בם when the final letters were introduced. So likewise arose the unintelligible להדיחם אדמתם of 47^{24b} at a time when להדיחמ מאדמתמ was written. This factor contributed also to give birth to נכבדים מטותם of 48^{6b}, which sprang readily from נכבדימ ממטותמ. But the final letters came into use long before the eleventh century, the date to which Margoliouth assigns the origin of H, the commencement of their employment reaching back till *c.* 100 B.C. (cf. Weir, *A Short History of the Heb. Text of O.T.*, 1899, p. 46). Consequently H, seeing that its text was in all probability written at first without final letters, did not make its first appearance in the eleventh century A.D.

(*e*) What, finally, has the history of the Hebrew language to say on the point in controversy?

To commence with a purely external phenomenon, H is not quite without traces of an older orthography: cf. *e.g.* נוסף (without י), 43^{27a}; מצות (intended for the plural *miẓwôth*), 44^{20a}; מלכת (= *mal'khûth*), 47^{11c}; ירושלם, v.^{11d}; נעריך (= *nĕ-'ûrékha*), v.^{14a}. Alongside of these H has, to be sure, many instances of the *scriptio plena*. But, in the first place, the later portions even of the Old Test. show a relatively frequent use of the vowel letters. One may recall כבודה (= *kebudda*) Ezk 23^{41}, Ps 45^{14}, or הוכה (= *hukka*) Ps 102^{5}, etc. Other examples are given in my *Lehrgebäude*, ii. 347, and by Driver in Cowley-Neubauer, p. xxxvi. And will it be denied that the orthography of books which did not belong to the Canon underwent serious modification in the course of the reproduction of their text?

Would a later writer have selected a form of such natural growth as בעלתו which replaces בהעלתו in 46^{16c}?

The nominal type *ḳiṭṭûl* already obtains the preference in the later books of the O.T. See all the instances in my *Lehrgeb.* ii. 151, 201; *e.g.* *shiḳḳûy*, 'watering' (Pr 3^{8}). To the same category belongs *nissûy*, 'temptation,' of Ecclus. 44^{20d}. The same relation holds with the nominal type *taḳṭîl* which (cf. my *Lehrgeb.* ii. 153) appears in Pr 20^{30} (*Ḳerê*), Est 8^{15}, 1 Ch 25^{8}. Hence תחליף of Ecclus 44^{17a} 46^{12b} 48^{8b} is no mark of a later phase of Hebrew.

The use of the pronominal suffix ם— with a feminine 'they' (47^{19b}) has not a few analogies in the O.T. (see my *Syntax*, § 14).

Likewise the choice of plural expressions, such as נקמות 39^{30b}, צמחים 43^{21b}, פלאות v.^{25a}, נקמי 46^{1e}, הודות 47^{8a}, יצועים v.^{20b} (as in Gn 49^{4}), אשות 48^{3b}, תמהי v.^{14b}, has strong roots in O.T. usage (*Syntax*, § 259a–262g); cf. אנשי שלומיך Ecclus 6^{6} according to Saadya.

The genitive is indicated in quite normal fashion by the *status constructus*, or by ל (42^{21d} $45^{6a.\,25b}$). We do not find the pronoun of anticipation (*Syntax*, § 284a–e), as met with in Nu 1^{21}, etc., although Ben-Sira, according to Talmudic tradition, wrote in 40^{19} דעתו של אדם, just as אביהם של ישראל is read in the Hebrew Book of Tobit (ed. Neubauer), p. 19, l. 21.—There are instances where the accusative exponent את is wanting (cf. ידו 47^{4c}), which was a mark of the earlier linguistic

usage (*Syntax*, § 288a–c). On the other hand, את איש וג' of v.^{5c} has parallels in Ex 28^{9a}, etc. (§ 288h). But nowhere is the accusative indicated by ל as in Tobit, p. 24, l. 10.

The preference for anarthrous terms is as great as in the poetical books of the O.T. (§ 292a–l); *e.g.* we find מארץ in 40^{11a} (cf. § 292a), רשע in 40$^{10a.\ 15ab}$, and צר, 'foe,' in 46^{18a}, by which the whole category is designated (§ 292f), עם in 46$^{13f.}$ 47^{23d} (חעם 48^{15a}, cf. § 292g); דבר in 43^{27b} (§ 294b); על קלע in 47^{4c} owing to the frequency of this expression (§ 294f, g); also after כל in כל כבוד in 40^{27b}, and in standing expressions like כל בשר in 39^{19a} 41^{4a} 44$^{18b.\ 23g}$ 48$^{12f.}$, and in כל חי in 40^{1d} 42$^{1d.\ 8d}$ 43^{25b} 45^{16a} 46^{19e} (cf. § 294f, Anmerk.), whereas in 48^{24a} instead of אחריה certainly 'הא (τὰ ἔσχατα) was intended. The expression מן הארץ, which, according to *Gen. rabba* viii. might be suggested for 38^{4}, is uncertain. Would even a retranslator in the eleventh century have possessed in such a high degree the disposition to a poetical avoidance of the article? This question cannot be answered with certainty in the affirmative, in the light, for instance, of the poem which is entitled *Mibchar ha-peninîm*, and which is ascribed to Sal. ibn Gabirol, a poet of the eleventh century (ed. 1739), cf. הארץ, etc., fol. 4*ab*.

The article in קטרת סמים המלח (49^{1b}, cf. יצר הרע, 5^{4} 21^{11}, according to *Chagîga* 16a, 30b) has its analogies in Lv 24^{10}, etc. (*Syntax*, § 334n-q).

The position of the attribute in רב כבוד (44^{2a}, cf. רב שיח, 13^{11b}, according to Saadya) was already making its way into the O.T. (cf. Jer 16^{16}, etc., in *Syntax*, § 334κ). But Ecclus. does not exhibit the prefixed זה, as we find it in זה הבחור, etc., in Tob 28^{14}, Ibn Ezra's *Reime und Gedichte* (ed. Rosin, 1891) iv. 17.

Instances of the *casus pendens*, such as we find in 39^{29} 40^{29ab} 46^{11d}, are not rare in the O.T. (*Syntax*, § 340c, 341g). The following כלם of 39$^{16a.}$ 33^{a} is found in Nu 16^{3}, etc. (§ 340k).

The imperf. *consecutivum* occurs in ויט, etc., 43^{23b} 44$^{9b.\ 23cdf.}$ 45$^{2b.\ 3bcd.\ 5abc}$ 46$^{5c.\ 9a}$ 47^{4b}, etc., 22^{e} 48^{17c}. On the other hand, the perf. *copulativum* (*i.e. wekaṭal*) with past sense is found in והתבוננתי, etc., 39^{32b} 44$^{2b.\ 16a.\ 20b}$ (in 48^{7a} והשמיע is a mistake for השומע) 48$^{11a.\ 12d}$.—The perf. *consecutivum* occurs in והיית, 42$^{1c.\ 8c.\ 11d}$ (cf. ואמרתה, 5^{5}, according to Saadya). The avoiding of perf. *consecut.*, as exhibited by יוריש ויהפך of 39^{23}, meets us also in the O.T. in parallel clauses, *e.g.* Job15^{2b}, etc. All these phenomena, along with the passing over of an imperf. *consecut.*, which is separated from its 'and,' into the perfect (47^{18d} 48^{2b}), are to be found also in the O.T. (*Syntax*, § 368q, r, 370d, e, l–s). But it is a question whether the *tempora consecutiva*, as exhibited in H, would have been employed by a retranslator of the eleventh century. For while, to be sure, the imperf. *consecut.* especially occurs not infrequently in writings of this period, and above all such usual forms as ויאמר, etc., yet even ואמר is to be read in *Mibchar ha-peninîm*, fol. 2 b, etc., and in the Book of Tobit (ed. Neubauer) one notes the use with a past sense of והלכתי, p. 17, l. 15, וקראתי, etc., 18$^{3.\ 6.\ 8.\ 18}$ 19$^{7.\ 16}$ 20$^{11f.\ 15-17.\ 19}$ 21$^{4-6.\ 11-15}$, etc., *e.g.* 27$^{9f.}$ 29^{15} 30^{17} 33^{12}. The avoiding of the perf. *consecut.* is specially striking in Tob 25$^{4f.\ 14f.}$ 26^{16} 28^{16} 30^{21}.

The asyndetic relative clause, which in Arabic grammars is called *Sifa* (cf. my *Syntax*, § 380c), shows itself frequently, as in עת יפקדו, 'the time (when) they are required,' etc., 39^{30d} 40^{11a} 42^{1a} 43^{30a} 48^{5a}. *Sila* (*Syntax*, § 380h), as exhibited in היקום אשר (Cowley-Neubauer, p. xxvii, No. LIX.), is not found in H. As the relative in subject clauses the only form used is אשר: 44^{20a} 45$^{23e\ 24c}$ 47^{13c} 49^{10c}. How could the supposed retranslator have known that Ben-Sira did not use also ש? This ש is quite common in *Mibchar ha-peninîm*, fol. 2ab, 3ab, etc., and is found in Tobit, p. 17^{5}, etc., 18^{21} 20^{4} 21^{10} 22$^{6.\ 17.\ 21}$ 25$^{4.\ 21}$, etc.

In the eleventh century would אלהים, 'God' (40^{26c} 45^{19a} 46$^{6d.\ 10b}$ 47^{11a}), have been rendered not by the precisely corresponding אל, but by *Jahweh* (יי)?

'Isaiah' is rarely in the post-biblical period designated by the longer form ישעיהו. I have found this form in *Dikdûkê ha-ṭe'amîm* (§ 70^{4}), and, for the sake of the rhyme, it occurs also in Ibn Ezra's *Reime*, etc. xiii. 4.; *Seder o. z.* (ed. Meyer) 104. Usually the shorter form ישעיה is written, *e.g.* in *Baba bathra* 14b; *Sopherîm*, viii. § 2; *Seder o. z.*, 105 f.; Ibn Ezra (*l.c.*) xiv. 1. But the longer forms of such names are employed without exception in H: אליהו 48^{4a}, יחזקיהו v.$^{17ff.}$, ישעיהו v.^{20d}, ישאיהו 49^{1a}, ירמיהו v.^{6c}.

The linguistic character of H then by no means demands that we should date this form of Ecclus. in the post-biblical period. On the contrary, many of the characteristic features of H, such, for instance, as the way of expressing the genitive, the marked avoidance of the article, and the

exclusive use of אישר, etc., render it extremely probable that it does *not* date from this period.

By the way, the proverbs which are found in the later Jewish literature and run parallel with sentences from Ecclus 39^{15}–49^{11} nowhere show complete agreement with G and S (cf. 39^{25} $40^{19.\ 25.\ 29}$ $42^{9.\ 10}$). The difference is probably due to two causes. On the one hand, the Hebrew form of Ben-Sira's sayings might easily undergo change in the course of oral tradition, and on the other hand the translations might give a new form to the sayings through contraction of synonymous clauses (*e.g.* in $42^{9.\ 10}$). Hence the difference between the form of Jewish citations and that present in the words of H can prove nothing against the originality of the latter.

5. But even if Margoliouth's theory were better supported than appears to me to be the case, there would be no occasion for using this theory as the basis of an attack upon Old Testament critics. For in so far as the judgments of these have been methodically arrived at, they rest upon the combination of formal and material arguments. Margoliouth ought not to have forgotten this in speaking as he does (p. 20) about the partition of the Book of Isaiah. Is he not aware that the distinction of a Deutero-Isaiah is based as much upon the character of the contents of chaps. 40–66 as upon the linguistic peculiarities of these chapters? The partition of the Book of Isaiah would thus stand good even if the linguistic argument against the unity of the book that has come down to us (as presented *e.g.* in Driver's *Introduction*, or in my own *Einleitung*) could be proved to be incorrect. For my part I can contemplate with perfect equanimity every attempt to offer such proof.

At all events, I can discover no such proof in Margoliouth's pamphlet. For I consider that I have shown that he has assigned no sufficient ground for his view that H is a retranslation of Ecclesiasticus. But even if he had succeeded in doing so, a number of Hebraists would have fallen into a mistake only in a very exceptional case. For if H contained a retranslation of Ecclus., this version would date from a period when the Hebrew language had no longer a natural life. Now, authors who write at a period when a language has only an artificial existence, may, through imitating earlier models, succeed in a way in concealing the linguistic character of their own era. I do not mean that the attempted imitation perfectly succeeds,[1] but in a certain measure this may happen. Hence many Hebraists, if they *had* erred in dating H, would have erred under very exceptional circumstances, and this error would not prove the falsity of the judgments which have been passed regarding the linguistic stage represented by O.T. books which were written during the period of the natural life of the Hebrew language.

P.S.—On p. 516, line 21 (August number), כפסכו ought to be כפסכו.

[1] The translation of the Book of Tobit, which it is natural to compare with H of Ecclus., exhibits the following linguistic phenomena: אנו, 'we,' 34^{18} (the prevailing term for 'we' in New Hebrew); מאיזה, 'ex quo,' 26^{5} (cf. אי מזה, Jon 1^{8}, etc.); נתברכו, 24^{4}; נתרפא, 32^{20}; לירש, 22^{21}; לירע, 26^{7}; לרפאת, 23^{4}; מזיקין, 22^{16}; חייבין, 34^{18}; רוחין, l. 22; על עסק and בשביל, 'on account of,' 21^{12} $29^{12.\ 21}$; אבל, 'but,' 29^{1}, *Mibchar ha-pen.* fol. 2b, 5b; קרם ש and טרם ש, 'before,' 22^{9} 28^{9} 29^{2}; כש, 'when,' 30^{17};—עניי *stat. const.* plur., 23^{17}; נסים, 35^{1}; אותו כסף, 26^{22}, *i.e.* the emphasizing אותו (*Syntax*, § 41, 340 p); עולם, 'world,' 22^{22} 28^{9}; the Divine title, הק"בה, 18^{18} 19^{19} 24^{11} 26^{15} 33^{20}, and one meets even with המקום for 'God,' 29^{18}.—In *Mibchar ha-pen.* fol. 4b, we read ש ברי, 'that' (*damit*), and in a 'non-metrical' poem of Hai Gaon (Dukes, *Ehrensäulen und Denksteine*, p. 7, 96 ff.) we find סרום for שרום, line 100 (cf. אֵלּוּ, 'these,' in Ibn Ezra's *Reime*, etc., iv. 15); infin. לישב, l. 72, and לתתן, ll. 166, 170; תהי for תהיה, ll. 5, 11, 40, 64, 111, 124; יהי for יהיה, l. 40, cf. 66, 116, 90; ש, ll. 113, 123, 174; באלו, 'as if,' ll. 32, 62, simply = 'like' in ll. 40, 83; לבל, 'lest,' l. 104 f.

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Professor Godet began with the Pauline Epistles. This volume contains the story of the acceptance in the Church of a Fourfold Gospel, and then searches for the origin and the date of St. Matthew. The very latest literature is at the author's finger ends. He is as free as any man we know from prejudice, from rancour he is absolutely free. His conclusions are not always the fashionable conclusions,—notably in respect of the sources of St. Matthew,—but they rest on well-chosen and well-explained reasons.

THE SPIRIT AND THE INCARNATION. By the Rev. W. L. Walker. (*T. & T. Clark.* 8vo, pp. viii, 388. 9s.)

We have never read the work of an unknown author with deeper interest than we have read this. The author tells us how he came to write this book. He tells it in a combination of fearlessness and reserve that banishes the thought of egotism, pronounces him to be a master of style, and leads us into the book itself with thoroughly awakened interest. He says that at the time when he was sent to preach the gospel, certain questions pressed him. In particular the dominant phase of scientific belief about the world bade him say how it was possible to reconcile the entrance of a Divine Person into our Humanity with the mode of the world's creation and development which scientific study revealed. After years of prayer and thought, he felt the only course open to him was 'to adopt the Christian-theistic position and . . . engage earnestly (as a Unitarian minister) in preaching the Gospel of the Divine Fatherhood that Jesus preached, according to the first three Gospels.'

'No one could have taken up any Gospel with deeper convictions or with greater earnestness.' But the results were extremely disappointing. The 'simple gospel' was not received with the readiness with which he fondly believed it would be welcomed. It had been reduced to a gospel in word only and not in the power of God. It had a tendency to evaporate, and worse than all, its loss in spirituality was not compensated for by any *general* purer righteousness or higher morality —the morality of the average evangelical Christian was at least as high.

So he had to begin again. He believed that when the gospel first entered the world it proved itself to be 'the power of God unto salvation.' He went to the New Testament in order to discover in *what* that power resided. He discovered it, and this book is the result.

We shall not reveal our author's secret. He himself reveals it in the progress of the book, and the gradual revelation carries a steadily increased weight with it. We have found it, as we have said, intensely interesting. And, what is more than that, we have no hesitation in saying that the author's discovery is the discovery of the New Testament, and therefore the discovery for our time.

THE SOCIAL LIFE OF SCOTLAND IN THE EIGHTEENTH CENTURY. By Henry Grey Graham. (*A. & C. Black.* Two Vols., 8vo, pp. 265, 279. 24s.)

To his fascinating subject Mr. Graham has brought industry in order to reach the facts and skill to set them forth. His book reads well. Its footnotes refer to many out-of-the-way fugitive writings, as well as to the standard histories and biographies, yet there is no confusion.

Phase after phase of the social life of Scotland in the eighteenth century is brought before us. Schools, colleges, medicine, theology, each is adequately described, and the picture is easily caught.

Still, we are not quite sure that the book has that distinction which will place it among the mighties. It is extremely interesting, but it does not seem to inspire. Perhaps the explanation is a very simple one. The author has not imagination enough. Instead of placing himself in the centre of the life he describes and looking round him sympathetically, he stands in the very front of modern ideas and looks back. The result is vast amusement, not unmixed with contempt. This is most manifest in the region of religion and theology. It is easy to quote from Ralph Erskine fearful descriptions of the condition of the lost. But these descriptions were not written for our edification. They did not make their hearers laugh, they made them tremble. To quote them to us is to make an interesting chapter, but it is not to write history.

To write history it is necessary to stand in the heart of the historical situation, to feel the life quivering, to touch the soul of the time. The historian's fuller, later knowledge enables him to pass judgment on the historical situation and on the actors in it. But if he stands outside and above it, he throws it into a perspective that distorts it. His parts may be right, but his proportions are wrong, and the picture is a caricature.

This is Mr. Graham's one fault. We admit it is a serious fault. But we hasten to repeat that is conspicuous only in the treatment of religion and theology. Perhaps the explanation of this lies in Mr. Graham's personal creed. The niceties of religious belief are distasteful to him. He does not seem to see that an intense devotion to Christ is almost sure to express itself in an intense insistence on some special way of worshipping Christ. The men to whom the 'consecration prayer' was an opening into heaven made it a matter of moment whether the 'elements' should be lifted before or after it. Mr. Graham does not seem to see that, because he does not seem to feel the rapturous uplifting of the prayer itself. This we deplore, and we do so the more earnestly that we find the book so full of information and so full of interest.

THE SUPREME ARGUMENT FOR CHRISTIANITY. By W. Garrett Horder. (*James Clarke & Co.* 12mo, pp. 128. 1s. 6d.)

The supreme argument for Christianity is that it sets out *to kindle life in men*, and does it. No greater task could any man or religion undertake; no more hopeless task could any mere man or unrevealed religion attempt. But Christianity has attempted and done it. This is testified by the change wrought (Lecture I.) in the apostles; this is shown by the change (II.) from paganism to Christendom; this is proved by the change (III.) seen in the Christian experience and life; and this is every day declared (IV.) by our changed outlook on the problems of the world.

If a man has style it will discover itself in anything. For style is personality, and personality will never be hid. It will reveal itself in a children's sermon as surely as in a volume of history or philosophy. Among the children's sermons that have appeared in recent years in The Expository Times, those of the Rev. J. S. Maver, M.A., linger in the memory. They had the charm of style, the distinction of personality. They were not so easy to reproduce, perhaps, as some men's children's sermons: they were not written for reproduction. But they touched the intellect into life, making production easier and a greater blessing. Mr. Maver has published a volume of his children's sermons. From the title of the first, he calls the volume *The Children's Pace* (James Clarke & Co., 1s. 6d.). They will be found as cleverly selected as they are themselves clever and catching.

STUDIES OF THE PORTRAIT OF CHRIST. By the Rev. George Matheson, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. x, 326. 6s.)

Dean Farrar lately gave us Studies in the *Portraits* of Christ. This is different. The Portraits of Christ are found in the picture galleries of Italy and the like. The Portrait of Christ is found in the Gospels. It is the Human Christ moreover. Dr. Matheson has no more difficulty in believing a miracle than Caiaphas had, but it does not move him so energetically. He leaves all the miracles on one side, finding no room for development in them, for an inch above nature is as wonderful as a mile. He occupies his mind on the Humanity of our Lord, and traces

the steps of His growth. His growth was twofold. He grew in comprehension of Himself, and as He comprehended Himself He threw Himself (not in the loose modern meaning of that phrase) into His work. He grew and His work grew round Him.

Dr. Matheson writes with undiminished charm, and unites, as few men have ever united, the devotional with the intellectual. Each chapter is a critical study in psychology; each chapter is a call to a higher consecration.

Two volumes of the 'Little Books on Religion,' published by Messrs. Hodder & Stoughton, have appeared together. The one is *The Four Gospels*, by R. H. Fisher, B.D., Aberdeen; the other, *Aids to Belief*, by the Bishop of Derry and Raphoe. Mr. Fisher's idea is to express within the compass of a modern sermon the characteristics of each of the four Gospels. He takes them as we have them. There is no question as to sources, though that affects characteristics a good deal. But you cannot deal with sources in the pulpit. We dare to say that Mr. Fisher's congregation found the sermons deeply interesting.

Bishop Chadwick is very apologetic and very popular. Like the Scotch mission boy who attended all the Sunday schools in the town for the sake of the picnics, he is not bigoted at anyrate. He is very pawky in his ways of handling the superficial sceptic. 'Ask him,' he says, 'whether he agrees with Wellhausen or Kuenen about the origin of sacrifices. Give him no further clue, and watch the result.'

THE CITY TEMPLE PULPIT. By Joseph Parker, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 284. 3s. 6d. net.)

There are still 'certain that trust in themselves and despise others,' and Dr. Parker is one of them. He has good reason to trust in himself. But why should he despise others? He would be the greatest preacher of our generation, if—not, as you are going to say, if he would not think it, but—if he would preach his own certainties and let other men preach theirs. He is great in his certainties; but his negatives are too sweeping and too many. Open at absolute haphazard. On page 66 he says, 'Man! when will you believe that salvation is not of the grammar? When will you believe, not in transliteration but in translation; not in a revised version, but in a revised vision?' Is that truth? Yes in its assertions; but it is untruth in its denials. Translation is more than transliteration, a new vision is more than a new version. But the new version is needed also. 'These ought ye to have done, and not to leave the other undone.'

This is the first volume of *The City Temple Pulpit.* Will it succeed? If Dr. Parker would take thought, there would be no sermon success like it.

ESSAYS ON THE REFORMATION. By S. R. Maitland, D.D., F.R.S. (*Lane.* Crown 8vo, pp. xix, 467. 6s.)

It is the Reformation in England, and Dr. Maitland's purpose is (or was, for alas! it is the *late* Dr. Maitland) to let the Reformation in England speak for itself by printing selected writings of the Reformers. Thus he illustrates the veracity of the Puritans by quoting from George Joye, Anthony Delaber, Thomas Greene, and John Careless. Now there could not be a better way of letting us into the heart of the Reformation in England than this, provided the quotations were strictly representative, adequate in quantity, and clear in intention. But who is sufficient for these things? Assuredly not a man of the late Dr. Maitland's strong views and strong expressions. And the case becomes more doubtful if not desperate when we read his own interspersed remarks upon the quotations. He leads us up to the quotations, and tells us what to expect, and then when the quotation comes it is as we expect it to be.

Do we mean, then, that the book gives a wholly untrue account of the Reformation? By no means. It is partly false, it is largely true. We only mean that you must read it with your eyes open. This is not a book to be swallowed without thinking. It is not a finished piece of mental furniture. It is only tools by which we may work.

The Rev. A. W. Hutton writes an Introduction, and gives the clue to the interpretation of the book. He does not spare. And yet he shows that the book is of great value. And he is right.

TEXTS EXPLAINED. By F. W. Farrar, D.D., F.R.S. (*Longmans.* Crown 8vo, pp. xxv, 356. 6s.)

The Dean of Canterbury is always fresh and always productive. When you ask what his amusement is, he answers, Writing books. This is his way of taking a holiday. He runs through the

whole of the New Testament and lets the light of modern scholarship in upon its obscurities. Sometimes the obscurities are due to Eastern custom, sometimes to old translation. Dean Farrar throws light upon them whatever they are, not afraid to say things that have been said before and are to be found in the popular commentaries, for he knows that even the popular commentaries are quite unpopular and never read.

The book is a Companion to the Revised Version. It contains much that may be found there, it also contains much that may not. If the Revised Version is steadily used, and if this book lies open beside it, the most unlettered reader will be able to read intelligently and profitably.

CHURCH WORK IN BRITISH COLUMBIA. By the Rev. H. H. Gowen, F.R.G.S. (*Longmans.* Crown 8vo, pp. xxv, 232. 5s.)

It is hard, they say, to be a bishop in these days. It is harder to be a missionary bishop. It is hardest of all to be the first bishop of a foreign see. Dr. Sillitoe, the first Bishop of New Westminster, was a hard-worked, much-worried man, and died before his time. The story of his episcopate is told in this volume. It is a protracted commentary on St. Paul's promise for all who choose the apostolic succession of going into all the world to preach the gospel—weariness and painfulness, watchings often, hunger and thirst. We sit down comfortably and read this book at home, and we enjoy it, as children enjoy the howling of the wind outside. It is soothing to know that unto the heathen the gospel is preached and unto us good books are written. To increase our enjoyment the publishers have filled the volume with illustrations. We actually add to our knowledge — geographical, anthropological, and what not—and feel good as well as happy. Meantime the Master is saying, 'Go *ye* into all the world and preach the gospel.'

There is a doctrine of the Atonement that is old-fashioned and orthodox. It is not often found in books, because the bookmakers rush to print when they have discovered a new doctrine. But it is mostly preached from the pulpit, and it is the doctrine according to which nearly all that are being saved are added daily to the Church. A very clear statement of that hated but wholesome doctrine will be found in a book written by Pastor F. E. Marsh, of Sunderland, and published by Messrs. Marshall Brothers of Paternoster Row (pp. 152, 1s. 6d.).

A STRONG CITY. By J. Monro Gibson, D.D. (*H. Marshall.* Crown 8vo, pp. 270, with Portrait. 3s. 6d.)

There is at present an uneasy feeling that the movement in the direction of making all sermons and services 'brief, bright, and brotherly,' has been a mistake. Probably the mistake has been in giving way on the first of the three adjectives. The 'bright and brotherly' have run off with the 'brief.' There is no sermon left. Of such a feeling Dr. Monro Gibson says nothing, but example is better than precept, and his example is all against it. These sermons are strong and long. The text is more than a motto for a 'bright talk.' It is examined and explained, and applied all round. There is abundance of practical application, and there is abundance of generous exposition. Not old-fashioned, certainly, for all bears on to-day; but no suggestion or suspicion that the gospel should be run into words of one syllable, and driblets of five minutes.

Messrs. Horace Marshall & Son have published the fourth volume of Dr. Parker's *Studies in Texts* (crown 8vo, pp. 206, 3s. 6d.).

If the charm of Dr. Parker is his surprise, the marvel is that his ability to surprise us never ceases. No one has ever before said the things on these texts which Dr. Parker says. And yet, once said, they seem obvious enough—sometimes the very thing that should be said, sometimes the last thing that can be said.

ST. PAUL THE MASTER BUILDER. By Walter Lock, D.D. (*Methuen.* Crown 8vo, pp. xii, 124. 3s. 6d.)

They cried, Back to Christ! But it was no use. The fascination of St. Paul was irresistible. He does not stand in the way of Christ. He is what he is because Christ is all and in all. He is not the Foundation. But he is the Builder—the Master Builder for all time.

Dr. Lock's little book is the publication of four Summer lectures. The lectures were delivered to students. So it is both popular and scholarly. The titles of the lectures are: (1) 'The Missionary'; (2) 'The Ecclesiastical Statesman'; (3) 'The Ethical Teacher — Justification by

Faith'; and (4) 'The Ethical Teacher—The Moral Law.'

We are promised by Professor Ramsay a historical commentary on the Epistle to the Galatians. Meantime the Rev. A. W. Robinson, B.D., gives us what does not go by that name but is very like that thing. A few verses from the Authorized Version (with footnotes offering new translations) are quoted, and then the passage is explained in what is called a 'running' commentary, the explanation being both of the thought and the circumstances. There is a historical introduction, and there are two appendixes on St. Paul's teaching as to Christian Privilege and Christian Character. There is no criticism, higher or lower. So the little book has its place, we think an important place. It belongs to the series entitled 'The Churchman's Library,' edited by the Rev. J. H. Burn, B.D., and published by Messrs. Methuen.

What does Mr. Robinson mean by printing in the middle of an otherwise clean page the words—

> A voice replied, far up the height,
> Excelsior!

The latest addition to Messrs. Methuen's 'Library of Devotion' is George Herbert's *Temple*, wite Notes and Introduction by Dr. C. S. Gibson. It is certainly not drowned in Notes nor strangled with Introduction. Yet both are sufficient. And Isaac Walton's 'Life' being prefixed, and *The Temple* printed with faultless taste, this will take first place among the pocket editions, and keep it till a fitter comes.

THE PLACE OF MIRACLES IN RELIGION. By the Right Rev. the Hon. A. T. Lyttelton, D.D., Bishop of Southampton. (*Murray*. Crown 8vo, pp. 150. 5s.)

Enormous as is the literature on Miracles of the last quarter of a century, there is a place found for the Bishop of Southampton's Hulsean Lectures. For they are historical, and the historical aspect has not been fully presented yet. They are historical in the sense that their author asks what the miracles of the Bible were to the Jews and early Christians, not what they are to us. He places himself beside those for whom and among whom the miracles were wrought. That is the only historical method. That is the only method that yields valuable results. In short, Dr. Lyttelton does for miracles what has been already done for prophecy. He discovers what the men of the day thought about them. And only after that he considers what we may think of them still.

OUR NATIONAL EDUCATION. By the Hon. E. Lyulph Stanley. (*Nisbet*. Crown 8vo, pp. 150. 2s. 6d.)

In this conveniently small volume the Vice-Chairman of the London School Board gives us his views on the present system of School Board education in Britain. It is not with him a question of competing schools. He is not concerned with voluntaryism or involuntaryism. He is concerned to make the education of the country better. Its most crying defect is in the line of science and commerce. And there the most crying defect is in the inadequate training of the teachers. Still, the book is hopeful.

Messrs. Nisbet have published a very small and very pretty book by Dr. Cuyler, under the attractive title of *Mountain Tops with Jesus* (1s.).

SONGS OF TWO HOMES. By Maria Bell. (*Oliphant*. Crown 8vo, pp. 139. 3s 6d.)

Messrs. Oliphant have been fortunate in the mechanism of this volume of poetry. It is a pleasure to handle. And Miss Bell's sister has been fortunate in having such a volume of poetry to offer them. We make no criticism. To review poetry is harder than to write it. We simply gather a specimen.

Song.

Soft summer breezes that whisper above her,
Blowing the branches backward and fro,
Sweetness all round her, and someone to love her,
Murmuring promises tender and low.
'In shining and shading,
Through blowing, through fading,
Trust me to love thee wherever I go.'

Winds blowing widely through branches that shudder,
Lonely she wanders o'er leaf-scattered way;
Out on the ocean, lost anchor and rudder,
Boat tossing wildly 'mid billows and spray.
'In tempest and terror,
From danger and error,
Save him and keep him, my sailor, I pray.'

Sun shining brightly on sails that are filling
Fair to the spring winds that blow o'er the sea,
Warmly on woods where the tree-tops are thrilling,
Bursting once more into greenness and glee.
And some one is singing,
'The blue waves are bringing,
Bearing and bringing my darling to me.'

FAMOUS SCOTS: JAMES HOGG. By Sir George Douglas. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 154. 1s. 6d.)

Besides the Ettrick Shepherd, who fills 120 pages, there are short memoirs of Robert Tannahill, William Motherwell, and William Thom. This is slightly to alter the scheme of the 'Famous' series. It is doubtful if the word should be used to cover men who do not deserve more than six pages apiece. But the publishers know their business. Our business is with Hogg, and Hogg is famous. The book is accurate, and must have cost research, but it is written in a pleasant gossipy manner, quite as if Hogg had flung the flavour of his own writings over his biographer.

LETTERS OF HENRY HUGHES DOBINSON. (*Seeley.* Crown 8vo, pp. 231.)

Archdeacon Dobinson was one of the public school and university men who first distinguished themselves in the cricket field or on the river at home, and then laid down their lives in the mission field abroad. His field was the Niger. No formal biography has been written. But his letters, prefixed by a short memoir, have been published. Their quality is frankness. The man's own great virtue was truthfulness. He spoke always right forth. He was in no hurry to count converts. He waited till they *were* converts before he counted them. The parenthesis you find on page 83 ('much of our life is spent in *waiting* out here') gives you an idea of the man. He was a young athlete, and he had a committee at home hungry for results, yet he waited, much of his life was spent in waiting. The spirit of the book is a benediction. It was a wise brave sister that planned its publication.

Jesus is God, written by Frederick C. Spurr, and published by Mr. A. H. Stockwell, is a book of practical modern application on the Divinity of our Lord.

The two annual volumes of the Sunday School Union — *Young England* (5s.) and the *Child's Own Magazine* (1s.) — have reached us early. They are both fascinating. There are books one gets beyond; but children's books and boys' books, when they are right, one never grows out of. The pictures in *Young England* recall early enthusiams and waken old emotions. Upon the stories the book must be shut with a bang, they have run away with too much time already.

DOUBT AND FAITH. By E. J. Hardy, M.A. (*Fisher Unwin.* Crown 8vo, pp. 277. 6s.)

When the Trustees appointed the author of *How to be Happy though Married* to deliver the Donellan Lectures, they must have understood that they were about to make a new departure. All previous Donellan lecturers spoke to the fellows, professors, and other wise men in Trinity College, Dublin; Mr. Hardy at once turned his back upon all the wise men thereof, and spoke to 'the babes or undergraduates.' Other lecturers were so learned that 'only a few presumed to understand,' but no one complained that Mr. Hardy 'was either learned or clever.' Moreover, other lecturers were defenders of the faith professionally, and fifty per cent. of credit was deducted for bread and butter; Mr. Hardy was able to say that his bread and a scraping of butter was safe. Finally, other lecturers displayed the 'patronizing cocksureness of conscious orthodoxy'; Mr. Hardy said, 'We are in an awkward place, let us see how we can get out of it.'

Now this is not the first time that we have heard the frank defender. He gives away all that is worth having in Christianity, and is called liberal. But that is *not* Mr. Hardy's way. His frankness is not in meeting the doubter and becoming a greater doubter still. It is in meeting the undergraduate and not being afraid to say elementary things. He catches the undergraduate before he has become a great doubter. He catches him with the mother's faith still on him. And as he strives to preserve and develop that faith, he is able to hold by a great breadth of Christianity and preserve it with some flavour of the purity of life.

The Religious Tract Society has published the yearly volumes of the four popular magazines—*The Leisure Hour*, the *Sunday at Home*, the *Girls' Own*, and the *Boys' Own*. It is needless now to

describe their attitude or transcribe their contents. It is enough to record their issue, and to say that whoever may fall behind, the R.T.S. is determined that these magazines will keep the front in providing literature that is as fresh as it is wholesome. The volumes are very handsome. It would not be possible to find a prize or present that should cost less and be worth more.

The Keswick Week.[1]

This is the title of a large and comely volume of close upon 190 pages, beautifully printed, with broad margins, which contains the principal addresses delivered at the Keswick Convention last July. It has its own intrinsic value, as a bouquet of Bible expositions by men like F. B. Meyer, Webb-Peploe, Evan H. Hopkins, G. H. C. MacGregor, Dr. Elder Cumming, and Dr. John Smith, whose names are honoured in all the Churches; while it has this special value and interest besides, that it sets before us within moderate compass the distinctive characteristics of Keswick teaching. Here, if anywhere, we should be able to discover what it is that has made the little township at the foot of Skiddaw a very centre of Christian gravitation. It is, indeed, one of the marvels of the day that so many thousands of gentle and simple, learned and unlearned, should assemble from all parts of the world to spend the long days of a midsummer week in quiet waiting upon God, and study of His revealed will. Why *there*, more than anywhere else? Nothing can explain it but the fact that Keswick has come to be identified in men's minds with the satisfaction of that hunger for personal holiness to which so many voices in the present age are bearing pathetic witness.

There was a time when even good men shrugged their shoulders at mention of a place which was supposed to teach, or at least to hint at, the possibility of sinless perfection. Hence the scant sympathy that was extended to the movement for years after its inception on this side of the Border. Prejudices die hard. But that particular prejudice ought in decency to have given up the ghost long ago. That it has almost entirely lost its hold upon the Presbyterian mind at any rate, is evident enough from the rapidly-growing attendance at the Convention year by year of Scottish ministers, professors, and students. The present writer had the good fortune to be among them this year for the first time, and no conviction was more irresistibly brought home to him than what he may call the Scripturalness of the entire position. A careful re-study of these printed addresses, some of which he then heard, has only made assurance doubly sure. The great affirmation all through is the possibility, not of sinlessness, but of holiness—a very different thing. Sin is not minimised; but the Saviour is magnified. His power to save *to the uttermost* is the fact that all the stress is laid upon. Of course, we all believe that theoretically. But what Keswick insists upon is the imperative need of believing that practically. And to believe that practically is to accept and enthrone Christ as King over every chamber of the soul, every province of the life. What He objects to in us—that secret sin, that fault, that 'little weakness'—when discovered, is *at once* expelled with our free consent, though only by His might; and then He is asked and trusted from moment to moment of every day henceforth to rule by His indwelling Spirit where He has overthrown, to keep what He has cleansed. 'Faithful is He that calleth you, *who also will do it*.'

This is not all the 'secret' of Keswick. But it is an essential, and indeed the predominating element. Nobody need travel beyond his own door to learn it. But surely it is something to be thankful for that so neglected, or rather obscured, and yet so urgent a part of the gospel message should be mightily proclaimed, as it is now every year by the shore of Derwentwater, in the hearing of the whole of Christendom.

Ettrick. George Mackenzie.

'The Palestinian-Syriac Lectionary of the Gospels.'[2]

The first lady traveller to Mount Sinai, who left us a vivid description of her adventures, St. Sylvia

[1] *The Keswick Week*, 1899. Edited by the Rev. Evan H. Hopkins. London: Marshall Brothers.

[2] *The Palestinian Syriac Lectionary of the Gospels.* Re-edited from two Sinai MSS, and from P. de Lagarde's edition of the 'Evangeliarium Hierosolymitanum,' by Agnes Smith Lewis, M.R.A.S., and Margaret Dunlop Gibson, M.R.A.S. London: Kegan Paul, Trench, Trübner & Co. Ltd., 1899. Pp. lxxii, 320, 4to bound. 55s.

of Aquitaine, is also the first to tell us that in Jerusalem, towards the end of the fourth century, the biblical lessons of the Church services were rendered by an interpreter into Syriac, and even sometimes, if there was need, into Latin, for the benefit of those who were not acquainted with Greek, the language used in church.

It is very gratifying to receive through the hands of two of her followers in our days this splendid edition of the work, which was hitherto known under the name of the 'Evangeliarium Hierosolymitanum,' or the Gospel Lesson-Book from Jerusalem. It is true this name rested on grounds which do not stand investigation, and the peculiar dialect in which it is written is therefore called more recently the Syro-Palestinian or Palestinian Syriac. But the account of Sylvia, which became for the first time known in the year 1888, seems to justify the old name again, and to lend new interest to this literature. Of course the Lectionary, as it is now in our hands, is not of such an age nor direct from Jerusalem; nevertheless, Mrs. Lewis and her sister have laid scholars under a great debt of gratitude by this publication. This is acknowledged even by the critic of the *Athenæum* (2nd September 1899), who, at the outset, confesses, on account of some flaws in the Introduction, that he was disposed to think lightly of the edition, predisposed to pass an unfavourable verdict on the book, and that he began to test the correctness of the work with a certain amount of misgiving. But the result was that the parts collated with Lagarde's edition by the critic proved correct, 'no variant having been omitted, and all entries appearing in perfectly correct form.' Certainly the highest praise that can be given to a critical apparatus. And a collation of the photographic facsimiles of the Sinai MSS gives the same result; for the one variant from Codex C, which is noted by the critic, does not exist; the letter, which he reads ב, is really ר. The Preface tells us how this result was attained: the printing of the work has *lasted over five years.*[1] Those acquainted with the work know that many pages have been reprinted, because they were at first not accurate enough; and it does not seem too much that A. Harnack declared it a work by which Mrs. Lewis, with her learned 'friend' (= sister!), added to her renown as discoverer that of an *exemplaric industry and heroic perseverance.* ('Dank für eine Arbeit, in der sie zu ihrem Ruhm als Entdeckerin den Ruhm eines exemplarischen Fleisses und einer heroischen Ausdauer gefügt hat' (*Preussische Jahrbücher*, 1899, ii. 136–138).)

The publication has not the stirring interest of an anecdoton, especially an anecdoton like that of the Sinai-Palimpsest or the Hebrew Original of Sirach, but it has a threefold importance—linguistical, biblical, and ecclesiastical. As long as the Evangeliarium Hierosolymitanum was known to us through the Vatican MS. only, we had no sure ground in any direction, either for its singularities on orthography or dialect, or for the biblical text it represented, or for the Church calendar which it offers. To take some biblical examples.

The Vatican Codex began with the silly statement that the first lessons were taken from the Gospel of John *the Baptist.* It is gratifying that this epithet is wanting in both Sinai MSS. Among the lessons from this Gospel was in the Vatican MS. also the 'pericope de adultera,' Jn 8^{1-11}, and all discussions on this passage mention this fact; it stands there as Lesson 200 for the 8th October, the day of Pelagia, *but it is missing in both Sinai MSS.* On the other hand, the colophon at the end of Lesson 48 (= Jn 7^{37}–8^{2}), 'here endeth the Gospel of John (which was written) in Greek at Ephesus,' is found also in one of the Sinai MSS; but it is not so puzzling as it appears (p. xv), for it does not belong to this lesson, but to all the preceding forty-eight lessons, which are all from the Gospel of John; the last (Saturday before Whitsunday) being Jn 21^{15-25}, followed on Whitsunday by Jn 7^{37}–8^{2} (see pp. 58 and 226, and compare Scrivener's *Introduction*[4], 1, 80 ff.).

The biblical interest passes into the ecclesiastical when we ask at what time and place this system of Church lessons originated. The importance which the work has for biblical criticism is, of course, lessened, when it turns out to be, as Tregelles judged—'wrongly' according to Scrivener (*l.c.* 2, 31), justly in the view of the writer—a mere translation [or better adaptation] of some Greek evangelistarium of a more recent date. The interest of the editors did not lie apparently in this direction; therefore we miss in the Introduction a comparative list of the saints and

[1] The first announcement of it in the *Athenæum*, 28th October 1893; Scrivener, *Introduction*[4], 2, 33.

festivals mentioned in the different manuscripts. A short look at Scrivener's list (2, 32 *sq.*) shows that several of the names which occur in the Vatican MS. are missing in the Sinai codices (in September, for instance, 4, Babylas; 6, Eudoæius; 21, Prophet Jonah). But here we can not follow up this point.

Finally, and linguistically, we have at last sufficient materials to study this dialect and its orthography. Take the pronoun: it is written, Mt 11^{32}, הו in Cod. B, האו in A, אהו in C; Jn 6^{22}, האי in A, יהא in B; הי in C. It has been asked whether Greek Γαββαθα and Syriac גפיפתא may be identical; why not, if we find spellings like those mentioned on p. xiv, or יפקן, יבקן, יסקן.

These examples may suffice to show the manifold interests which attach to the publication. To complete the description we add that the work is dedicated to Rendel Harris, and that from pp. xxv to lxiii is a list of variants, the result of the comparison of the text of the Lectionary with that of Westcott-Hort. The reading found here in Cod. C for Mt 12^{36}—that men must give account for every *good* word they do *not* speak—will be sufficient apology for this notice.

EB. NESTLE.

Maulbronn.

The Burden of Amos.[1]

BY THE REV. JOHN SMITH, M.A., D.D., EDINBURGH.

IN this solemn hour, when this nation is in the crisis of a great decision,[2] I open the exposition of a book that speaks to a nation. God has conserved this book in Holy Scripture as having a message for all time. And in my view it has a special bearing on this time.

If we are to be successful in the presentation of what is imperishable in this great utterance, you must co-operate, by making yourselves familiar with these less familiar words, and by realizing that we are not, while studying this book, in the full light of Christian day, but in an earlier time, when men were slowly groping to conceptions of God and duty, understood now by every Christian child.

We are indeed, in Amos and Isaiah, at a great new beginning in the history of man, which has had a profounder influence on the future progress of the race than any other throughout the entire sweep of ancient history. Dwelling in that age, side by side with heathen peoples and their tribal gods, these great prophetic souls rose not merely like the heathen thinkers to a new view or idea, but to a most vivid sense of a Deity ineffably above all heathen conceptions, personal, holy, universal, acting on principles of right, carrying out a gracious purpose in history, and taking strict account of the actions of men, and particularly of those to whom He had shown His love and grace—the very conception which has fructified and really created the leading nations of the world.

1. Modern critics are inclined to think and speak of the prophets as the original teachers of this creative thought, and so the true beginners of Israel's world-mission. In my view, however, they were led in the furnace of peculiar trials, and by God's discoveries to their own souls, to bring out into clear definition and gloriously full realization a thought of God divinely given, which had been living on from the days of Abraham and Moses. And so they lifted to a new plane the faith of their fathers, and opened up the dawning promise of a world-wide career for the living spirit of religion.

Consonant with this latter supposition, this first herald of a new day is found in the conservatism of the country. Without aught of the culture of the schools, Amos is a peasant on the high bare uplands of Judah tending a few sheep, and gathering the small insipid figs of the sycamore tree. God can use a princely Moses, a kingly David, a courtly Isaiah, but often when He has a mighty work to do He divests His messenger of everything but the inherent and essential qualities of manhood, to burn into dissolute and luxurious

[1] Amos i., ii.

[2] Just before the outbreak of the Transvaal War.

times the great truth that the glory of a man is in himself and not in accidents of place and power.

Though he be a peasant, however, he is no mean man, but a heroic, deep-searching, wide-visioned saint and seer, another Elijah in burning fervour, but with an intellectual grasp and gift of utterance not vouchsafed to that soul of fire. He is a poet, whose images burn like gems. Incidentally he makes that life of his on the bare ridge of Judah live before us. We see the harvest wain come creaking home, hear the lion roar in the cactus brake, note the great raincloud come toppling up from the sea to burst on the hills. We are with him among his sheep in the keen airs of night, the while Pleiades and Orion reign in the midnight sky, and watch with him through the weary hours of dark till the shadow of death is turned into the morning, and from beyond the mountains of Moab the sun leaps into the sky.

And while a poet in heart, he is living with His whole soul in the thick of his own time. He is witness of the degeneracy in Judah and Israel. He sees gathering in the far East the great ravening military power of Assyria. What the issues will be are becoming ever more plain. Israel, Judah, Syria, and the surrounding nations will be smitten, some of them mayhap extinguished.

All that would have made him a great journalist, if journals had existed then. But he was far more. He was not judging on the surface from a wide knowledge of affairs. He was judging at the centre in view of the moral drift of things. Yea, deeper still, their calamitous situation had driven him in upon God. What had He to say to this apparent frustration of His plans, in heathen powers triumphing over His own? Amos was above all a saint to whom God's word was the breath of His being. He believed that God had come into relation to his people as to none other, had made Himself known in great promises, had lifted them up into a peculiar relation to Himself. And all that as having root in the purpose of God must stand. How is he to explain then the untoward events of the present?

On those very wilds where David had cried to God, Amos would have long intense communings with the God of Israel. He came as a servant, as one who, however others might go, was committed to Him. Like many before, and millions since, he is oppressed with a mystery in the Divine dealings. He brings his points to God and tells them one by one. And here in the third chapter we have his findings, 'Surely the Lord God will do nothing, but he revealeth his secret to his servants.'

'His secret,' here we touch the spring of Amos' inspiration. About the outward events there was not much new to tell beyond confirming his fears. The new element was the light which God threw on them, the discovery of God Himself in relation to this new time. As Amos kept brooding, the thought of God expanded in his mind. The impurities and limitations which marked the common belief of his day about Jehovah fell away. He saw Jehovah on an unspeakably loftier plane than the tribal gods all around. He did not simply, as the heathens conceived of their deities, stand for his worshippers right or wrong. He was a righteous One. He lived in right, He stood for right. If He had called Judah and Israel to special favour, it was that they might fulfil His righteous ends, and live as righteous before Him. And so His quarrel was first with His own when they fell away. True, His purpose would nevertheless be fulfilled. But that was not the point meanwhile. Judah and Israel and the surrounding nations were in the balance. The day of the Lord had not yet come. Let them enter into this great new thought of a Holy God, and respond in repentance, and return in righteousness and truth.

But there was another element constituting the Amos who speaks from these pages. All these thoughts were burning in his soul, while yet a herdsman following his flocks. God discovers His secret to many quiet souls whom He leaves in obscurity. They are His remembrancers. Their work is prayer. Let them not think light of this ministry, for they are doing on earth what the saints and angels do before the throne. God, however, had a special work for Amos, and so He took him—I like that word,—He sovereignly laid the yoke of His will on Amos. And not only did He call him to work, but chose his special task. 'Go, prophesy unto my people Israel.'

It is a glorious thing to be called, to know as the central fact of life that God has laid His yoke on you. Two things spring from that consciousness in any soul—first, the overmastering sense that everything in his life had gone to train him for that work; second, the growing perception that in his work and calling he had come into the very centre of events, and was touching the whole time. Unlike the upstarts of fortune you never

find prophetic souls ignoring the past. As David clung to his memories of the lion and the bear, Amos exulted in the fact that he sprung from the people. He flaunted his poverty, his lay calling, his lack of training before kings. For these all brought to his mind the special training through which God had caused him to pass. That was God's way with him. He might have other ways with other men. But by these things God's wonderful goodness to him was all the more glorified, and he exulted in them.

2. And so we come to the two chapters with which we are briefly and cursorily to deal. Amos is sent specially to Israel. But convinced that God's dealing with Israel is the crux of a vaster situation, he takes a wide circuit in his opening words.

We must suppose that these prophecies were written down in book form sometime after he returned from Bethel, where he had uttered his message to the northern kingdom, so that an earthquake which, now that he was writing, lay in the past, was two years subsequent to his call. Why does he mention that earthquake? It did not originate his mission. He would have them realize that he had not been moved by physical terror. Though coming later that may have added emphasis to his words. In His view, what they had to fear was not physical but moral terrors. The Lord was roaring from Zion, a covenant God was threatening them with the consequences of their action. Consequences would ensue, and that speedily.

But I think that I hear some one saying, what have I to do with these old threatenings, about things which were done ever so long ago by peoples, most of whom have been effaced from the earth. Here we are, many hundreds of people facing our own problems, under our own cares, needing help for the perplexities of the passing hours. What matters it to us, that Damascus was cruel in Gilead more than two thousand five hundred years ago, that Tyre broke the brotherly covenant, and Moab burnt into lime the bones of the king of Edom.

Now all that sounds very strong and irrefragable. And yet do you know nothing could come closer home to our business and bosoms than the soul of imperishable meaning in these words. For instance, we as a nation are within a step of war. Now in this crisis we are all involved. The Queen's signature to a declaration of war will let loose forces of disorder, working to issues which none can see. You will be touched by that act in a hundred ways. Ay, and you will be responsible for it as a constituent element of the nation before God.

What words can touch you to the quick, can strike you on the raw, with greater force than those which teach you that there is a Divine government of nations as individuals, that we have to endure the scrutiny of God, who, to the last fibre of national entanglement, can trace responsibility and appoint punishment. Into the merits of the particular question at issue in this land I shall not enter. But surely we have reason for giving special heed to the discovery of principles contained in our text.

And here, that nothing may be left out of view, we may note that in the new covenant, individual responsibility and individual relation to God have come into prominence. Each man is responsible for his own action, and must come to God, through His own personal faith, and live a life of immediate communion with God. Still when that is recognized, as it was not till the days of Ezekiel; and placed in the foreground, as it has only been since New Testament times; still the common public and national responsibilities of which Amos spoke are not made away with. National action, especially in modern free States, is the resultant of the million convictions of which the nation is composed; and responsibility for that action falls back on the component individuals. That is a fact which needs to be driven home with tremendous force on the great masses of our people. They are not fully roused to a moral and Christian responsibility for everything which is done by their connivance.

But it is time now to turn to the specific lessons of the prophet. The Being, in Amos' view, who is taking cognizance of the nations, is Jehovah, One who has a great purpose rolling on to victory. 'Thus saith Jehovah' is repeated again and again. In that day, God's purpose was associated with a particular people, and with a ritual worship in one land. To-day these narrow and material limits are broken down. God is discovered in Christ; and, built up by the Spirit, there is over well nigh all lands a vast invisible kingdom of sons of God. But neither in that day of limitation, nor in ours of world-wide expansion, is God's purpose limited by what we have realized of it. He, the living Holy God, is

moving on to the fulfilment of His ends, and is judging us, as to how we are responding to His leading. We are all exposed to that living, searching scrutiny.

But not only are individual immortal souls thus subject. The special point of Amos is that nations in their hour of temporal opportunity are subject to this scrutiny. Sovereignly God gives them a specific sphere of opportunity, nearer or farther from His purpose, and He watches to see how in the sum of their activities they act towards His purpose, as it is discovered in the highest good known to them. There was a certain light of God—ideals of good—diffused in that day from Israel. And to-day there are Christian ideals springing from the teaching of Christ.

How impressive to learn from these pages that the eye of God is upon all the peoples, in their subtle, millionfold relation to His purpose. He is not exacting. 'The mills of God grind slowly.' He gives opportunity again and again. But He is not careless. Nothing goes by default. 'He grinds exceedingly small.' Till finding that, for the present, or finally, a nation has exhausted the power of realizing His purpose, He says, for three transgressions, yea, for four, I will not turn from it. Not that in actual fact God says that. The stroke comes in providence. Only a great prophet like Amos can read you off the reason of events that are happening on the theatre of history. Spain sinks from European supremacy to her present impotence. France visibly shrinks back to lower levels. For three transgressions, and for four, I turn back no more.

I note further that the charges made against these nations were all on a level with their capacity, offences which they need not have committed, and such as argued a spirit turned away from right and truth. God has appraised them in every instance, has seized on the typical or salient fact in which the drift is seen, and utters His judgment through His servant. So is He weighing in His balances every nation to-day. He sends no prophet to communicate His decisions. Once for all, in Amos and his fellow-prophets, God has given us an exposition of His principles of judgment, so that we may know if we take pains. What He has arrived at in our case will be worked out by the pressure of events on the theatre of history by and by.

Many other points remain, which we must just touch. There is a continuous life of nations which must be recognized. I am responsible for living up to the better ideals of the past; I am responsible for the wrong-doing of former generations of my people, unless I separate myself from it. God alone can deal with a situation in which individual and race responsibilities intermingle in so inextricable a tangle, and so He appoints the punishments according to a wisdom high above our thought.

3. Turn now, finally, to Judah and Israel. They are brought in at the tail of other nations as if they stood on a level with them. On the broad field of history, God deals with a nation not according to professions, but actions. Judah had the law and the worship of God, and the promises. She stood on a totally different plane from the other nations. Had she remained faithful she would have kept the high road of victory, carried on in the currents of the Divine promise. But she disobeyed. And so God is saying to His covenant people what He said to Tyre and Moab and Ammon. For three transgressions, and for four, I will not turn from it. I will send a fire upon Judah; it will devour the palaces of Jerusalem.

Nothing makes up for obedience,—exaltation to high place, great victories of faith in the past, or abundant labours in His service. God's purpose is rolling on, and if we reject His present leading, and go after other ideals, and reach back to effete superstitions and corruptions, nothing may serve but a mighty humbling. Thank God for Britain's place among the nations, for her liberties and aspirations and activities, born so largely of the Spirit of Christ. But if we have any vision of God, we must discern other spirits which may well make us fear. We are bound up with our people. We suffer in their fall if they fall. Never was there more need for God's people to pray and labour, that the Christian spirit may predominate, —lest God say, 'I will send fire.'

But now I want you to turn in closing to Israel, dealt with in vv.[6-16] of chap. 2. This people was to be the main subject of Amos' prophetic ministry. They were a covenant people, out of covenant relation. Relations between God and them had ceased, because they had renounced the only worship by which they could approach Him, or He them. As yet God had not cast them off. He was striving with them, but direct communion between them and Him had ceased.

God has a revealed way of approach to Him, and if men will not take that way, then whatever traditional or external signs of religion they have, there is real separation. You cannot have the fruits of religion without the root of fellowship with God. And in the absence of that, certain results begin to appear. Israel was not without religion. She had her calf-worship at Bethel and Dan. Ay, but she had not the living God in actual communion with her. And so moral decadence inevitably ensued.

Amos, with the force of inspiration, discovers the moral decay of a Godless civilization. First, abounding avarice, in which every consideration of right or of humanity is sacrificed to money-making—not the spirit that says, what in equity do I owe my brother, but what can I screw him down to, and sell him for,—the spirit which is so eager for possession (and here the prophet becomes sarcastic), that it grudges the dust which the poor man throws on his head.

That men should think possessions the true good of life, instead of truth and right and the favour of God, seemed to Amos a sign of deep degeneracy. It shows that they have forgot God, and His claim on them, and settled down on the material as man's real portion.

A next sure sign is when the instinctive reverences begin to yield. When sons cease to honour parents and parents sons, when the natural sense of shame is violated, when the marital tie is made light of, when lust breaks down all the sanctities of human relationship into the common mire of bestial impulse. When these things are common, be sure God is far from men's thoughts, be sure He is coming near to avenge.

A third sign is hardness and irreverence. In the Jewish law there was a soul of humanity. Creditors were to give back the pledged robe of a poor man because he had nothing left to sleep in. But these men did not think of the needs of the poor, they kept what they should have given up, and arrayed themselves in their ill-gotten gains to perform their self-willed religious rites. When men think that they can atone for over-reaching by religion, when they can go into the great Presence dreaming they can buy off His anger by devotion, God is far off, and men are becoming ripe for His judgments. What is meant by the last clause in v.[8] I do not very clearly see. The nearest modern analogue which I can think of is, when men thrive on the miseries of their poor, captive brethren.

You see the signs of God being about to forsake a people, are not strange, exceptional, unknown, but such as have their analogies in modern life. Now remember what we said at the outset. These prophets have a universal meaning in them. They discover the moral principles of God's government of this actual world. Wherever such qualities exist God's relation is identical. Wherever they predominate, He will deal with that nation (*mutatis mutandis*) as He did with Israel. The laws of the solar system are not more exact, they are not one tithe so inexorable. Heaven and earth may pass away, but God's word shall never pass away.

And now is there to be no word of mercy? We are so accustomed to mercy in the New Testament. When God is dealing with individual souls, He has their eternal destinies before Him. But nations as nations have only a temporal life. God's judgments on them are outward historical judgments, that come in time. And sometimes He does not linger long.

When you look abroad on the present, when you see so many absorbed in money-making, carried into oblivion of higher things by mere pleasure, do you ever say, 'And these are the children of martyrs and confessors, who died to win for their sons the civil and religious liberties of which they make so light?' Does not that throw a lurid light on many things which mark the present? Well that is the thought which burns in the prophet in relation to Israel. These are the people for whom God did such great things, overthrew the Amorite, delivered from Egypt, led into promised land.

And now what is the conclusion of the whole matter? God sees that Israel is going to be a hindrance, not a help. He cannot move His kingdom, so to speak, out of the ruts of the present, for the sheer incubus of this people.

And now what happens? Oh, men and women, I could weep bitter tears when I read these words! The great anxiety of multitudes is to get rid of God. We must have a rational Sunday in which God is to have no place. The spiritual is to be beaten down to the level of the common and unclean. What if God were to take us at our word and leave us! In Him we live and move. By Him

kings reign and princes decree justice. If He simply left us to ourselves, to what ineptitude should we fall.

It was that which He did in Israel, and lo! all their strength became weakness, and their wisdom foolishness, and their resources vain,—while the day of testing and judgment drew near. May God bless to us these counsels which find a commentary in so many events of our time, and to His name be praise!

Recent Foreign Theology.

Diettrich's Nestorian Massorah to Isaiah.[1]

The author of this book, one of the German ministers of London, utilized his opportunity of access to the British Museum for copying from the well-known Nestorian Massorah Codex (Add. 12,128) the parts that belong to the prophet Isaiah. He compared with them the statements of four other MSS of the same library, which contain the Massorah of the Jacobite school. He was fortunate enough to have his labour printed,—the little volume is dedicated to a liberal patron of his theological studies,—and we have thus the benefit of getting a very useful preparation for the much-needed critical edition of the Syriac Old Testament. The author himself prepares an edition of Isaiah. The appendices are a welcome addition to the texts on Syriac accents, which the President of Queens' College, Cambridge, George Phillips, published thirty years ago through the same publishers. The comparison of both publications shows the progress made during that time. The way in which the editor and the printer (Clarendon Press) have done their work, deserves full approbation, except that the title is spoiled by the inconsequent spelling Massora*h* and Jesaia.

Eb. Nestle.

Maulbronn.

The Woman taken in Adultery.

In *Die Christliche Welt* for 31st August Dr. Caspar Rene Gregory again[2] calls attention to the interesting variation in the narrative of Jn 7^{53}–8^{11}. Jesus 'stooped down, and with His finger wrote on the ground *the sins of each one of them*, and they, *when they read*, went out one by one.' This suggestive reading is found in three manuscripts examined by Dr. Gregory in Athens, on Mount Athos, and in Dessau, and upon it he bases a graphic description of the 'dramatic scene.' The bystanders who were nearest to Jesus are represented as shrugging their shoulders as they read what He had written, and the Pharisees observing this are curious to learn the cause. Eldad is the first to approach, and, looking down, he reads in the sand, 'Eldad slew his comrade Modar in the desert'; no human eye had witnessed the crime which after forty years is brought to light, and Eldad, conscience-stricken, disappears amongst the crowd. Again Jesus writes, 'Horan devoured the house of Bunan's widow,' and as soon as Horan reads it he silently departs. Apart, however, from this imaginative filling-in of details, the reading may cast light upon the question, 'What did Jesus write on the ground?' May it not have been some passage of Scripture which wrought personal conviction of sin in the conscience of each reader of the writing?

Dr. Gregory's judgment about the whole narrative is that it formed no part of the original text of the Fourth Gospel, but that its source may well be some document still older.

J. G. Tasker.

Birmingham.

Schmidt's 'Life of Jesus.'[3]

Dr. Schmidt's *Life of Jesus*, of which a second edition has recently been published, claims to

[1] Gustav Diettrich, *Die Massorah der östlichen und westlichen Syrer* in ihren Angaben *zum Propheten Jesaia* nach fünf Handschriften des British Museum in Verbindung mit *zwei Tractaten über Accente* herausgegeben und bearbeitet. London: Williams & Norgate, 1899. Pp. lvii, 134. 8s. 6d. net.

[2] See The Expository Times, vol. x. p. 193.

[3] *Die Geschichte Jesu.* Erzählt von D. Paul Wilhelm Schmidt, Ord. Professor der Theologie an der Universität Basel. Zweiter Abdruck. M. 3. Freiburg i B.: J. C. B. Mohr.

embody the results of modern criticism of the Gospel narratives. It is well written, and casts new light on many of the deeds and words of Jesus. Its merits and its defects are well expressed by Holtzmann, who describes it as a 'truly artistic reproduction of the contents of the synoptic Gospels.' The author omits all events recorded in the Fourth Gospel, and regards the duration of our Lord's ministry as 'about a year.' To this statement and to many others an asterisk is affixed, but the appendix of notes which will critically discuss the difficult questions raised does not appear even in the second edition. One excellent feature of the book is its full and clear description of the social evils and religious strife which were the fruitful sources of misery when Jesus began His ministry of good tidings. Professor Marti supplies a useful chronological table of the chief events in the period 600 B.C. to 40 A.D.

J. G. TASKER.

Birmingham.

König's 'Hebrew Syntax.'[1]

THIS work, which was published some eighteen months ago, has been welcomed with rare unanimity and pronounced a masterpiece by Hebrew scholars in Germany, Austria, England, America, France, and Holland. It is not our intention at present to attempt a thoroughgoing review, a task for which we should never presume to claim any competency, but rather to furnish our readers with some specimens of the judgments that have been passed on the work, to indicate some of its special features, and to commend it as an enduring monument of untiring research, marvellous accuracy, and brilliant scholarship.

Amongst Professor König's own countrymen we find, for instance, Dr. Nowack declaring that 'the book cannot be neglected by any one who is occupied with the scientific study of the Old Testament' (*Deutsche Literaturzeitung*, 13th May 1899). In America, Dr. McCurdy calls the *Syntax* 'an incomparable and indispensable work,' and adds, 'Probably from no other single book can even the expert learn so much concerning the genius and the usage of the Hebrew language' (*Presb. and Reform. Rev.*, 1898, pp. 749 ff.). In our own country, Professor A. B. Davidson remarks that Dr. König has 'laid all students of the O.T. under the greatest obligation by furnishing them with the materials in this work, and by the example of enthusiastic study which he has given' (*Crit. Rev.*, Oct. 1898, p. 419).

But perhaps no judgment passed upon the *Syntax* surpasses in interest and importance that expressed by Professor Grimme of Freiburg (in Switzerland). This well-known Semitic scholar and Professor König have been at variance regarding some important points in Semitic grammar (cf. König's article 'Principien und Resultate in der semit. Grammatik' in the *Z.D.M.G.*, 1897, pp. 623 ff.), yet Grimme writes in the *Orientalische Literaturzeitung* (May 1899) to the following effect:—'I welcome the appearance of this *Hebrew Syntax* as an event fraught with advantage to the whole sphere of Hebrew scientific study. It was König's desire to give to his *Lehrgebäude* a worthy conclusion, and to make this a complete aid to the Hebraist. But at the same time he has sought to give to his concluding volume such a form as to make it an independent whole, complete in itself. The aims of the work go far beyond those of his predecessors. In the first place, it was necessary to present the linguistic phenomena with the utmost possible fulness and accuracy. This immense task König has accomplished single-handed, and has not only corrected former attempts at enumeration, but has exhausted new departments of research so completely as to leave only very scanty gleanings for those who come after him. Yet the statistical enumeration constitutes for him only a factor whose proper value depends upon the way in which it is introduced into a finely ordered system of profound syntactical ideas; while the manner in which the syntax is developed as a living organism, and the rules connected with one another, as well as the skilful arrangement of the Contents, entitle König to be called a veritable artist.' Grimme then proceeds to specify a number of points whose treatment appears to him specially admirable.

There is one feature of the *Syntax* which deserves to be referred to in some detail, namely, the Index, which may claim to be unique, on the ground alike of its extent and its construction. It covers ninety pages, of three columns each,

[1] *Historisch-Comparative Syntax der Heb. Sprache.* Von Professor Ed. König. Leipzig: J. C. Hinrichs; London and Edinburgh: Williams & Norgate. Price 18s.

and deals with more than 13,000 passages of the O.T. But the main point is the principle upon which it is arranged. Hitherto, in the index of a Hebrew Grammar one found something like this: 'Gn. 4^{22}, § 250 b, 327 x, 340 c.' But, unfortunately, it turned out that § 250 b had to do with the *last* of the difficulties presented by the text of Gn 4^{22}, and conversely § 340 c was concerned with the *first* of these difficulties. Professor König tells us in his Preface that he has for long had an ideal Index in his mind, and now at length he has given actuality to it. For instance, the reference to Ps 9^{7} runs thus, '§ 346 m, 306 r, 249 c, 248 b_{19}.' Here the *first* reference corresponds with the *first* syntactical difficulty presented by Ps 9^{7}, and so on, and thus one is saved the trouble of searching backwards and forwards to no purpose. It may be added that the Index includes also the Aramaic portions of the O.T., several tracts of the Mishna, the Mesha and Siloam inscriptions, and not a few passages of the New Testament.

The favourable reception accorded to this great work is a matter of rejoicing for various reasons, and we would merely add the expression of our hope that, in the interests of thoroughgoing and sober exegesis of the Old Testament, König's *Hebrew Syntax* may be studied with increasing diligence, and may find a place amongst the books that are always within reach of the hand of the Hebrew student. J. A. Selbie.

Maryculter, Aberdeen.

Contributions and Comments.

Autumn's Sacrifice.

Hush! 'tis the time for Autumn's sacrifice:
Red, red the leaves she strews, golden and red;
Before the fane of the mysterious skies
Meekly she kneels and bows her head.
Hush! for strange incense rises in the air,
Azure and clear, until the glen recedes
And leaves her lone on her gray mosses there
To tell her rowan beads.

Hush! for the pilgrim birch-trees climb the hill
And bend their brows within the holy haze,
Or rapt in reverie austere and still
Lean on their silver staffs to gaze;
Hush! for no stir disturbs the peace profound
Save wan leaves wandering to their destiny,
Yon fir-cone falling on the ancient mound
That knells the year for me.

Sarah Robertson Matheson.

The External Evidence against the Cairene Ecclesiasticus.

To prevent Mr. Selbie helping any more in the work of perpetuating error, which Professor König thinks so meritorious, let me put the external evidence before him.

(*a*) The only author who knows of the Cairene Ecclesiasticus is the author of the *Sefer Ha-Galuy*, who informs us that just as the Cairene Ecclesiasticus was composed, pointed, and accented by Ben-Sira, so the Scroll of Antiochus was composed by Judas Maccabæus and his brothers; 'but neither of these works was handed down with the religious literature of the Jews.' The Scroll of Antiochus is, according to Mr. Abrahams (*J. Q. R.*, Jan. 1899, p. 295), 'to be classed with other medieval compilations'; according to Jellinek (whose text the author of the *Sefer* knew) it is 'a late production.' Dr. Schechter does not dare to make points and accents earlier than 500 A.D. Hence this piece of evidence contains four propositions, of which two are acknowledged to be gross errors, and a third is self-contradictory; why should we believe the fourth? The *Sefer Ha-Galuy condemns* the Cairene document.

Let the above statement be translated as follows: 'The Pauline authorship of the Epistle to the Hebrews is attested by Ewald, who, in his Memoirs, observes that while St. Paul was having the Epistle to the Hebrews type-written, St. Peter was printing his *Summa Theologiae*.' Who would listen to such attestation as that? Evidently

either Ewald could never have written such a sentence, or he must have been mad when he wrote it. And it would only make the paragaph more insane if he added, 'Neither of these works, however, was handed down with the religious books of the Christians.' The argument got from Saadyah is no better and no worse than that in this illustration. If Saadyah's evidence is worth anything, it means that he is *ridiculing* the Cairene document.

(*b*) Three Mohammedan writers of the tenth century tell us something of the existing Jewish and Christian literature. The author of the *Fihrist* (987 A.D., p. 23) gets from a learned follower of Saadyah a list of the existing Hebrew Books; they are the books of the Bible, of which all the titles are intelligible, and the *Mishnah*, 'a vast work partly in Chaldee, partly in Hebrew'; the *Haftaroth* he knows to be extracts from the canonical books. But in the list of *Christian* Scriptures translated into Arabic the 'Wisdom of Joshua Ben-Sirach' figures. Therefore in 987 the most learned Jew whom the bibliographer could find knew of no such book as a Hebrew Ecclesiasticus.

A somewhat earlier writer, Mas'udi (*Bibl. Geogr. Arab.* viii. 113) mentions that the Jewish Scriptures consist of twenty-four books; he knows of another collection of Scriptures belonging to the Christians, and translated from the LXX. His information is got from a Karaite. Hence the twenty-four canonical books are mentioned, but not the 'Mishnah.'

The author of the *Mafātīḥ al-'ulūm* (ed. Vloten, p. 35) also knows that the Jews have twenty-four books, and that the Christians have a *taurāt* which is called the LXX or LXXX. His information is got from a source prior to 950.

The next Mohammedan canon known to me is in the *Irshād al-ḳāṣid* (ed. Sprenger, p. 55; 1348 A.D.). Here again the twenty-four books are analysed correctly, as the books which Rabbanites and Karaites both possess. A Hebrew Apocrypha is unknown.

(*c*) Of Jewish writers, the first we should consult is the literary historian, whose work constitutes Chronicle No. vi. of Neubauer's first collection. He describes Ben-Sira's book after the *Greek*. He translates into Hebrew the title Ecclesiasticus, which means 'the Book of the Church,' and is a peculiarly Christian name. He calls the author Joshua (and not Simon), and speaks of Honiu, for which the Hebrew has Jochanan (p. 167). The date of this author is about 1125.

The eleventh century is the period when Hebrew grammar and lexicography were pursued with the utmost keenness. The biblical dictionaries know nothing of the book, and the Talmudic dictionaries apparently know nothing of it. In the early thirteenth century a lexicon to the Mishnah was compiled by a follower of Maimonides, R. Tanchum of Jerusalem. He states in his Preface that were it not for the Prophetic Books and for the Mishnah, we should know nothing of the Hebrew language. Hence the fame of Ben-Sira's book had never reached this learned man's ears.

Rashi's commentary on the Talmud is a most excellent work. Its author lived in the eleventh century. In *Erubin*, 65*a*, a fragment is quoted apparently from Scripture; on this Rashi remarks, 'I have searched for this text, and it is not in any of the "Written Books"; so *perhaps* it is in Ben-Sira's book.' Clearly then neither he (nor the Tosaphists) had access to Ben-Sira's book.

(*d*) But it is not merely a question of the evidence of silence. To suppose that the Jews had a written literature of any antiquity besides the Bible is to overthrow the history of Jewish literature. It wakes late in the ninth century with a quarrel between Karaites and Rabbanites; 'whence, ask the Karaites of the latter, do you get your books? When was the Talmud written down?' The first person (so says Grätz) who answered the Karaites was Saadyah Gaon (ob. 942). From Saadyah's genuine writings we must infer that the writing down of the Talmud was very late; he rejects the notion that even the *Sefer Yetsirah* (which is not Talmudic) can have been written down at an early time; he speaks of 'savants who collected its ideas from the people and clothed them with words.' The opinions of the early writers on the question of the writing down of the Talmud are collected by Sammter in Appendix I. to his translation of Baba Mezia. Rashi holds that the only treatise written down till late times was the *Megillath Ta'anith*. Now it has been proved above that Ecclesiasticus was not *Miḳra*; therefore, it must have been *Mishnah*. How then could Rashi and his authorities fail to make an exception in its favour also? Or does the nineteenth century believe that the Hebrew Ecclesiasticus was *orally* handed down?

Mas'udi gives us the name whereby the Rabbanites were called in his time. They were the *Sam'atites*, *i.e.* the persons who recognized the authority of documents orally handed down as well as of the written Scriptures. The Karaites recognized only the latter. Therefore, if Ecclesiasticus had been handed down in writing, the Karaites would have had it; but they had not got it.

Hence the Cairene document could only be genuine on the supposition that it was a copy of a MS. of say the third or fourth century, which someone discovered in the eleventh or twelfth. But had it been discovered then, it would not have again been lost. It would have fetched as high a price at Baghdad as it would fetch now in London. Hence, as soon as it appeared the critics of *that* age estimated it at its right value; and the *Sefer Ha-Galuy* is the lampoon which probably ruined it.

I should wish Professor König to know that when he talks of Arabic, he must *not* cite Freytag. Arabic scholars are ashamed of owning the book; for old Arabic nothing but the *Lisan al-'Arab* will do, for later Arabic nothing but Dozy or de Goeje. I must add that the Hiphil of נשב does not mean 'to blow out,' but 'to cause *a wind* to blow'; it only occurs once, *i.e.* in Ps 147^{18}; in Gn 15^{11} וישב means 'and he scared,' and is probably unconnected with נשב; it is an onomotapoetic word, precisely equivalent to the Greek σοβεῖν.

I cannot agree with Professor König that his services to Ben-Sira are as great as mine. All that is known of the Ethiopic, Coptic, Armenian, and Syro-Hexaplar versions comes from my collations; the independence of the Syriac version was guessed in Germany, but *proved* by Edersheim and myself; and the fragments of the original contained in the Latin version were extracted by me. Professor König has done nothing at all.

I have, moreover, discovered the law of Ben-Sira's metre, of which more will be heard. Nöldeke tried to refute it; but he began with a false proposition. He said there was no syllabic metre in the North-Semitic languages; but this is an error. The Punic Rhesis in Plautus is of almost exactly the same date as Ben-Sira's Wisdom, and it has been known for centuries to be in syllabic metre. It is in *Ramal* (trochaic tetrameter acatalectic—

Dáy of wráth, O | dáy of moúrning: || seé fulfílled the | Próphet's wárning.

Ýth álónim | wâálónuth || shíkkoráthi | shímmakóm syth.

Compare the Arabic—

Ḳád la'ámri | bíttu laíli || káakhí 'ldá | íl-waji'ī.

This observation will give us some interesting light on Punic grammar.

Ben-Sira writes *Mutaḳārib*, or Bacchic. Restore any verse correctly out of the proper sources, and you will find it always takes that form.

Ṭob rā' īsh mimméyṭebeth ísshāh: wĕísshāh mĕbíshāh lĕkhérpāh.

If the lines do not take that form, you may be sure your restoration is incorrect.

When the work of restoration is completed, we shall have an authentic pointed text of about 200 B.C. to work upon as the basis of Hebrew grammar; and the Massoretic punctuation, which has been seriously vitiated by a desire to outdo the punctuation of the Koran, will be checked. Much of it is evidently no older than about 800 A.D., and therefore may be discarded.

German criticism seems to me to go on the principle of suspecting where you should trust, and trusting where you should suspect. We must try and do better in Britain.

D. S. Margoliouth.

Oxford.

בַּת־פּוּצַי in Zeph. iii. 10.

The Massoretic text of Zeph 3^{10} reads—

מֵעֵבֶר לְנַהֲרֵי־כוּשׁ עֲתָרַי בַּת־פּוּצַי יוֹבִלוּן מִנְחָתִי׃

The E.V. renders 'From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering'; R.V.m. has 'Or, *shall they bring my suppliants, even the daughter of my dispersed, for an offering unto me.*' The LXX offers ἐκ περάτων ποταμῶν Αἰθιοπίας προσδέξομαι ἐν διεσπαρμένοις μου, οἵσουσι θυσίας μου. In Kautzsch's *A.T.* Rothstein (comparing Is 19^{19}) proposes to read יַקְרִיבוּ זִבְחִי ('they shall bring my blood-offering') instead of the to him unintelligible עתרי בת־פוצי, but such a violent alteration of the text is always purely conjectural.

Since כוּשׁ, as I will show elsewhere, in almost every passage where it occurs in the O.T. stands for *Arabia*, the land beyond the rivers of Arabia (*i.e.* the great Central Arabian wadis *er-Rumma*

and *Dawâsir*) can be only the incense-bearing S. Arabia. From that quarter the worshippers of Jahweh could naturally bring as an offering only frankincense or some other perfume, hence I have for long supposed that in the obscure expression בת־פּוּצי the name of some species of perfume lies concealed.

Further, the word עתר, 'supplicate,' (Arab. *'atara*, 'offer,' *'itr*, 'sacrificial victim'), appears originally to have meant 'bring an incense offering,' 'offer incense,' as is suggested by Ezk 8^{11}, וְאִישׁ מִקְטַרְתּוֹ בְיָדוֹ וְעֲתַר עֲנַן־הַקְּטֹרֶת עָלָה ('and the odour of the cloud of incense went up'). Compare, as an analogy, Ps 141^{2}, by way of proof that such a transference of ideas was quite familiar to the Hebrews, just as, *e.g.*, סלח, 'forgive,' goes back to an original 'sprinkle (with water),' cf. Bab.-Assyr. *salâḫu*.

That בת־פּוּצי is the object of יוּבַלוּ ought to be clear from the context alone; that it is the name of a plant is shown by other Semitic plant-names, such as Arab. *banât en-nâr*, Syr. בנת נורא, 'nettle'; Arab. *bint el-'inab* 'wine' (as the product of a plant); Talmudic בנות שוח and בנות שבע, 'figs'; Syr. בנת מריא, 'colocynth,' etc.

In point of form בַּת־פּוּצִי corresponds to an Arabic *bint el-fauḍay*, 'daughter of dispersion *or* mixing,' *fauḍay* being ordinarily used of a scattered or intermingled body of men, but also of things (*e.g.* goods, furniture, etc.), and an ancient dialectical byform appears to be present in *fau'at* and *faughat*, 'odour of incense' (cf. רְעוּאֵל = S. Arabian *Riḍwu-il*), originally 'that which diffuses itself in the air' = 'odour.'

The really decisive factor, however, seems to me to be the S. Arabian expression מסנד טיב ואפטי ודהב, *musannada ṭîb wa-aphẓây wa-ḏahab*,—Halévy, No. 187/8 (= Glaser 1083), line 4 ('on the day when he consecrated to the god Wadd . . . with a table (?) of frankincense and *aphẓây* and gold grains,[1] the throne of the gods, Naḥmân [מוהב נחמן]'). Even the Arabs occasionally derive *fauḍay* from a root *faḍaya* (instead of *fauḍ*), and the interchange of the two nearly allied sounds ظ and ض (ṭ and ẓ) is well known. In any case there is the closest connexion between בת־פוצי and the name of the Minæan species of incense, אפטי.

[1] A specially fine species of frankincense.

Here, again, we have an instance in which, without alteration of the text, an obscure passage of the O.T. obtains a reasonable sense, when the ancient Oriental inscriptions are brought forward. Such an exegetical method (by which either nothing at all, as in the case before us, or at most one or two letters require to be changed) appears to me to be always more sound and to yield more correct results than is the case with more far-reaching conjectures, however ingenious these may be. This is the radical difference between my system and the procedure of my learned colleague Canon Cheyne, and I may add that even my friend Professor Klostermann sometimes goes too far with his textual emendations, which are indeed for the most part well grounded, but at the best represent only a possibility. That in many instances we no longer have before us the most ancient text of the O.T. is not of course denied by me any more than by others, but where a too radical emendation is necessary, then, unless perchance as in Job 5^{5} (see THE EXPOSITORY TIMES for March last, p. 283), 'the external evidence' comes to our aid in a way that is often quite surprising, I prefer to content myself with a *non liquet*.

FRITZ HOMMEL.

Munich.

The Bible Stories.

I HAVE been pained by reading the account you give last month of an editorial article in the *Biblical World*. He says that the Bible stories are not histories; though he declines to say that they are unhistorical, he merely leaves this point out of consideration, if I understand him. Yet the story-teller 'omits and rearranges the details of the story at will. Above all, he does not hesitate to add to the actual skeleton of facts the warm colouring of his own times and thoughts, his sympathies and antipathies.'

He seems to consider it a consequence of things being so, that these stories are of universal application. From a tolerably extensive experience in teaching children, I should say, on the contrary, that while they may listen with delight or amusement to a story, yet if it is meant to be a lesson to teach and to control them, they often and eagerly ask, Is it true?

I desire to do justice to the writer's position. I should therefore like to know: (1) Does he think it a matter of indifference, in regard to the

great purposes for which God has given us His Scriptures, whether or not these stories are true? (2) Does he believe that this view was taken by the apostles and other writers of the New Testament? (3) Does he hold the same view with respect to the stories in the New Testament? or if not, why not? GEORGE C. M. DOUGLAS.

Glasgow.

The Unpardonable Sin.

REFERRING to your Notes in last month's issue on Unpardonable Sin, I suggest that the R.V. marginal reading to Mt 12[31]—which you emphasize—is a reminiscence of Christ's own words.

The saying on blasphemy is evidently an example of parallelism, the meaning surely is—

Every sin and blasphemy [against men] shall be forgiven:
But blasphemy against the Spirit shall not be forgiven.
Whoever shall speak against the Son of man, it shall be forgiven him:
But whoever shall speak against the Holy Ghost, it shall not be forgiven him,
Neither in this age, nor in the coming one.

There is no MS. authority for the suggestion, to my knowledge, but the parallelism demands it, and it is in full harmony with the usage of the word; cf. *Bible Dict.* vol. i. p. 305a: 'In classical and N.T. Greek the word (blasphemy) is not restricted . . . to the Divine relation, but has the general sense of slanderous speech against either God or man. As a matter of fact, in classical Greek the human relation is the rule.'

London. G. HURST.

Acts vii. 55, 56.

THE commentaries point out that Stephen sees Christ *standing* on the right hand of God, while everywhere else in the N.T. He is described as *sitting*. Why standing? Holtzmann explains: here He is risen to receive His dying martyr. Similarly Bengel: *quasi obvium Stephano*, and he quotes the beautiful lines of the Christian poet, Arator, of the sixth century:—

Lumina cordis habens coelos conspexit apertos,
Ne lateat, quid Christus agat: *pro martyre surgit.*
Quem tunc *stare* videt, confessio nostra *sedentem*
Cum soleat celebrare magis. Caro juncta Tonanti
In Stephano favet ipsa sibi: *Dux praescius armat,*
Quos ad dona vocat.

In Pole's *Synopsis* the following explanations are enumerated: *stantem* quasi (1) *Militem*, aut (2) *Ducem*, aut (3) *Advocatum* pro Stephano, aut (4) *Agonothetam*, bravium coelestis gloriae ipsi ostendentem, quasi paratum in opem suorum. Nam et auxiliatores Graecis παραστάται and עמד apud Hebraeos saepe eum habet sensum. In this list I miss the oldest explanation known to me, which gives quite a different view, that of the *Apostolic Constitutions*. The doxology which closes book 6 (ed. Lagarde, p. 196), runs thus:—τῷ . . . καθεσθέντι ἐκ δεξιῶν τοῦ θρόνου τῆς μεγαλωσύνης τοῦ παντοκράτορος Θεοῦ ἐπὶ τῶν Χερουβίμ, τῷ ἀκούσαντι Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, ὃν ἐθεάσατο Στέφανος ὁ μακαριώτατος ἑστῶτα[1] ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἀναβοήσας εἶπεν· Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους καὶ τὸν υἱὸν τοῦ Θεοῦ[2] ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ ὡς ἀρχιερέα πάντων τῶν λογικῶν[3] ταγμάτων. Stephen sees Christ as the true, heavenly High Priest. I am not sure whether this view is right, but it suits very well to the connexion of the speech of Stephen, and at all events it deserves to be mentioned in our commentaries. Against the common explanation may be said that Stephen, in the moment when he had the vision, was not yet 'the dying martyr' to be received by the Master. The reading of the *Constitutions*, υἱὸν τοῦ Θεοῦ, is not mentioned in Tischendorf's edition.

EB. NESTLE.

Maulbronn.

Yah, Yahve.

WHILE thanking Professor Cheyne for his reply,[4] I ask whether it is quite certain that it is יהּ and not יְהוָה which should be removed from the text of Is 12[2] and 26[4]? The comparison of Is 12[2] and Ex 15[2] suggests this question. In the former passage we read עָזִּי וְזִמְרָת יָהּ, in the latter, copied from it, we read עָזִּי וְזִמְרָת יָהּ יְהוִה. If, as Ewald thinks, Is 12[1-6] is the addition of an editor of the prophecies of Isaiah, who lived subsequently to the Return from Bābylon, one writing at a time when יהּ had become an archaic form might, in

[1] One MS. of Pitra has καθεσθέντα, another καθεσθῆναι.

[2] Thus, Θεοῦ, have two MSS of Lagarde and one of Pitra, the others ἀνθρώπου, as in Acts.

[3] One manuscript inserts προβάτων καὶ.

[4] Vol. x. p. 444.

quoting Ex 15^2, have thought it necessary to insert a marginal explanation, and this may afterwards have found its way into the text.

R. M. SPENCE.

Arbuthnott.

'The Palestinian Syriac Lectionary of the Gospels.'

SINCE the publication, by Mrs. Lewis and myself, of an edition of *The Palestinian Syriac Lectionary of the Gospels*, based on the two recently discovered codices in the Library of St. Catherine on Mount Sinai, and in Dr. de Lagarde's edition of the celebrated MS. in the Vatican Library, we have had the opportunity of examining the Vatican Codex for ourselves, and I trust that the following results of our observations will not be unacceptable to those of your readers who take an interest in the Syriac versions.

In Mt 4^{24}, the word *ποικίλαις* is translated by דטופשין טופשין, which means *κατὰ τύπους*. Dr. de Lagardes read it דטוכשין טוכשין, *κατὰ τάξεις*. As I suspected when at Sinai, the Vatican Codex has also

דטופשין טופשין, *κατὰ τύπους*.

As many a כ is in this MS. so carelessly written as almost to resemble a פ, I took the opportunity of asking the opinion of Monsignor Ignatius Ephraem II. Rahman, Syrian Patriarch of Antioch, and he wrote to me thus in Italian, confirming the judgment of Mrs. Lewis and myself—

'Egli è certissimo che il Codice nel luogo desiderato, legge דטופשין טופשין. Paraponendo nella pagina stessa il [כ] (caf.) ed il [פ] (fe.) si conchiude con certezza che nel luogo indicato si trova il פ (fe.) e non il כ (caf.).'

In Jn 19^{33}, Dr. de Lagarde was right in reading כבר *sic* for כרר in one lesson only, on p. 207 of our edition. But where the same passage again occurs (on p. 213), Miniscalchi was justified in reading כבר.

Mrs. Lewis wishes to take this opportunity of expressing her regret for two serious misprints in our edition. The first is on p. xix, line 23, where the reference to Mt 6^{34} cannot possibly be right, seeing that the passage is extant in the Sinai codices only. The second is in the list of Peculiarities of the Syriac text, in the reference to Jn 1^{16}, where כולנו ought to be כולנה.

MARGARET D. GIBSON.

Rome.

Entre Nous.

THE tenth volume of THE EXPOSITORY TIMES has been published. It was in October 1889 that the first number appeared. There never was a magazine surely that so rapidly secured a sufficient measure of support. And every year it has steadily increased its circulation. The last has been the most prosperous year of all. And if we may judge from the letters that come to us, it has not only as large a constituency probably as any theological magazine ever had, but it has a firmly attached constituency, who welcome its appearance every month as the visit of a friend.

THE EXPOSITORY TIMES now circulates almost everywhere. Very early it gained an entrance into the Mission Fields of the world. There are no letters so welcome to us as those that come with every other post from some far-away land. Our Missionaries need some stimulus, mental stimulus as well as spiritual; they also long to be kept in touch with the progress of Biblical knowledge; and they are pleased to say that these ends are served by THE EXPOSITORY TIMES. In the Colonies there are many readers and correspondents. And within the last year or two nearly all the great scholars of the Continent of Europe have made its unexpected acquaintance.

The eleventh volume begins with promise. Behind it are all the friendships formed throughout ten happy years, not one friendship having been lost or lessened. Behind lies also the experience of these years. Before us lies, we hope, a more considerate and yet a surer hand; and

especially the support, on which we can now rely without fear, of the best scholars and greatest writers of our time.

We need not stay this month to write programmes. It is enough to say that still the scholar will be kept in mind as well as the preacher, though the preacher more than the scholar. And as one matter touching each, we may mention that the distinguished Oriental scholar, Professor Prâšek of Prague, will co-operate with Professor Sayce in keeping us in touch with the advance of Biblical Archæology, while a practical exposition will be contributed to every issue by some able and thoughtful preacher.

In the editorial 'we' there is some convenience and some inconvenience. Careless readers are apt to mix it up with a wholly different 'we,' the 'we' of average opinion. A copy of the *Church Gazette* for 9th September has been sent us. It contains an article, of which the subject is a Note that appeared in our issue of September on the relation of Archæological discovery to the literary criticism of the Bible. The Note was written as usual in the impersonal form, using the 'we' of average Bible students. The writer has taken it to be a confession and retractation on the part of THE EXPOSITORY TIMES, and describes it as 'highly creditable to its candour'!

There is an article in the *London Quarterly* for October that our scientific readers and all our apologists should see. The author's name is reserved. He is, however, a naturalist of manifest originality, and what he does in this article is to show—demonstrably to prove—that Darwin is wrong about the fertilisation of the primrose. He shows him so culpably wrong that one wonders if the greatest of modern naturalists may not have erred in other and more momentous ways.

Mr. Halcombe is at work, with undiminished hope and vigour, on the Fourfold Gospel. His work has received scant encouragement either in this country or in any other. And that is not surprising. Its difficulties are on the surface, patent to the very beginner, while its object is to establish a theory of the formation of the Gospels which would compel every advanced student to undo his whole life's work. There is just one hopeful sign in its favour. No other theory has yet received more than a measure of support. Just as we receive Mr. Halcombe's new pamphlet on *The Four-formed Gospel* we receive also Godet's *Introduction*, in which the only popular theory is rejected.

Messrs. J. C. B. Mohr of Tübingen announce that they are about to publish a complete new translation of the Bible in German. The Old Testament part is Kautzsch's well-known *Die heilige Schrift des Alten Testaments*; the New Testament part is Weizsäcker's equally well-known translation; while the Apocrypha is of course the translation now being issued under Kautzsch's superintendence. The publishers send us a long prospectus, and generously promise us a copy of the book if we will print the prospectus free of cost. In doing so they make a double mistake. They make the mistake of thinking that the printing of a long prospectus would serve their purpose better than this Note, and they make a mistake in thinking that English editors are susceptible to even such delicate flattery.

THE EXPOSITORY TIMES Guild of Bible Study begins in November. Its object is to encourage the study as distinguished from the mere reading of Scripture. One book (or part of a book) is chosen each session from the Old Testament, and one from the New. And the students who undertake to study one or both between November and June are requested to send their names and addresses to the editor. There is no fee or other obligation.

The portions chosen for November 1899 to June 1900 are Psalms 42–72 inclusive, that is Book II. of the Psalter, and the Epistle to the Galatians. Some commentary should certainly be used. Next month we hope to give a list of commentaries on Galatians, and at the same time to state our new proposals for papers. Meantime it is enough to say that the best Greek commentary on Galatians is still Lightfoot's, while the best English commentary is Sanday's in Ellicott's *N. T. Commentary for English Readers*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE book of the Bible which is under the hottest fire at present is the book of Sirach. It is Professor Margoliouth that has done that. Not that Professor Margoliouth has any dislike to the book which we obstinately call Ecclesiasticus. What he has done he has done out of a sense of respect, if not even reverence, for Ben-Sira. But when it was discovered that a leaf of the Hebrew Ecclesiasticus was hidden in the bundle of MS. which Mrs. Gibson bought of a casual dealer in Palestine, and when it was immediately afterwards discovered that nine more leaves of the same MS., starting just where Mrs. Gibson's leaf left off, had been brought by Professor Sayce from the rubbish-chamber of the synagogue in Cairo, it could not but appear that Professor Margoliouth, in denying the genuineness of these leaves, was flying in the face of Providence. And so he has been answered almost as if he had attacked the book itself. Nor has he given quarter in replying.

We have had some share in the controversy, and it is not over yet. The contributions made to the present issue by Mr. Selbie, Professor König, Dr. Schechter, and Dr. Nestle will be read with interest. We have also in type a full review by Professor König of the more recently discovered fragments of the same and another Hebrew manuscript. But those who find the subject of special interest may be directed further to the pages of the *Jewish Quarterly Review*, the *Critical Review*, and the *Journal of Theological Studies*,—all for the current quarter.

In the *Jewish Quarterly Review* the Rev. G. Margoliouth, M.A. (who does not agree with his relative and namesake that the Hebrew is spurious), publishes the Hebrew text of two more leaves. These leaves, he says, were acquired by the British Museum in 1898, and exactly supply two missing portions in Schechter and Taylor's new publication. Accordingly, he tells us that we now possess in Hebrew the following portions of the book: 3^{6}–7^{29}, 11^{34}–16^{26}, 30^{11}–33^{3}, 35^{9}–38^{27}, and 39^{15}–51^{30}.

Is it possible to get behind the Greek of our Gospels? Is it possible to come yet closer to the words of Christ? Mr. Burkitt believes it is. For the language spoken by Christ was not Greek but Syriac. It was the Syriac or Aramaic spoken in Palestine in His day. Now, the Aramaic of Palestine differed from the Aramaic of the Euphrates valley hardly more than the Lowland Scots differs from standard English. Well, there is a considerable early Christian literature that has come down to us from the Euphrates valley. Mr. Burkitt gives an account of it in his little book, *Early Christianity outside the Roman Empire*. And he believes that the study of that literature sometimes carries us behind the Gospels in Greek.

Thus our Greek Gospels give the name of Christ as *Christos*. The Latins merely transliterated that word, and we have followed their example. But in Syriac 'Christ' is *Mĕshîḥâ*, which is not only closer to the Hebrew 'Messiah' than the Greek *Christos*, but is, no doubt, the very word which was used in the Saviour's hearing. 'In the accusation of Lk 23^2 ("saying that He is Christ a King"), the term used,' says Mr. Burkitt, 'is *Malkâ Mĕshîḥâ*, the very same phrase, syllable for syllable, that we so often meet with in Jewish literature, and usually translate by "King Messiah."'

But it is more surprising and instructive, adds Mr. Burkitt, to find that 'salvation' is identified in the Syriac usage with 'life.' The Greek *sōtēr*, 'saviour,' is *Maḥyânâ*, that is, 'life-giver.' And 'to be saved' is in Syriac 'to live.' Now this is not due to poverty of language. If the Syriac had wished to express salvation as deliverance or rescue, it could have done so, for there are several words in Syriac meaning to 'deliver' or 'protect,' or 'be safe and sound.' 'May we not, therefore, believe that this identification of "salvation" and "life" is the genuine Aramaic usage, and that the Greek Gospels have in this instance introduced a distinction which was not made by Christ and His Aramaic-speaking disciples?'

The first volume of Dr. Cheyne's *Encyclopædia Biblica* has been sent us for review. It is the first of four volumes, in outward appearance remarkably like a volume of Messrs. T. & T. Clark's new *Dictionary of the Bible*. But it contains 281 fewer pages than the first volume of that Dictionary and 298 fewer than the second, and only runs to the end of D. There are no articles on the English Versions and no Biblical Theology, and yet, unless the remaining volumes are made larger than this one, the whole work is likely to demand five volumes instead of four.

The first thing we are asked to notice is the association of the book with the *Encyclopædia Britannica*. The one name has suggested the other. The editor of the *Encyclopædia Britannica* was also the author of the idea of which this book is the result, though it is admitted that this is not just the inevitable result of his idea. But at the same time we are warned against supposing that the two books occupy the same critical position. The Old Testament articles in this volume are written from the standpoint which, it is assumed, Professor Robertson Smith would have occupied now had he been alive. In actual fact their standpoint is that of Professor Cheyne. And while it is open to doubt whether Robertson Smith, had he been alive, would have occupied exactly Professor Cheyne's present position, it is quite true that the critical attitude of the two books is very different. In short, the *Encyclopædia Britannica* and the *Encyclopædia Biblica* are associated only in name. If this book is right regarding the Bible, it is time we had a new edition of the *Encyclopædia Britannica*.

The second thing we have to notice is the advanced critical attitude of this book. 'The sympathies of the editors,' we are told, 'are upon the whole with what is commonly known as "advanced" criticism.' The editors are Professor Cheyne and Dr. Sutherland Black, and its position, as we have said, is that of the former. Dr. Cheyne writes a very large number of the Old Testament articles. It has been computed that his initials are found at the end of seventy articles in the letter A alone, and no doubt he has a share in the numerous unsigned articles.

Now it is scarcely possible to speak too highly of Professor Cheyne's ability and industry. The amount of original work he produces is a surprise under any circumstances; in the circumstances under which he is compelled to produce it the marvel is almost sublime. But is it right that a dictionary of the Bible should reflect a single man's mind or be attached to a single man's position? Let the man move, and where is the dictionary? Professor Cheyne is as likely to

move as any man living. He never hesitates to move. He never hesitates to say that he has moved. He is ready to warn his readers not to follow the latest edition of his books until they have ascertained that he is not at work on a later. It is possible that on some points Old Testament scholarship will, ten years hence, have moved forward to Professor Cheyne's present position. But where will Professor Cheyne be then? Besides, it is not what a single scholar thinks now that we desire in a Bible dictionary, nor yet what scholars generally may think ten years hence. What we desire is the consent of the very best scholarship at the present time. Let the future be looked after by a new book or a new edition.

When we come to the New Testament articles we find that that is just what the editors themselves recommend. If it is true, and it appears to be true, that the miraculous is to be ruled out of court, the critical attitude towards the New Testament is also sufficiently advanced. But the editors do not seem to think so. 'Unfortunately,' they say, 'the literary and historical criticism of the New Testament is by no means so far advanced as that of the Old Testament.' Accordingly, they give us just what they have on the New Testament, and bid us wait for better.

Now we doubt if the criticism of the New Testament is so far behind that of the Old. We doubt if it is farther from finality. We even venture to say that if either of the editors had been specially a New Testament scholar that statement would not have been made. But if that is their own opinion, one wonders why they have given us New Testament criticism at all. Their very purpose is to reflect advanced criticism. It is because advanced criticism has not elsewhere been properly reflected that they have undertaken their work. But they refer, it appears, to the Old Testament. Why then did they not produce a dictionary of the Old Testament alone? There they are at home. There their work is original and confident. There they have gathered together a great quantity of critical material, sifted it, and made it accessible. Why did they not have the courage of their preface, and leaving New Testament criticism till it was more advanced, give us an advanced dictionary of the Old Testament?

But the greatest surprise remains. There is no Biblical Theology. Principal Fairbairn has said that a Bible dictionary without Biblical Theology is the play of Hamlet without Hamlet. Why is there none? The reason given is that the literary and historical criticism of the New Testament is not so far advanced as that of the Old. But how does that interfere with the theology of the Old Testament? In every dictionary and in every book the Old Testament theology is now kept separate from the New. If the editors found a New Testament criticism and a New Testament theology both impossible, clearly they should have left both alone and spent themselves upon the Old Testament, giving us a dictionary that was up to date both critically and theologically.

No doubt their poor opinion of New Testament criticism is the explanation of the ecclesiastical articles. These articles are considered to be in flat contradiction to the principles announced in the preface. But the editors were probably not interested in them. If the time has not come for writing on the New Testament as a whole, it has not come for writing articles on the Church Government in it.

Thus there are two ways in which the value of the book seems to be impaired. In the Old Testament the editors have too rigidly made it reflect one man's opinions, in the New they have too carelessly let it represent any man's opinions. But it is probable that no serious harm will be done by either weakness. It is plainly written for scholars. They alone will be able to use it, they may be trusted to use it without harm. And scholars will certainly find it useful. We confess that the New Testament articles seem to us of less account even than the preface prepares us for. But the Old

Testament, so far as it is handled at all, is handled not only freely but skilfully. Dr. Cheyne is very bold; if he had been a little bolder and insisted on giving us a dictionary of the Old Testament alone, including its theology as well as its criticism, his book would have been welcomed beyond all others he has ever had to do with.

It is a pleasure to welcome the *Journal of Theological Studies*, the new quarterly, edited by Mr. C. H. Turner, with the assistance of Dr. Emery Barnes, and intended to reflect the studies in theology of the English universities. Its character we may not perhaps determine from the first number. But if we may, then it is to be at least as ecclesiastical as biblical. We trust it will not be more so. For, deeply as the Church of England is exercised in our day with questions ecclesiastical, the rest of the world is not exercised thereby, and never will be exercised thereby, as it is with biblical questions. And, besides, it is the glory of the universities to be ever correcting the one-sidedness of the Church, to be ever recalling her to those things which are the first principles of the oracles of God.

The first biblical article in this number stands fourth in order. It is a criticism by the Rev. J. A. Cross of Lightfoot's article in Smith's *Dictionary of the Bible* and Headlam's article in the new *Dictionary* on the Acts of the Apostles. Mr. Cross is an accomplished and uncompromising critic. His estimate of the historical value of the Acts is lower than that of either Lightfoot or Headlam, and he touches on some of its difficult places.

Mr. Cross holds that the earliest tradition in the Church was to the effect that our Lord's disciples left Jerusalem immediately after the Resurrection. This is the tradition followed by the Synoptics and the recently discovered fragment of the Gospel of St. Peter. But the writer of the Acts follows a wholly different tradition. According to him the disciples remained in Jerusalem throughout the forty days that lay between the Passover at which Christ was crucified and Pentecost. 'It is impossible,' says Mr. Cross, 'to deny the existence of this contradiction.' And he does not think that either Lightfoot or Headlam has grappled with it.

The next 'serious contradiction' which Mr. Cross discovers is between the Acts and the Epistle to the Galatians. It turns, of course, upon St. Paul's visits to Jerusalem. Mr. Cross states the case briefly and clearly. 'According to the Acts, St. Paul returned from Damascus to Jerusalem soon after his conversion. At Jerusalem he was introduced to the apostles by Barnabas, and "was with them, going in and going out at Jerusalem, preaching boldly in the name of the Lord," until he was compelled to depart by the threatening attitude of the Grecian Jews (Ac 9^{19-31}). After this we read of two official visits to Jerusalem—first, when he was sent with Barnabas from the Church at Antioch to carry relief to the brethren which dwelt in Judæa (Ac 11^{27-30} 12^{25}); and, secondly, when he and Barnabas were again sent from the same Church to the Council of Jerusalem (Ac 15^{1-31}). A later passage in the Acts puts in St. Paul's mouth the declaration that on his conversion he "declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance" (Ac 26^{20}).'

Now this representation of the apostle's movements differs materially, says Mr. Cross, from that which is contained in Galatians 1 and 2. There it is stated that St. Paul did not return to Jerusalem until three years after his conversion, having in the meantime gone to Arabia; that when he did go to Jerusalem he went only to visit Cephas, and stayed with him fifteen days, seeing no other of the apostles except James, the Lord's brother; and that then and afterwards he was unknown by face to the Churches of Judæa, being known to them only by report as a convert to Christianity. Then fourteen years later he went up to Jerusalem

'by revelation,' and laid before them the gospel which he preached among the Gentiles, 'but privately before them who were of repute.'

Mr. Cross does not find either Bishop Lightfoot or Mr. Headlam quite satisfactory as he reads their explanation of this apparent discord. Lightfoot believes that the 'days' which St. Paul spent, according to the Acts, in Damascus might cover the three years mentioned in Galatians, since the expression is 'certain days' (ἡμέρας τινάς, Ac 9^{19}), or 'many days' (ἡμέραι ἱκαναί, Ac 9^{23}). But Mr. Cross thinks that unlikely. Mr. Headlam is on safer ground, he considers, when he says that 'the obvious impression created by the narrative [in Acts] is that the writer did not know of the Arabian journey, nor of the length of time that had elapsed before the Jerusalem visit,' and that 'the two narratives give a somewhat different impression.' But even Mr. Headlam fails to satisfy Mr. Cross. Neither here nor elsewhere has he succeeded in removing Mr. Cross' objections to the historical accuracy of the writer of the Acts.

Mr. Cross is followed by the Rev. R. B. Rackham with an article on the other side. Not that Mr. Rackham deliberately answers Mr. Cross, or deals with his difficulties. But he argues for an early date for the Book of Acts. He argues for an earlier date than either Bishop Lightfoot or Mr. Headlam have seen their way to claim. And if he makes good his argument, our attitude towards many of the questions raised about the Acts will, as he justly says, be radically altered.

Lightfoot was persuaded that the Book of Acts was written after the destruction of Jerusalem. For it is certain that it was written after St. Luke's Gospel. Now in St. Luke's Gospel there are expressions which seem to show that the destruction of Jerusalem was a thing accomplished. They occur in Christ's prophecy of the end. Jerusalem is compassed with armies (a phrase not found in the other gospels), who cast a bank about it, level it with the ground, slay its inhabitants with the sword, or carry them captive, and tread it under foot. That minute description of the siege is held by many to prove that it was written after the event. But if the Acts of the Apostles was written after the destruction of Jerusalem, it was written some years after. For it clearly belongs to a period of rest. Now there was no such period after 70 A.D., after 64 A.D., indeed, when Nero's persecution began, till about 80. A.D. Accordingly, Bishop Lightfoot was persuaded that A.D. 80 was the date of the composition of the Acts.

Mr. Headlam is less confident. But both he and Professor Ramsay, together with the great majority of New Testament scholars, accept 80 A.D. or thereby as the most probable date. Mr. Rackham's date is just twenty years earlier, and great as the difference is, that is the only other date for which strong arguments can be urged. For if the Acts was finished before the destruction of Jerusalem, it was finished before the second trial of the apostle, it was finished just when it appears to be finished at the end of his second year's imprisonment, and Mr. Rackham's arguments are very strong indeed.

But first of all what about the discourse of the end? There is no doubt that St. Luke's account of it is more circumstantial than St. Matthew's or S. Mark's. But Mr. Rackham believes that there is no need to call in the aid of prophecy to prove an early date. The expressions used by St. Luke are quite general. They describe the ordinary features of the capture of a city. They can all be paralleled from the Old Testament. Westcott and Hort actually print two of them in quotation type. Moreover, no detail is given which would be specially characteristic of the final fall of Jerusalem. There is no prophecy of the presence of Titus, the obstinate resistance, the internecine strife within the city, the famine and its attendant horrors, the burning of the temple, or the fate of the rebel leaders. There is therefore nothing to hinder a man from examining the Acts itself to

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see what it says about its date. The question is between 60 A.D. and 80 A.D.

Mr. Rackham begins with the most serious difficulty which surrounds the later date. It is the silence of the Acts as to St. Paul's martyrdom. St. Luke is an artist. He has an artist's conception as well as an artist's hand. Both the Gospel and the Acts are built after a definite plan. They also correspond with one another, part answering to part throughout. In both there is an Introduction or Preparation; then an outpouring of the Holy Spirit; and then the active Ministry. The ministry is concluded by a Passion, which is early anticipated, and is narrated at great length; and the Passion is followed by a Resurrection or Deliverance.

In all this the Acts corresponds with the Gospel. But it falls itself into two parts,—the Acts of St. Peter (i.–xii.), and the Acts of St. Paul (xiii.–xxviii.)—and each part is modelled upon the same idea. Thus—

	St. Peter.	St. Paul.
Preparation . .	i.	xii.
Manifestation of the Spirit . .	ii. 1–13	xiii. 1–4.
Work . . .	ii. 14–xi. 26	xiii. 4–xix. 20.
Passion and Deliverance . .	xii.	xix. 21–xxviii.

At the end of the first part we have (together with the actual martyrdom of St. James) St. Peter's imminent death and deliverance. At the end of the second, St. Paul's actual death is wanting. But the Passion that went before is fully described—the bondage at Jerusalem, the delivery to the Gentiles, and the 'going down to the deep' (like Jonah) in the shipwreck.

Now, if St. Paul's martyrdom had occurred before St. Luke wrote, Mr. Rackham cannot understand how he could have omitted that last and most obvious parallel to the Passion in the Gospels. In short, it destroys the plan. Then the great detail of the last chapters is unintelligible. Written down soon after the event, the narrative of the voyage to Rome is natural. It is unnatural if some two and twenty years intervened with their far more momentous events—the trial or trials, the condemnation, and the death. The history of the Passion was not crowned with death, because death had not taken place. St. Luke appears to have thought that it was not to take place as martyrdom. St. Peter passes out of the history with a miraculous deliverance. St. Luke's 'air of optimistic confidence' points to the supposition that in St. Paul's case also he regarded deliverance as the end.

But there is a greater difficulty. If St. Luke wrote after the martyrdom of St. Paul, it is difficult to explain why he did not mention it. It is far more difficult to explain why he made not the least allusion to it. If that event had been known to him and in his mind when he wrote, how could he have ended optimistically, we may ask; but we must much more seriously ask how he could have withheld his pen from the remotest reference to it. He was an artist. But it is never claimed that he was so consummate an artist as that. No doubt an air of sorrowful presentiment hangs over the last journey to Jerusalem. But a presentiment of what? Always of bonds and imprisonments; and always at Jerusalem. If St. Luke knew that the imprisonment at Jerusalem was but the first step to a martyrdom at Rome, would the goal of his presentiment or the nature of it have been what it is?

The same reasoning goes to show that the Acts was written before the end of St. Paul's first Roman imprisonment. For if he had stood before Nero, when St. Luke wrote, how much more effective would that have been as the fulfilment of the prophecy that he should bear 'the Name before Gentiles and kings and the children of Israel' (Ac 9^{15}) than his oration before a mere procurator like Festus and a petty king like Agrippa II. And if St. Paul had already been successful in his appeal and been set free, how much clearer would that have been as a vindica-

tion of the apostle's innocence than the declaration of Festus and Agrippa that they found no fault in the man.

When Mr. Rackham next urges against the late date of the Acts the fidelity of its pictures of the early Church in Jerusalem, it is not so easy to follow him. It is true that the picture is minute and apparently faithful in its minuteness. It is true that the conditions described passed early away. But it is easy to turn the edge of the argument by supposing that St. Luke got hold of documents. No doubt the documentary theory has its own difficulties. But it is a theory that cannot be ruled out of court. And as long as it is possible, it is an answer to this argument.

But Mr. Rackham's arguments are not done. The main motive of the Acts is stated in the preface. It was to continue the record of 'what Jesus began to do and teach.' That motive is never lost sight of. But there were subsidiary motives in the writer's mind. And one of these undoubtedly was the desire to write an *apologia* for Christianity to the Roman authorities. Now that purpose is excellently secured by the Acts before 64 A.D. Individual Roman governors had declared the Christians innocent; the final appeal was made to Rome. At Rome and in the imperial court Jewish influence was strong. Something was wanted on the Christian side to counteract that influence. St. Luke's narrative of facts was the strongest appeal possible. Here was even a reason for his hurrying forward its composition and publication. But in the year 64 all was altered. Nero's persecution began; Christianity was a forbidden religion. There was war between the Christian and the Roman Empire. Henceforth St. Luke's *apologia* was worthless.

Again, though the Acts is no 'tendency-writing,' in Baur and Zeller's phrase, one of its minor motives is undoubtedly to demonstrate that within the borders of Christianity Jew and Gentile were alike at home. But in A.D. 80 no such demonstration was needed. The Gentile had been admitted long ago. He was the predominant partner. The temple had passed away, and the distinctions between Hebrew, Jew, Hellenist, Greek, and Gentile were merged in the simple division between Jew and Christian, and their very meaning was being forgotten.

And now Mr. Rackham closes in upon Mr. Cross. Between the Acts and the Epistles of St. Paul there are 'some *apparent* discrepancies.' Mr. Rackham believes they are apparent not real. The Acts and Epistles can be fitted in. But it is clear that the Acts was written by a man who had not read the Epistles. The letters were written, but they were the private property of the Churches to which they had been sent. St. Luke knew the facts which they contain, but not the letters themselves. He does not contradict their facts, therefore, but neither does he avoid the appearance of contradiction. They write from within, he writes from without. His is the official report of what had transpired and been made public; theirs is the secret personal history, poured out of the apostle's heart to his apostate children. 'The position of the Acts,' says Mr. Rackham, 'would be very much that of a history of the Tractarian movement written before the publication of Newman's *Apologia* and the letters of Pusey and Keble.'

Sacrifice in Ancient Religion and in Christian Sacrament.

By the Rev. E. P. Boys-Smith, M.A., Hordle Vicarage, Lymington.

I.

In Ancient Religion.

Whether one ought to speak of the 'Sacrifice of the Lord's Supper,' and if so, in what sense, is a question continually discussed and on which men seem to get no nearer to agreement as time goes on. May not this futility of discussion be due to a false method of controversy? When the question is asked whether the Lord's Supper is a Sacrifice, the way in which an answer is sought is invariably by discussing the nature of the Sacrament, it being assumed that if only one could define that accurately its identity with, or distinctness from, Sacrifice would be at once apparent. But this is assuming too much; for unless Sacrifice be an equally definite conception the uncertainty still remains whether the two can be identified or no. And 'sacrifice' is a term which has borne many meanings in the past, and presents a very complex and vague idea to most persons at the present time. What seems to be chiefly wanted, in fact, if controversy is not to be altogether futile, is to give distinctness to this idea. The object of the following is accordingly to approach the controversy from the opposite side. Leaving aside, to begin with, all questions as to the nature of the Christian Sacrament, may we not discover what was meant by Sacrifice anciently, and so define the sense in which the term ought to be used if employed at all? Then perhaps it may be possible to say whether the Lord's Supper affords an instance of Sacrifice or not.

How ancient an institution Sacrifice may be, no one can say: certainly it is older than the dawn of history. The Semitic estimate of its antiquity may be gathered from the fact that in the Hebrew story of the world's creation the sons of the first man are represented as offering sacrifice, without any hint being given that this called for explanation, or any account added of its original appointment. Elsewhere legendary beliefs are met with which carry back this institution to an even remoter antiquity. The Brahman accounts, *e.g.*, describe the gods as practising sacrifice before the worlds were made. They even go so far as to affirm that the gods were themselves called into being in the dawn of all things by means of sacrifice. And the strongest confirmation of this estimate of its extreme antiquity is found in the fact that in one form or another sacrifice is met with all the world over amongst the most widely separated races of mankind. This not only points to its use at a very remote date, but proves that its real origin must be found in no particular appointment, but in the needs and instincts of human nature itself. 'When the Master of the universe,' said Emerson, 'has points to carry in His government, He impresses His will in the structure of minds.' Nowhere is that pregnant remark truer than in the present connexion. The religious craving, which is inwoven in the very texture of human nature, has everywhere prompted sacrifice. And if the central aim of this primitive institution is to be apprehended, it must not be forgotten that it originated in a stage of life and thought earlier by a vast interval than the late instances of its use which are most familiar. Too often we approach the study of early religion by way of classical literature and the law of the post-exilic temple in Jerusalem. But if we mean to grasp its cardinal idea, it is useless to search for a clue among the late developments of peoples who had already forgotten the earlier stages of their growth. To rummage among the débris of faiths already failing, can contribute little to the understanding of the impelling forces from which they sprang. It is in those ruder regions of human life where the mind of mankind can be watched working with the unreflecting spontaneity of childhood, and reaching often the crude half-conclusions which belong to that stage of thought, that the real purpose of sacrifice must be learnt.

No doubt this is a difficult study. A grown man finds it very hard to adopt the point of view of a little child. To divest oneself of all accumulated experience, to lay aside the bent of mental habit, to let go that complex web of associations

(most of which are not half conscious) wherewith mature ideas are always enveloped, and to return to the crude though often acute impressions of a child, is not to be done without a considerable effort. 'How can a man be born when he is old?' Moreover, the difficulty is increased and not diminished when the attempt is made to adopt the point of view of the infancy of the human race. For we can all of us recall some memories of our own childhood which give the starting-point for sympathy with a child's ideas, and children are under immediate observation on all sides. But the memories of very ancient human life linger on in but few regions; and often in fragmentary forms alone are primitive usages and institutions now to be found. Nevertheless the attempt must be made if the meaning and object of sacrifice is to be understood, for the origin of this oldest of religious ordinances lies in a stage of mind long since outgrown by every civilised race of man. Sacrifice goes back to a time when abstract ideas were impossible. In the most literal sense the blood was held to be the life. The individual was not clearly distinguished from the whole kin to which he was bound by ties of blood, *i.e.* of life shared in common. So little distinction was drawn between the nature of gods and men that it seemed quite natural that the sons of the gods should take them wives of the daughters of men, and heroes should be born from whom royal families claimed direct descent. No less natural did it appear, on the other hand, that certain tribes should be related to particular kinds of animals, towards whom the mutual duties of kinship were consequently recognized. In some cases beasts were even held to be actually akin to the gods. Such a mental standpoint as is implied in these and the like widespread beliefs of antiquity, it is hard for us to conceive. But that it was the natural standpoint of the human mind at one stage is certain; and is proved by such well-nigh universal practices as Totemism, the worship of sacred animals, and by many of the accessories of sacrifice which embody the same circle of ideas.

By those who have undertaken with most success research in this field of ancient thought and feeling,[1] it has been clearly enough shown that sacrifice was originally intended as a living bond by means of joint participation in one life. Men felt themselves and those who were most closely bound to them, to be sharers in a life larger than their own, which was found in all the members of one clan or kindred alike. If it were desired to draw these natural ties of life closer, or to strengthen their binding force, what steps could be taken? The answer was sometimes given, by sharing the same food. For food as the means of life, and the life itself of which it is the means, were not clearly distinguished; and it was readily supposed that those who had eaten together of the same food and been strengthened thereby, had received into themselves the same life, and so were bound to one another by the act. Hence arose the sacred obligations of hospitality. The man who has been fed by your food, whereof you have yourself been nourished, is thought to be in some sort bone of your bone and flesh of your flesh, and that although all sense of hospitable feeling, as we should understand it, be wanting. The same idea underlies the ties of fosterage. Those who have been nourished on the same mother's milk were thought to have imbibed the same life at her breast, and deemed themselves commonly in later years to be in some sort kinsmen. Sometimes, however, the endeavour was to share in the same life directly, and not by partaking of the same means of life; and inasmuch as the life was identified with the blood, this led to an interchange of blood in what is called the blood-bond. When, *e.g.*, a man sought to join himself to some other clan or kindred than that into which he had been born, he either drank of, or was smeared with, blood drawn from the veins of a tribesman, and was supposed thereby to have absorbed into himself the life of the race he was joining. Or else, two men who wished to be united by the bond of a common blood, might become so by alike receiving the blood drawn from some living creature, whose life was conceived as being thus transferred to them.

If now the desire were to bind oneself more closely or more securely to some god whose help or fellow-feeling was sought, the most natural way of doing so seemed to be by the like means. For it must be remembered that no clear distinction was drawn between the nature of gods and men, although the former were conceived as greater, and of less gross being than the latter. And the result of the craving to bind oneself to God in a

[1] *E.g.* W. Robertson Smith, *Semites*; J. G. Frazer, *Golden Bough*.

living relation in this way was sacrifice. Sometimes sacrifices consisted in offerings of food to be consumed by God and men alike. The offerers in that case either ate a part of what was being presented, or else the offering was itself considered as a part of the stock of food on which they were living, set aside as the share of God. This might be simply exposed in the sanctuary, and left to be consumed by the priests as the representatives of God, or perhaps by wild creatures. Sometimes it was burnt, and so converted into a 'sweet savour,' being thought in this subtler form to be better suited to the uses of the unseen God. But whatever the exact form of the sacrifice its essence consisted in the one food being shared by God and men, whose life was thereby received in common. Of these often bloodless sacrifices the essential fact lay in the fellowship in food of God and man. But at other times the sacrifice took the form of a blood-bond. A victim was slain in order that its life might be imparted to God and men together, who would thus become sharers in one life common to both. In this case also the details might vary, but the aim was the same in all. Commonly the blood (as the life) and the intestines of the victim (as the seat of its life) were reserved to God, while the other less sacred parts of the victim formed man's share. The blood was therefore often smeared or sprinkled on the altar, or on the image of the god, or sometimes left to sink into the earth, and to touch it was to encroach on God's rights. The intestines were often burnt upon the altar, and so transmuted into supersensible food for Him. Part of the blood, on the other hand, was very frequently put upon those offering the sacrifice. Or else the rest of the flesh was eaten by them at a meal which formed a part of the sacrifice, no less than did the presentation of the blood. But whether it were by sprinkling the altar and the worshipper with the blood, or whether by burning some parts of the victim and consuming the remainder at a sacrificial feast, the purpose was in either case to unite God and man in the common possession of the victim's life which became the medium of their union. The victim was moreover chosen carefully, and often set apart for the purpose some time in advance. Wild animals were rarely employed, except of special kinds which were deemed sacred. Generally speaking, the victim was such as might be supposed to be closely related to those who made the sacrifice. Either it was a totem, and so considered a kinsman; or it might in human sacrifices be an actual member of the kindred; or at all events it was taken from the flocks and herds which form at once the wealth and the companions in travel of the tribe, and which were bound to it by ties of quasi-fosterage since their milk constituted an important part of the tribal food. In certain instances, however, the victim was chosen on the grounds of its relation to the god rather than to those offering the sacrifice.

These two modes of binding closer the relation between God and man,—by sharing, on the one hand, in the same food, which might become a means of life common to both; and by receiving, on the other hand, the flesh and blood of some kindred victim in order that its offered life might pass into God and man alike and give them added community of life—were not sharply distinguished. In bloodless sacrifices there was of course no room for the latter idea, but in most bloody sacrifices perhaps the two conceptions coalesced. In all cases, however, the sacrifice was originally prompted by a craving to draw closer the living relation between God and man, and it was meant as an act of communion in the life of a victim chosen on the ground of its possessing some quality which associated or identified it with the tribe which dedicated it, and with the god to which it was dedicated.

Such was the original and central purpose of sacrifice; but presently it came to involve other ideas, which in particular places overshadowed or even superseded this primary intention. An institution of such antiquity, of so much importance, and of so universal acceptance, could not in fact fail to gather to itself a host of subordinate associations as time went on; and in different races where conditions varied, this or that special aspect would naturally receive greater prominence. The more important of these may be briefly noticed in order to be laid aside; for it is necessary to observe that they were none of them fundamental in the idea of sacrifice, and that their influence on its form and practice was not exercised in the direct line of development.

One of these accretions resulted from the commonly low conception of the Divine nature. Where men viewed their gods as jealous and capricious beings, whose power was to be feared,

their sacrifices were coloured by the belief. They then partook of the nature of propitiatory offerings. The envy of the god might be averted, and his anger appeased, by a gift which would please him; or his favour and help might be won by an oblation which would act as a bribe, such as may be presented to a great chief with whom it is important that one should stand well.

Where customary law accepted a fine in satisfaction of injuries done, or of life taken, it was natural enough to suppose that wrongs against God might be atoned for similarly by a suitable offering; and so sacrifices were often regarded as making satisfaction for sin, and means of winning forgiveness.

At other times the government of some conqueror moulded men's thoughts of power into forms adapted to personal rule; and then it was easy for people used to pay tribute and dues to the king, to suppose that the Divine King claimed similar tribute. In such cases sacrifices were often viewed as the dues of the divinity, and were not very sharply distinguished from tithes.

Elsewhere the practice of making votive offerings an occasion of personal escape from danger, whether incurred through war or travel or sickness, coloured the theory of sacrifice. For the vow to pay such offerings was often made in the moment of danger, or at the time when peril was apprehended, and was conditional on the man coming safely through the crisis. If the vow were to offer a sacrifice, the life of the victim was easily regarded as given in lieu of one's own, and so the idea of sacrificial substitution was engendered.

In some regions as the old tribal organisation of society which had been formerly connected with sacrifices broke up, giving way either to the hardening of caste, or to later forms of social development whereby the sense of kinship was superseded, the old rites survived while their reason was forgotten. Then sacrifices were regarded as ceremonies possessing intrinsically a magical or mystical virtue, and superstitious veneration was paid them for their own sake.

But none of these ideas lay at the root of sacrifice, they were all later accretions. True, it is easy enough to point to times and regions in which sacrifice has been practised as a means of propitiation, or of satisfaction for sin, as a religious tribute rendered, or as a substitution of the victim for the worshipper, or in which it has been used as a potent spell in itself of efficacy in any time of need; but though these ideas of sacrifice have been variously prevalent, and at times exclusively prominent, it is none the less true that none of them were original, and none of them constituted the central purpose of sacrifice. That was fundamentally distinct. Sacrifice was a bond of life between the members of one kindred on the one part and the god whom they worshipped on the other. It was, in all the more solemn instances where blood was shed, an act of communion in a sacred life which was shared in alike by god and man after being set free for this purpose through the slaying of the consecrated victim. And, however this central meaning may have been merged in or overlaid by accessory ideas, it remains the essential fact in sacrifice.

Requests and Replies.

Would you kindly advise me as to the best Hebrew lexicon and the best edition of the Hebrew Bible? The lexicon I have is Bagster's publication, and my Hebrew Bible is a small-typed one, obtained from the British and Foreign Bible Society. I desire a lexicon on the scholarship of which I can depend.—R. R. S.

PERHAPS the best Hebrew lexicon in English is still Bagster's edition of Gesenius by Tregelles. Of course the book is now rather behindhand in the matter of etymology and otherwise, but it is well arranged and very pleasant to use. In German the best is Buhl's Gesenius. The Oxford Hebrew Lexicon when finished will be the most complete lexicon existing, but several parts of it have still to be published. This lexicon endeavours to give not only the philology of the language, but also the criticism and even the theology. This fulness of material, however agreeable to those of full age, will be apt to derange the digestion of a learner or one who uses a dictionary for simple philological purposes. A very good German lexicon is that of Siegfried-Stade; it eschews

etymology, and aims at giving simply the linguistic usage.

There is little to choose between editions of the Hebrew Bible. The text of van der Hooght, edited by Hahn or Theile, is very good, large type, and sufficiently accurate. The most accurate editions are those of the individual books by Baer and Delitzsch. This series now embraces most of the books of the Old Testament. Haupt's Polychrome edition exhibits a text reconstructed on the current principles of textual and literary criticism. As the books are each edited by single scholars, individual subjectivity operates uncontrolled, and in no case can the text claim the consideration which would have been due to it if it had reflected the labours of a company.

A. B. Davidson.

In further answer to 'R. F. W.'s' request in the October number, I would recommend Boyd Carpenter's (Bishop of Ripon) commentary on Revelation in Ellicott's *N.T. Com. for English Readers*. It is also published as a separate volume. For Devotion, Christina Rossetti's *Face of the Deep* (S.P.C.K., 7s. 6d.), and Isaac Williams' *The Apocalypse*.

Edward H. Holloway.

Clehonger Vicarage, Hereford.

I would like to submit for the opinion of some more qualified Hebrew scholar the suggestion whether the two compound expressions שִׂכְיוֹת־הַחֶמְדָּה (in Isa. ii. 16) and בָּתֵּי חֶמְדָּתֵךְ (in Ezek. xxvi. 12) may not possibly refer to the *enclosures*, made of interwoven branches of some prickly shrub, within which the Tyrian merchant-sailors temporarily settled, whilst they were bartering with the natives whose coasts they visited in those אִיִּים תַּרְשִׁישׁ referred to in the preceding hemistich of the former passage.

Most of us have probably felt that the usual literal interpretation (due to Ges.) of both these expressions were more or less unsatisfactory, while the alternative proposal of Ewald and Cheyne (founded on the Targ. reading) to render 'observatories' or 'watch-towers' has been rightly condemned by Delitzsch as an unsupported hypothesis.

May not the terms, however, be variations of a Phœnician idiom,—שׂכה being closely connected with סכר (=to enclose) and סחר (=to traffic or trade), and similarly חמדה with עמרה (=to sojourn or stay)? Thus a phrase which originally meant a 'trading stockade' (like the old Hudson Bay 'factory'), to which from time to time Phœnician traders resorted for food supplies and foreign wares, may have been unconsciously treated as a Hebraism analogous to the כָּל־חֲמֻדָּה of Hos. xiii. 15.

Furthermore, even if we admit the present accepted etymology of the expressions, it is still possible they were poetic euphonisms (like the אִיִּים תַּרְשִׁישׁ already referred to), by which such structures were known to the Hebrews, as places where *those desiring* to exchange commodities met each other. The LXX rendering *οἴκους ἐπιθυμητούς* would thus be strictly accurate.—W. W. C.

I think that the expression שִׂכְיוֹת הַחֶמְדָּה, coming, as it does, at the end of a long list of things specified, answers to our familiar *etcetera*. Literally it means 'sights (or strictly, "things contemplated"; סכא in Aramaic is "to contemplate") of desire,' or 'desirable objects.' There is nothing in the context to suggest any reference to Tyrian works; rather it is on Judah[1] that the judgment described falls.

The other expression בָּתֵּי חֶמְדָּתֵךְ means 'the houses of thy delight,' or 'thy palaces.' The context shows that buildings in Tyre itself are meant. Ezk 26 describes the judgment which falls on the city of Tyre by the hand of Nebuchadrezzar.

W. Emery Barnes.

[1] Judah had 'ships of Tarshish' (1 K 22^{48}), and possessed a port during the early years of Isaiah (2 K 16^{6}).

Prolegomena to the Epistle to the Romans—A Word to Students of Theology.

By Professor Adolf Deissmann, D.D., Heidelberg.

On a winter day in one of the early years of the Emperor Nero, a stranger from Asia was seated in the house of his host at Corinth. Before him lay some leaves of papyrus, a reed-pen and ink, and at his side the Greek Old Testament in the Septuagint version. He set himself to write. From the metropolis of New Greece his thoughts hurried over sea and land to the mightiest city of the globe, where Cæsar sat enthroned the legislator of the world and adored by millions as a god, where there was an influx of everything of name in science and art, whither came the gold of Arabia and the purple of Phœnicia, the amber of the German coasts and the ivory of Africa, where all the roads in the world found their junction, and the gods of the West met with those of the East. In his opening sentences the stranger wrote down the name of this city, the holy, dreaded, fateful name of the eternal Rome.

True, it was not the official Rome, not the Rome of palaces and temples, of barracks, warehouses, and schools, that occupied his thoughts in that winter hour. What he wrote was no memorial to His Imperial Majesty, no commission to this or that merchant, no speech for the forum, no philosophical pamphlet which, graced with the name of some Mæcenas of the capital, should form the subject of conversation in learned circles. What he wrote was a *letter*, a plain unpretending letter, of which the great Rome was not meant to hear at all. An unnamed brother was to deliver it, and it was to be read in the quiet circle of humble, unknown people. Slaves, artisans, women will press around the elder who will read the letter aloud. The ship, by which the messenger voyages to Italy, may even be lost and with it the letter—who will care much? Or the modest house where the letter is to be kept at Rome may be devoured by the flames—who will miss the letter? It would merely have shared the fate of some of those letters which the same writer had sent to his Corinthian associates, it would simply have disappeared like them, without a trace left behind.

But the Providence that rules the world did not mean that such things should happen. The letter crossed the Ionian and Tyrrhenian seas, arrived at Rome, and there survived even the Neronic conflagrations. The original, indeed, has disappeared, but, from the first, one had made copies of it and exchanged these for copies of other letters by the same writer. In this way the brethren in Asia made acquaintance with what was written originally only for the Roman brethren. In the days of Trajan and Hadrian the letter which was sent decades before to Rome, was in all probability read at Ephesus and Antioch, perhaps at Jerusalem. Within less than a century of that Corinthian winter, the letter forms part of a book which thousands of scattered adherents of the faith here and there reverence as a sacred book, as Holy Scripture, and which, amidst the raging sea of heathenism and the storm of persecution, supplies them with the strength of inward endurance, against which the storm and the billows are powerless.

So decade followed decade and century century. The letter embodied in that Sacred Book was read and ever re-read. It had been translated into all languages. Some of its words had even found their way outside the circles of the learned, and impressed themselves deeply on the heart of the people. Two of the greatest men that the last two thousand years have seen lived through the crisis of their life bending over its pages, one of them at the threshold of the Middle Ages, the other at the gateway of the Modern Era: Augustine read with sparkling eye the sentences of this letter, Luther discovered with earnest panting the wonders of Divine grace in it. Then the fathers of the evangelical churches began to explore the letter, and for three and a half centuries evangelical students have assembled for its exposition. A whole library of writings has been composed on this letter, and although at the present day it is perhaps less read in its own city Rome than in Japan, it yet belongs, like few other texts, to the literature of the world.

That the letter to the Romans would have a

fate bound up in this way with the history of the world, was not, and could not have been, anticipated, by Paul. In this instance, as in that of all the Pauline letters, the parabolic saying of the Master about the grain of mustard seed found a remarkable fulfilment: small and inapparent the beginning, great, incalculably great, the effect!

How are we to explain the mighty influence exerted by the Epistle to the Romans upon the Christianity of so many centuries, and especially upon such heroes of religion as Augustine and Luther? How came a writing that took its rise under such simple conditions, to be fifteen centuries afterwards the Magna Charta of evangelical Protestantism?

In the first place, it might be said, the Epistle to the Romans is the most œcumenical of all the Pauline letters. Compared with Second Corinthians, it is relatively impersonal, generally intelligible; it lacks the numerous allusions and intimate relations which so seriously obstruct the understanding of that other Epistle (2 Co).

But it is self-evident that the main ground of the powerful influence exerted on Christendom by the Roman Epistle lies not in this formal characteristic, but in the object itself. It was the religious power concealed in the Epistle that made such a deep impression on Augustine and Luther; it is this which so deeply impresses still every evangelically disposed conscience. We stand upon volcanic soil in reading this Epistle. Paul wrote it, indeed, under conditions of greater outward and inward calm than many of the rest of his letters, but it too was written by him with his heart's blood. It contains confessions of a struggling prophetic soul; fire, holy fire, glows between its lines. This holy Divine flame is what warms and interpenetrates us. The deep understanding of human misery, the terrible shuddering before the power of sin, but at the same time the jubilant rejoicing of the redeemed child of God, this is what for all time assures to the Roman Epistle a victorious sway over the hearts of men who are sinful and who thirst for redemption. I fully understand the meaning of what an older clergyman has often told me, that the hour when as a student at Halle he apprehended, while listening to Tholuck's lectures on Romans, the sense of ταλαίπωρος ἐγὼ ἄνθρωπος, was for him a decisive moment in his inward life. That is one instance out of many, but it authenticates the germinal power of the thoughts on faith contained in our Epistle, a power not to be destroyed by any lapse or change of time.

True, these great thoughts need to be understood. Although the Epistle to the Romans does not belong to the specially difficult texts of the N.T., yet one must first find the way to its understanding. I know a theologian who once, when quite young, and when the questions of eternity for the first time pressed heavily upon his conscience, betook himself in his deep distress to the Epistle to the Romans in Luther's translation. Here he hoped to find the answer to the questions that oppressed him, and he began to read. But he did not get beyond the early chapters. His experience was like that of the Ethiopian eunuch who read in the prophet Isaiah and understood not what he read. There lay upon the text a veil woven out of theologically sounding concepts which met him ever and anon. Instead of leaving the obscure passages to themselves meanwhile and reading on joyfully, he gave up his search, and his questions remained for the time unanswered. Yes, the Epistle to the Romans needs study. And when one has once worked his way through it, it must often be read over again. One dives every time a little deeper into the sea of its thoughts, and returns each time with a new precious pearl.

Exegetical lectures are meant to guide in such essays at diving. Away, then, with fear of the sea into which we are to plunge! The prejudice is widely diffused that the Epistle to the Romans can be understood only by specially advanced readers. When I myself was a student, I felt that a wall was built up around the Epistle keeping back all approach to it. But Paul wrote not for advanced readers, for pale scholars and philosophers, he wrote for humble, plain people, but for people who at the same time brought with them a heart when the Epistle was read to them. And although perhaps every hearer did not understand every detail (where is the learned exegete who understands every turn in the apostle's language?), yet those first hearers and readers in any case apprehended one thing—the spirit of the letter, its tone, and disposition.

And as these first hearers and readers of Romans were meant to understand the Epistle, so must we seek to interpret it. The eighteen centuries be-

tween then and now we must think away, we must forget that we have before us a printed text on modern paper. With all the appliances of linguistic and historical science the text must be comprehended as a relic of the time of Nero. Finally, we must look over the writer's shoulder and read from the fresh strokes of his pen what so moves him inwardly that he gives thanks, prays, laments, rejoices.

Yet our task is not yet complete when we have reached a purely historical understanding. Necessary as is the grammatical exegesis, and rigorously as we must carry it through in opposition to the dogmatical exegetes, it is not sufficient by itself. The Epistle to the Romans is not only an ancient, it is also a religious text. But a religious text can be thoroughly understood by us only if we bring to it a religious appreciation. Hence we must bring to our task of exposition not only grammar, lexicon, and concordance, but also our heart. Congenial sympathy and impressionableness are necessary. Even an æsthetic text we can understand only if we have an understanding of the beautiful. One may have a thousand times understood the letter of Sophocles, Shakespeare, or Goethe, but the true understanding begins only when the clapping of the wings of their genius falls gently upon our ear for the first time. So must we learn also to reproduce pscyhologically the venerable religious texts of the classical period of our religion. Only he who brings with him a tender appreciation of the great facts of the inner life will hear the breath of the Roman Epistle and be able to look into the heart of the great apostle.

Historical interpretation and religious reproduction do not exclude one another, but go together. Historical interpretation takes, as it were, the Epistle to the Romans out of our printed Bibles, and puts it again in the hands of those to whom it was first addressed; religious reproduction gives it back to us and admits us to the great congregation of eighteen centuries, for whom the apostle, without any possible presentiment of it, wrote during those winter days at Corinth.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE CHRONICLES OF JERAHMEEL. By M. Gaster, Ph.D. (*Royal Asiatic Society*. 8vo, pp. cxii, 341, with MS. Facsimiles.)

This is the volume for 1899 of the new series of the Oriental Translation Fund. What is it? It is a translation of a unique Hebrew MS. belonging to the Bodleian Library. Who wrote or copied the MS., when it was written or copied, and where,—these are matters which Dr. Gaster discusses with sumptuous fulness in his Introduction, and dare not be attempted here. The contents of the MS. may, however, be indicated. It is a collection of apocryphal and pseudo-apocryphal books dealing with the history of the world from the Creation to the death of Judas Maccabæus. Its method of writing the history of the world is not our method. We try to get at the facts, it prefers the fictions. It has a most sublime disdain of facts and all their ways, using them only as pegs to hang its amazing clothes of imagination upon; and the clothes carry the pegs away. So, though its heroes are mostly the familiar heroes of the Bible, their sayings and their doings are not recorded there. Take the death of Moses. 'The angel Samael, the wicked, was the chief of the Satans. Every hour he used to dilate upon the coming death of Moses, saying, "When will the moment arrive at which Moses is to die, so that I may go and take away his soul?" . . . At length God addressed Samael, the wicked, saying, "Go thou and bring to me the soul of Moses." Then clothing himself with anger, girding himself with his sword, and enveloping himself with eagerness, he set out to find Moses. . . . When he looked on Moses he was exceedingly terrified, and trembled as a woman in travail, so that he could find no courage to speak to Moses, until Moses himself said, "Samael, there is no peace to the wicked, saith the Lord; what dost thou here?" "I have come here to take away thy life" . . . "I am," said Moses, "the son of Amram, who was born circumcised. On the day of my birth I found

speech; I walked on my feet, and spoke to my parents; even the milk I did not suck. When I was three months old I prophesied that I would in the future receive the Law on this day from the midst of the flames of fire."'

A Defence of the Unity of Isaiah under that title and from the linguistic point of view has been written by Letitia D. Jeffreys, prefaced by Dr. Sinker, and published by Messrs. Bell (crown 8vo, pp. 56, 2s. 6d.).

THE RITSCHLIAN THEOLOGY. By Alfred E. Garvie, M.A., B.D. (*T. & T. Clark.* 8vo, pp. xxvii, 400. 9s.)

A full notice of this important book must follow. Let this be simply the mention of its issue. It has been understood that Mr. Garvie was engaged upon it. It is known that his grasp of the subject is unsurpassed. What now is revealed is his skill as a writer. Nothing could be clearer or, indeed, more entertaining in theological writing than this. And yet the judgments are carefully balanced, and every effort taken to avoid a one-sided impression.

An Outline of Christian Theology is not a title likely to catch the common eye, and yet when we announce that a new book by the author of *An Outline of Christian Theology* has been published, many will be interested at once. For that book has won its way in spite of its title to an immense circulation. Dr. Newton Clarke's new book is entitled, *Can I Believe in God the Father?* It is instinct with the same personality as the former book. It shows that any subject may throb with interest if the writer's mind and hand go together and throb with interest themselves. Dr. Newton Clarke is a literary artist; but first he is a living healthy theologian.

THE THEOLOGY OF MODERN LITERATURE. By the Rev. S. Law Wilson, M.A., D.D. (*T. & T. Clark.* Post 8vo, pp. xx, 446. 7s. 6d.)

The theology of modern literature? There is none. For theology is a science, and modern literature has not learned the A B C of it. Theology is a progressive science; it has left the place where the writers of modern literature found it, in their Sunday schools or at their mother's knee. There is a widespread impression amongst us that *Outlines of Christian Theology* are out of date, that we can all learn our theology from the novelists now. But it is a mistaken impression. The novelists are artists. They were not sent to teach us theology. They are as ignorant of it as of the science of thermodynamics, and it would be as useless to them if they knew it. The theology of modern literature is not theology.

But it is a very interesting artistic phenomenon. And already all our friends are reading Dr. Wilson's book with much enjoyment. To repeat what we have said, we should get as much actual theology out of a single page of Dr. Newton Clarke's *Outlines* as out of this whole handsome book. But what of that? The readers of this book only think they are interested in theology. It is in persons they are interested. The theology is part of the personality. And the more unorthodox, that is to say, unworkable and worthless, it is, the more does it throw the person into relief and make him piquant.

Read it by all means. It is a fine book. Read it before you read this notice of it. For why should you be troubled with thoughts that you are learning no theology? You do not need to learn theology. You need to live. And there are few books of recent workmanship that will show you the way to live more pleasantly or more impressively. It is a fine, wholesome, happy book.

The new volume of *The Critical Review* may strike others as it will; it strikes us as the best volume yet issued. There is more variety in its contents; there is more independence in its judgments. There is always risk in signing reviews; some men never get over the fear of their own signature. But the editor of the *Critical* has set the fashion of firmness; and when a man catches that infection and signs his name to it, there is no review so useful. Now the *Critical* is a power, sometimes even a wholesome terror, in the land. In Messrs. Williams & Norgate's hands, to whom it now passes, we hope it will maintain its reputation.

EARLY CHRISTIANITY OUTSIDE THE ROMAN EMPIRE. By F. Crawford Burkitt, M.A. (Cambridge: *At the University Press.* Crown 8vo, pp. 89. 2s. 6d.)

Mr. Burkitt has published in this volume two lectures which he delivered at Trinity College,

Dublin, on the early Christianity of the Euphrates Valley. His materials are found in certain Syriac documents, of which the most important are *The Acts of Thomas*, and the *Homilies* of Aphraates. It is a literature in which Mr. Burkitt is at home beyond almost all men. And he makes us feel at home in it. His writing is full of charm.

THE PSALTER IN METRE. (*Frowde.* Crown 8vo, pp. 226.)

This is the Metrical Psalter that is to go with the *Church Hymnary*. It has been prepared by the same Committee; it is destined for the same Churches. The work is most faithfully and ably executed. It is undoubtedly an improvement on all existing Psalters.

THE MORAL ORDER OF THE WORLD. By the Rev. A. B. Bruce, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 431. 7s. 6d.)

The last sentence of the short Introduction is: 'Publication of these lectures has been delayed for a twelvemonth by the state of my health.' It makes the fact of death, so difficult to realize always, more difficult. The hand that has written and so carefully revised these pages is surely not still for ever. But it is his last book, and it is a great and good book. Professor Bruce loved the preliminaries of the Christian Faith. Is there a Providential guidance, is there a Moral order in the world? Some of us have no patience with such questions. We have a loving Father, a Redeeming Saviour, and a sanctifying Spirit. Professor Bruce had these also, but he had patience with the earlier questions, for he had patience with the men who cannot get beyond them. He stretched out a brotherly hand to them. Come and let us reason together, he said, about these elementary things, and you will find that none but Christ can satisfy. It is a preacher's book, not a philosopher's. The writer would by all means save some.

There are loyal Protestants to whom the word Protestantism carries a certain sense of hardness. This is partly the result of much mud-throwing. It is, however, chiefly due to the hard and barren way in which Protestantism is often advocated. It is made a matter of polemics, and polemics do not win. It is made a matter of dogma, and dogma that is divorced from spirit and life will not fructify. No doubt this is of God's appointment. He saw that Protestantism was in need of a fiery trial, and chose its most determined advocates as its persecutors. But the end of these things is at hand. The new advocate for Protestantism is an easy-to-be-entreated, spiritually-minded man. He is well represented in the Rev. A. Herbert Gray, M.A., of Manchester, whose *Aspects of Protestantism* (pp. 149, 1s. 6d.) Messrs. Hodder & Stoughton have published. He seeks the heart of Protestantism and finds yours also. And you say, if this is Protestantism, then Protestantism is the power of God unto salvation.

UNFAMILIAR TEXTS. By Dinsdale T. Young. (*Hodder & Stoughton.* Crown 8vo, pp. 287. 3s. 6d.)

Unfamiliar texts have for some men an irresistible attraction. But the gospel is in the familiar texts, and they who affect the unfamiliar must have difficulty in preaching it. No doubt there is something that every text may contribute to the fulness of the gospel. But the time is short. We shall not have gone over the great familiar texts when the Son of Man has come. And for our part we prefer to hold by them.

Mr. Young's unfamiliar texts, however, deserve a welcome. Some of them carry quite familiar truth, it is true, which might have been more naturally suggested by some familiar text. Others contain truth that is more or less neglected, and all are fresh from their very unfamiliarity. But the text is less than the sermon. Be it old or new, central or accidental, the truth is sent to us in strong earnest evangelical discourses.

Under the title of *Sonship*, Messrs. Longmans have published six Lenten addresses by the Rev. V. L. Johnstone, M.A. (pp. 80, 2s.). The subjects are: (1) The Adoption of Sons; (2) The Likeness of Sons; (3) The Inheritance of Sons; (4) The Confidence of Sons; (5) The Forgiveness of Sons; (6) The Freedom of Sons.

I Believe is the title which the Bishop of Calcutta has given to a little book he has written for boys on the Creed. He found at Harrow that boys needed guidance towards a reasonable faith. His experience, tact, and sympathy have provided the right thing. Another headmaster, now also a bishop, has said that all boys become irreligious about sixteen. This book will help them then to

get back their early religion. It is published by the R.T.S.

THE FIRST EPISTLE TO THE THESSALONIANS. By the Rev. G. W. Garrod, B.A. (*Macmillan.* Crown 8vo, pp. 170. 2s. 6d.)

Messrs. Macmillan are famous for their class-books. This is a class-book for Training Colleges. At the end are quoted some papers (chiefly covering 1 Thess.) that have been set at the Religious Knowledge examinations in Training Colleges, and the book is written to enable students to write such papers. The Introduction deals with facts, adding only such colour as may make them palatable. The A.V. text is printed on one page with the R.V. variations by its side, and the notes—brief, elementary, businesslike—are on the opposite page. Throughout there is the scholar's accurate touch.

Messrs. Macmillan have published a second edition of *The State and the Church*, by the Hon. Arthur Elliot, M.P. (crown 8vo, pp. 174, 2s. 6d.). In a new preface Mr. Elliot carries the situation up to date. He does not believe that the Ritualists will seek the disestablishment of the Church of England, and he does not believe that it will come in any other way.

JESS: BITS OF WAYSIDE GOSPEL. By Jenkin Lloyd Jones. (*Macmillan.* Crown 8vo, pp. 313. 6s.)

In his remarkable book, *The Spirit and the Incarnation*, Mr. Walker tells us that he concluded his Unitarian gospel lacked something because he found it powerless. He does not say that he found it unattractive. He only found it powerless. Mr. Jones is satisfied with his Unitarian gospel. It may be that the early Christians preached Christ crucified the power of God. Christ crucified is unattractive to Mr. Jones. He is a child of nature. He finds his sermons in the flowers, in animals, in man. 'The holy land is not alone on the eastern shores of the Mediterranean; the holy word is not confined to Hebrew and Greek text; and He who died on Calvary is not the only son of the eternal Father.' 'There is no other name given under heaven among men whereby we must be saved.' Perhaps not. Mr. Jones is not concerned with saving. He believes that 'the primal mission of religion is to bring a realizing sense of the world.' His book is full of nature, and catches not a little of its beauty. It only wants power.

The Catholic and Apostolic Church was discovered and distinguished by the first Earl of Selborne in a series of letters to his son, and now Messrs. Macmillan have published the letters in a beautiful little book. Clearness and restraint are the characteristics. Lord Selborne does not claim immodest things, but he holds his own firmly, and speaks with fearless transparency.

Messrs. Macmillan have issued the ninth volume of *The Eversley Shakespeare*. Its contents are the three tragedies—King Lear, Macbeth, Anthony and Cleopatra. The introductions bear evidence of independent research as well as independent judgment. The notes, both textual and expository, are cut down to the absolutely needful, that neither time nor space be lost.

MARY REED. By John Jackson. (*Marshall Brothers.* Crown 8vo, pp. 117, with Illustrations.)

This is the heroine of the Mission to the Lepers in India. This is the story of a life set apart through affliction. The mysterious origin of the disease, the flash of awful discovery, the calm acceptance, the whole-hearted dedication, the unswerving service—all is told simply, memorably.

A VIEW OF THE ATONEMENT. By the Rev. J. T. Hutcheson, D.D. (*Mowbray.* Crown 8vo, pp. 214.)

The fact of the Atonement and the explanation, we are now constantly told, are two distinct things. And for those who tell us it is well that it is so. For their explanations are so incredible that the fact would stand in jeopardy. Even when their own explanations are credible for the moment, they always begin by making all previous explanations incredible. And so if the fact and its explanation should stand and fall together, we should have to cry out against the theologians that they had taken away our Lord and we knew not where they had laid Him.

Dr. Hutcheson of Western Texas has written his explanation of the Atonement, and for the moment it is credible, though he begins by showing that all previous explanations are incredible. It is at anyrate intelligible. Even in his own statement of it, it is intelligible. He says (p. 33): 'My view of the Atonement, briefly stated, is simply this: It was not a mighty punishment, but an infinite sacrifice, whereby, through the consciousness of the righteous Christ, expressing itself through voluntary suffering and death, has been

conveyed to us the very mind and feeling of God toward sin, and that this mind and feeling, thus conveyed to us, is the condemnation of sin.'

He makes, you observe, a distinction between punishment and suffering. That is his theory, that is his book. And in that way he escapes the moral-influence theory of Bushnell, as well as the penal theory in all its forms.

LAW AND FREEDOM. By Emma Marie Caillard. (*Nisbet.* Crown 8vo, pp. viii, 154. 3s. 6d. net.)

The articles which Miss Caillard has recently contributed to the *Contemporary Review* she has now collected and published. No one can keep a file of the *Contemporary Review* (though some of us have tried it); no one is willing to let Miss Caillard's articles perish with the reading. There is the revelation in them of the freshness and power which the old evangelical gospel yet possesses. In this they recall the writings of Dora Greenwell. The difference between the two women is unmistakable, for the one is imaginative where the other is argumentative. But both grasp the gospel in its sincerity, both show how rich it is still in unexplored wisdom.

Christ in Possession is the title of some simple spiritual sermons which Messrs. Nisbet have published. They are written by the Rev. E. W. Moore, M.A. (crown 8vo, pp. 220, 2s. 6d.).

JACOB AT BETHEL. By A. Smythe Palmer, D.D. (*Nutt.* Crown 8vo, pp. 187. 2s. 6d. net.)

Jacob at Bethel has no doubt been discoursed on to the length of 187 pages before. But the 'homiletical treatment,' so dear to the discursive preacher, Dr. Smythe Palmer's soul abhors. He writes his 187 pages on the folk-lore of the incident. He calls his book 'A Study in Comparative Religion.' It is a triumphant testimony to the reality of modern scholarship, an undeniable proof that we are wiser than all our teachers. Our fathers knew nothing of this, and yet it is as fertile in Scripture exposition as it is new. Let no man henceforth preach on Jacob at Bethel without having read this book.

HIGHER CRITICISM. By the Rev. Robert Sinker, D.D. (*Nisbet.* Crown 8vo, pp. 187. 3s. 6d.)

In a series of articles in the *Record*, now republished, Dr. Sinker set himself to ask the questions, What is the Higher Criticism? and Where does it lead us? The answers are as hostile as an honest man can make them. For Dr. Sinker hates the Higher Criticism and all its works. Yet the answers are quite reassuring. After all we have had worse enemies than this, and if all the ills that Dr. Sinker threatens us with should fall, we shall not fear.

ERSKINE OF LINLATHEN: SELECTIONS AND BIOGRAPHY. By Henry F. Henderson, M.A. (*Oliphant.* Crown 8vo, pp. x, 310, with Portraits. 3s. 6d.)

There is just one thing we find disappointing in this book, and we shall name it first. There is no list of Thomas Erskine's writings. On page 137 we have the works named from which the selections are made, and their dates are given. But we should have been particularly grateful for a complete list, with the various editions to date, quoting and supplementing the list found in the first volume of the Letters. One result of the omission is that the edition of the Letters themselves used by Mr. Henderson is not named. It must be the single-volume edition, which we do not possess. It is not the original two volumes, and we have had trouble in finding there the letters referred to.

But that is all. The book is a great boon, and will be a great success. Thomas Erskine has waited all this time for a capable and sympathetic historian. His life has never been really written till now; his works have never been made public. There has not certainly been wanting at any time the serious sympathetic disciple. Lectures innumerable have been delivered and essays written. But the religious multitude has remained ignorant and uninterested. We believe that in Mr. Henderson the true interpreter has come. His book is the right size, it makes the right selections, it possesses the right spirit. When the history of religion in Scotland is written (may God hasten the writing), Mr. Henderson's book will be found the most trustworthy source for one momentous period, for one gracious and gifted man.

DESIDERIUS ERASMUS. By Ephraim Emerton, Ph.D. (*Putnam's.* Crown 8vo, pp. xxvi, 469, with Illustrations. 6s.)

Messrs. Putnam's Sons have begun the publication of the history of certain Heroes of the Reformation. The series is timely. We are in

the utmost need now of scientific information regarding the Reformation and the men whom it made. For we have almost been persuaded that our D'Aubigné and the rest of the Protestant historians were prejudiced and uncritical. At first astonished at the boldness of those who condemned Luther and railed at the name of Protestant, we began to think there was something in it, and some of us have ended by calling the Reformation a mistake. Professor Emerton finds that the Reformers were the true patriots of their day as well as its true prophets. And even Erasmus would have been a greater man if he had been a more uncompromising Reformer. He never was a Reformer at all. He never had any interest in the Reformation as a Reformation. His only interest was in accurate knowledge. And the Reformation profited by him just because accurate knowledge was on its side. It is not a great man which Professor Emerton describes. But it is a man who sought to walk in the light, and the power of the truth is at his back, making of even a smallish man a mighty force. What a time of mental and spiritual interest it was. And Professor Emerton makes it live and move before us.

The R.T.S. has published a beautiful and yet cheap new edition of Mr. Vernon's masterpiece and classic—*The Harvest of a Quiet Eye* (crown 8vo, pp. 285, with illustrations, 5s.).

A HISTORY OF THE JEWISH PEOPLE. By Charles Foster Kent, Ph.D. (*Smith, Elder, & Co.* Crown 8vo, pp. xx, 380. 6s.)

Professor Kent's *History of the Hebrew People*, in two volumes, has been noticed in these pages, and very favourably. It is, in fact, the first history of the Hebrew people written in English that takes account of recent criticism, and it is written in good idiomatic English. Those two volumes are now placed first in a series entitled 'The Historical Series for Bible Students.' The third and fourth places in the series are to be occupied by the *History of the Jewish People*, the first volume of which is the book before us. It covers the Babylonian, Persian, and Greek periods. It is a student's book. It displays competent knowledge, and is clearly arranged. It is, however, as we have said, so well written that it may be read with pleasure by those who do not seek the student's task of remembering and reproducing.

THE SACERDOTIUM OF CHRIST. By the Rev. N. Dimock, M.A. (*Stock.* 8vo, pp. 129.)

This is one of many volumes on Christ's Priesthood and ours which Mr. Dimock has written. They gather an accumulated argument. But on its special subject this one is wonderfully complete. Mr. Dimock holds securely by the evangelical doctrine, holding securely by Scripture, and rejecting contradictory tradition. The wonder to most of us is that so manifest a truth of revelation needs so much defending.

In a somewhat uninviting form Mr. Elliot Stock has published *A History of the Origin and Development of the Creeds*, by the Rev. C. Callow (crown 8vo, pp. 237). It is a carefully studied, seriously written book, sent forth to meet the multitudinous wants of the 'general' reader, but learned enough to please the severe student.

Consecration.

By the Ven. John W. Diggle, M.A., Archdeacon of Westmorland.

Consecration may be either conscious or unconscious. The consecration of inanimate things, such as the vessels of a sanctuary, or the lands and buildings of shrines, is an unconscious consecration; being an act entirely wrought by external agency. Inanimate things have no power either to assist or resist their consecration; because, being without living personality, they have no will. Hence their consecration is mechanical, not spiritual. It is simply an official hallowing, an involuntary dedication, an external setting apart for sacred uses and holy purposes. After their consecration we may deem that God dwells in an especial manner in consecrated places and things; but these places and things are not aware of the Divine indwelling. Their hallowing is an un-

conscious hallowing. They do not dwell in God, even though God dwells in them.

All purely official hallowing, hallowing, *i.e.* without the consent and co-operation of the thing or person hallowed, is external hallowing. An infant unconsciously baptized is unconsciously hallowed. By the administration of Baptism the infant becomes sacramentally holy. God in an especial manner dwells in the infant. But not until the infant attains the power to choose between self and God; and by the exercise of its will yields up self to God, does the sacramentally holy infant develop into the spiritually holy child. In like manner the Bread and the Wine of the Holy Communion are unconsciously hallowed. In an especial manner God dwells in these hallowed elements; but it is only by the co-operation of the conscious faith of the communicant that the sacramentally holy bread and wine are transformed into the spiritually holy food of the Body and Blood of our Saviour Christ. So, too, with ministerial ordination. Even without the co-operation of his will a man's ordination may be valid, and fully adequate as a vehicle for the transmission of ministerial grace to others. But for himself, his ordination is not spiritual without the consent of his own will; and the conscious co-operation of that will with the call of God the Holy Ghost.

Similarly with the first beginnings of the life of personal holiness. We are often unconscious of them. The first implanting of the holy seed within our spirit is invariably the work of some agency external to ourselves. The seed of holiness is never self-sown. The Sower is always God the Holy Ghost; and the agency through which He sows is often an agency unnoticed at the time —a sermon, a book, a hymn, a conversation, or some simple incident of our daily life. And in so far as at the moment of the implanting we are unconscious of the great work begun in us, to that extent the work is involuntary and mechanical. But whether the moment of our re-birth from above be an unconscious, unremembered moment or not, it is certain that we can make no growth in holiness without our knowing it. The seed cast into the ground of our spiritual being may spring up 'we know not how' (Mk 4^{27}); but we cannot help knowing whether or not it is springing. For as no natural seed can germinate and grow without mutual co-operation between the soil and the seed, so no Divine seed can grow in man without his co-operation. Our will and our life must be merged in the life and will of God, else will the Word engrafted in us wither and perish. However external and unconscious, therefore, be the first beginnings and implantings of the life of personal holiness, there always comes a time, a crisis, in which some act of the will must be exercised, some definite step taken, some resolution clearly formed, some unwavering decision on behalf of holiness made. The steps leading up to the decision may be so gradual as to be unperceived by us, or the crisis when we are bidden to cease all halting may be as memorable and awe-striking as in the tragic scene on Mount Carmel (1 Kings 18); but, in either case, the moment of resistance to some downward temptation, the moment of avowed determination to follow the upward call, is a conscious moment. And from that moment our consecration ceases to be involuntary and external; and is transformed into an inward and spiritual hallowing.

The essence of all conscious, as distinct from unconscious, consecration lies, therefore, in the co-operation of the spirit of God with the spirit of man, and of the spirit of man with the spirit of God (2 Co 6^{1}). All true spiritual con-secration lays emphasis on the 'con,' *i.e.* on the working together of the Divine and the human will in the sacred work of personal hallowing. In the mechanical consecration of inanimate places and things, even in the merely official consecration of persons, there is no necessity for the co-operant action of these two wills; but in spiritual consecration, in the growth of that inward hallowing whose fruit and end is eternal life, the co-operation of the will of man with the will of God is a prime necessity. Hence the immeasurable importance ascribed in Scripture to the human will. Inspiration declares that life and death are in the power of the will. Why will ye die? is the ever-recurring expostulation of the prophets (Jer 27^{13}, Ezk 18^{31} 33^{11}). 'Ye have not the will to come to Me,' said Christ, 'that ye might have life.' And again, they that will to do the Will of God, shall know of the doctrine (Jn 5^{40} 7^{17}). Clearly nothing can surpass the mighty importance of the will in the work of our hallowing.

On the other hand, nothing can surpass the utter impotence of the will in following after holiness; an impotence to which both experience and Scripture abundantly testify. Holiness is not of blood,

nor of the will of the flesh, nor of the will of man, but of God (Jn 1^{13}). He worketh all things after the counsel of His own will (Eph 1^{11}). If we are born unto holiness it is of His own will that He so begat us with the word of truth (Ja 1^{18}). If we win the laurels of holiness, it is not because of our willing, or our running, but through God's mercy (Ro 9^{15}). Nothing, I say, could be more clear than the revelation of both the power and the powerlessness of man's will in the pursuit of holiness and the determination of his eternal destiny.

At first sight this revelation of the vast power and the complete powerlessness of the will presents an appearance of contradiction, but in the work of consecration we lay hold of the clue. For consecration is the marriage union of the will of man with the will of God: their indissoluble sacramental union. Neither the will of God, nor the will of man, of itself, and separately from the other, produces consecration. The will of a man decides whether he will receive the Christ or reject Him. And this action of the will is momentous eternally. But having so decided, man's will of itself can achieve nothing more. If it decides to receive the Christ, it cannot impart the spiritual power to become a son of God. God alone can impart the vivifying, quickening, spiritual germ of newness of life. But He never refuses it to those who will to receive it. He never wills that any should perish, but that all should turn to Him by repentance—*i.e.* by change of carnal mind and change of worldly will—and be saved (2 P 3^{9}). And, therefore, to as many as will to receive Him, He willingly gives the power to become the sons of God (Jn 1^{12}). This is the first step in consecration; the co-operation of the will of man with the will of God in the production of our spiritual sonship. Neither will, separately of itself, consecrates man a spiritual child of the Eternal. Man cannot, of himself, make himself holy; and God, without man's consenting will, will not. It is necessary there should be a spontaneous conjunction of the two wills, the human and the Divine, in order that the consecrated life should begin in us.

And the growth of consecration is simply the ever closer, and closer, welding of the will of man with the will of God; until at length they are no more two wills, but one will. By consecration the will of man is lost in the will of God, as rivers are lost in the ocean. By consecration the will of God becomes not the law, but the life, of the will of man; as the sap of the tree is the life of the twig engrafted into it. This process of the welding of our will in God's is often, indeed, a slow process; like the fusion of metals in a glowing furnace. It is sometimes, too, a very painful process; like the long, lingering, death by crucifixion. But until it is accomplished, until the will of self is lost in God and the will of God is found in self, the work of consecration is not complete. We are not like Christ until, like Him, the will of the Father is to us as meat to hungry men and drink to thirsty men—a pursuit, a sustenance, a delight (Jn 4^{34} 5^{30}). At the beginning of our consecration the surrender of our will is a difficult sacrifice; at its consummation it is turned into a joy. For when the will of God has passed into our will, and our will is perfected in the will of God, then are we truly sanctified. The pains of sacrifice are taken away, and the joys of consecration are established in us (He $10^{8.9.10}$).

Co-operation, then, is of the essence of consecration. We see this truth illustrated in every means of grace. Holy Baptism does not of itself make us holy, nor the Holy Bible, nor the Holy Communion. God washes us in Baptism, but we must wash ourselves also in order to be made clean (Is 1^{16}). We may esteem the words of the Bible more than our necessary food: yet unless we eat and inwardly digest them, they will yield us neither strength of patience and comfort, nor joy and rejoicing of heart (Job 23^{12}, Jer 15^{16}; Collect for Second Sunday in Advent). The Holy Communion will not strengthen and refresh our souls, unless in our participation we have a conscious and thankful remembrance of the redeeming death of our Lord (Lk 22^{19}, 1 Co 11^{24}; concluding words of Church Catechism). We must ourselves assimilate the grace God gives to us, else is His grace given to us in vain (2 Co 6^{1}). Our prayers will be fruitless unless, in praying, our spirit works together with God's Spirit; and our wills with His will (Ro 8^{26}). Thus not only the beginnings of consecration, but the very means divinely appointed for its growth, require as a prevenient effectual condition, both that God should work in us and we should work with God. Without this continual co-operation the means of grace are frustrate, and progress in the consecrated life is impossible.

Consecration, moreover, involves harmonious co-operation not only between man's will and God's will, but also between the various parts of man's own complex nature. Man is a being not of one being, but of three beings. God has revealed Himself as a Blessed Trinity of Beings: three Persons in one Personality. He has also revealed the stupendous, and altogether unfathomable, fact, that man has been made in His image, after His likeness (Gn 1^{26}). The image is now greatly blurred, and the likeness grievously defaced, by sin; nor even before the entrance of sin was it fully manifested in what precise manner the image of God was delineated in man, and His likeness mirrored. But this much we know; man, like God, is a threefold being. He has a body, a soul, and a spirit (1 Th 5^{23}). These severalties in man are not to be understood as fully corresponding with the severalties in the Blessed Trinity. For nothing in mortal and finite man can exactly resemble, or correspond with, the eternity and the infinitude of the Triune God. It is enough for us to perceive, with adoring thankfulness, even the faintest resemblance between ourselves and God: and in the threefoldness of our being there is a faint resemblance, a mortal type, of the Eternal Trinity of God. And as every Person in the Triune God is holy; so must every part in the threefold man be holy also: else will his consecration be a mutilated, an imperfect, an unreal consecration.

Consecration must, therefore, include the whole man—body, soul, and spirit. For to be consecrate is to be wholly sanctified: sanctified in every part of our nature. There is no such thing as partial consecration. We must give our whole selves to God in the threefold totality of our entire being: or we cannot be consecrate. We may not keep back any part of the price. We may not keep our bodies to ourselves, while professing to yield our souls to God. They know nothing of true consecration who do not know that their body is the temple of the Holy Ghost: the sanctuary of the Eternal. To keep under the body, and render it subject to the spirit, is part of the essential discipline of consecration. Consecration puts a bridle upon the whole body—upon the talkativeness of the tongue, and the lustfulness of the eye, and the excess of every physical appetite. Consecration washes the whole body with the pure water of self-control, that it may present it to God a living, holy, acceptable, sacrifice (1 Co 6^{19} 9^{27}, Ja 3^{2-6}, Ro 12^{1}). We know, indeed, that our bodies at present are in a state of great humiliation—weak, mortal, dishonoured, corruptible—yet by the energy of an indwelling holiness they may be hallowed (Ph 4^{21}, 1 Co 15^{43}). Nay, they *must* be hallowed. For if the spirit does not sanctify the body, the body will profane the spirit. No abiding consecration of the spirit is possible without a concurrent and co-operating consecration of the body by the assiduous practice of a reverent hallowing control.

Similarly must the soul of man combine with his body and his spirit in the grand enterprise of consecration. We have seen already that the co-operation of the will is indispensable to the work of our consecration; and the will is an eminent faculty of the soul. But the soul is endowed with other faculties—imagination, thought, reflexion, intuition, and the like. All these faculties must combine with each other, and collectively combine with our bodies and our spirits, to make us wholly consecrate. The great ship of our being is not separable into watertight compartments: each shut out from communication with the rest. Every part of our complex being interpenetrates the other parts, and is itself by them interpenetrated. So that none of us can say, I will give my spirit to God but will keep my intellect or my appetites to myself. It is impossible to be sacred in one department of our being and secular in another. If we are truly holy at all, we are truly holy all in all. For the 'con' in con-secration implies the working together of every part and faculty of our composite nature in the hallowing of the whole.

Holiness signifies health. What is health? Physical health is the harmonious co-operation of all our physical organs—heart, lungs, brain, skin, and the like. Psychical health is the harmonious co-operation of all the faculties of the soul—thought, imagination, conscience, will, and the like. Spiritual health is the harmonious co-operation of all the organs of the spirit—personal faith, eternal hope, Christlike charity, and the like. And consecration is the health of all these holinesses combined—holiness of body, holiness of soul, holiness of spirit.

This consecration of our threefold nature manifests itself in a threefold manner. First, it manifests itself in soberness, *i.e.* in the consecrated

temperance which reins in, and controls, every faculty of our nature; hallowing every part in us, and hallowing together all the parts in one compact fabric of individual holiness. Secondly, it manifests itself in righteousness, *i.e.* in a lively sense of duty dedicated to the service of others; hallowing all our thoughts, and words, and actions towards our fellow-men. Thirdly, it manifests itself in Godliness, *i.e.* in the humble and devout practice of the presence of God in all our thoughts, in glad submission to His holy will, in adoring gratitude for His goodness, in frequent acts of public worship for the setting forth of His glory, and in the constant cherishing of a deep and secret love for Him in the inmost recesses of our spirit. This complete consecration of character and conduct should be the radiant ideal, the unresting ambition, of every true son and daughter of the All-Holy Father.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS ii. 20.

'I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me' (R.V.).

EXPOSITION.

'I have been crucified with Christ.'—Not '*am* crucified' as the A.V. has it. Paul means the past act which took place in his conversion. It is an explanation of the word '*died*,' v.[19] (not '*am dead*,' A.V.). Since the law is a schoolmaster to Christ who fulfilled it and removed its curse by His atoning death on the cross, the believer is crucified with Christ as to his old sinful nature, but only in order to live a new spiritual life with the risen Saviour. Cf. Ro 6[5-10], Gal 5[24] 6[14], Col 2[20].—SCHAFF.

'I live; and yet no longer I.'—The order is significant; 'When I speak of living, I do not mean myself, my natural being. I have no longer a separate existence, I am merged in Christ.'—LIGHTFOOT.

'But Christ liveth in me.'—Christ, the crucified and risen Redeemer, who is the resurrection and the life, is the indwelling, animating, and controlling principle of my life. One of the strongest and clearest passages for the precious doctrine of a real life-union of Christ with the believer, as distinct both from a mere moral union and sympathy, and from a pantheistic confusion and mixture. Christ truly lives and moves in the believer, but the believer lives and moves also, as a self-conscious personality, in Christ. Faith is the bond which so unites the soul to Christ that it puts on Christ (3[27]), that it becomes a member of His body, yea, flesh of His flesh, and bone of His bone (Eph 5[30]), and derives all its spiritual nourishment from Him (Jn 15[1ff.]). Cf. Gal 3[27], 'Ye did put on Christ'; 4[19], 'Until Christ be formed in you'; 2 Co 1[3, 5], 'Jesus Christ is in you'; Col 3[4], 'When Christ, who is our life, shall appear'; Ph 1[21], 'For to me to live is Christ'; Jn 15[5], 'I am the vine, ye are the branches'; Jn 17[23], 'I in them, and Thou in Me, that they may be perfected in one.'—SCHAFF.

'That life which I now live in the flesh.'—His new life in Christ, as opposed to his old life before his conversion; not his present life on earth, as opposed to his future life in heaven; for such a contrast is quite foreign to this passage.—LIGHTFOOT.

'I live in faith, the faith which is in the Son of God.'—'In faith'—an expression of frequent occurrence in the New Testament, and invariably in the same sense, '*in* (and not *by*) faith.' Nor is there any instance in A.V. where it is translated '*instrumentally*' but here; whereas, on the other hand, faith as the *instrumental cause* is referred to repeatedly in the dative case, but always without the preposition: on which grounds alone we should translate it here 'in faith,' a sense at the same time singularly in accordance with the context. Previously to his conversion the apostle had lived *in law*; all his designs and motives originated in legal considerations; what he did he did by constraint, and he did with a view to a reward; but now he is 'dead to law' and lives *in faith*; the element in which he moves is 'faith.' By faith he draws continually out of the fulness which is in Christ; by faith he imbibes fresh draughts of heavenly love, receives fresh inspirations of thought, of feeling, of motive, eventuating in a happy life of obedience, and unconstrained conformity to the will of his Father which is in heaven.—GWYNNE.

THE object of this faith is not termed, as usual, Jesus Christ. It is 'the Son of God.' But that is not all. He, in His uncreated majesty as 'the effulgence of the Father's glory and express image of His substance' could not win the confidence of the conscious sinner. But His eternal Sonship gave its value to His atoning sacrifice, and is 'the source of His life-giving power.'—PEROWNE.

'Who loved me, and gave Himself up for me.'—Fain would the reader realize to his mind the fervid, thrilling tones and accent of voice in which the apostle, while uttering these words, would give vent to the sentiment which so powerfully swayed his whole life. The same appropriation of Christ's love to his own individual self which the apostle here gives utterance to, 'who loved *me*, and gave Himself up for *me*,' may every human creature also express in whom only is the faith which takes hold of His love.—HUXTABLE.

Methods of Treatment.

I.

The Three Contradictions of the Life in Christ.

By the Rev. Joseph Leckie, D.D.

These words seem at first too intense and impassioned to be applicable to our everyday history. Yet St. Paul does not present his experience as unparalleled, but as indicating the path we must all take. He is speaking of the impossibility of being justified by the law, and he says, 'I, through the law, am dead to the law, that I might live to God.' The words which follow reaffirm and intensify the thought, 'I am crucified with Christ, nevertheless I live.' By faith in Christ he has ceased to rely on the law. By faith he has participated in Christ's death. And when we thus put ourselves in the current of his thought, the words are no longer unreal but true for all. St. Paul constantly uses language of extreme contrast and seeming contradiction. There are three apparent contradictions here.

1. *Crucified and yet living.*—The word employed denotes crucifixion completed. The apostle sees in Christ's death the end of sin, and the coming of righteousness. He accords with the purpose and aim of that death, and accepts it as his own. As an ambassador represents his country, so Christ represents and suffers and acts for all who by faith and love identify themselves with Him. They cannot send Him but they can approve of Him, and of all it seemed good to Him to do. The battles which a soldier fights, his danger, death, victory, are all his country's. Christ is our soldier, and His death and victory belong to every one who believes in Him. Every one who takes Christ as his representative may say, 'I have been crucified with Christ.' But love cannot represent hate, or light darkness. If Christ is our representative we must share His spirit towards God and men. And we cannot unite ourselves to Him without effort and pain, for pain is involved in the dying of sin. We strike its deathblow when we identify ourselves with Christ in His death, and then we begin the only true life, and live to God in proportion as we die to sin.

2. *I; yet not I, but Christ.*—True religion both intensifies and eclipses personality. When you feel the burden of sin, and awake to the meaning of Christ's death, and the need of a personal relation to Him, you feel that your soul has a terrible distinctness, apart from all other creatures. Yet in proportion as you have Christ in you that excessive consciousness of self is swallowed up in the desire that He may rule in you, in thoughts of Him and His love. You feel the weight of your being, and the very pain forces you to give it all up to Christ, and then you are free. When Christ lives in you your main thought is to please Him, and be like Him. So it is always *I* and yet not *I* but *Christ.* The *I* becomes more conscious and active than ever, and yet is more and more eclipsed in Christ.

3. *A life in the flesh and yet a life by faith in the Son of God.*—The outward life is surrounded by the ordinary conditions. The body has its wants; it suffers from pain, from the elements, from disease. The man crucified with Christ must labour and suffer like other men. The earth recognizes nothing peculiar in him. The life in the flesh is in all a life of subjection to outward things, of opposition, and temptation; in many, like St. Paul, a life of pain, a struggle of the Spirit against the weakness of the body. Yet St. Paul's very sufferings made his life shine out the more. Men might hate, but could not quench his love for them; they could imprison, but could not bind his spirit. What did this for him? 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.' Faith in the same Christ can do the same for us. If we lay hold of Him by faith, all things will be possible to us.

II.

Individuality in Christian Life and Work.

By the Rev W. M. Taylor, D.D.

The expression 'I, yet not I,' used twice by the Apostle Paul is characteristic of his manner of regarding himself and his work. He did not ignore his own individuality. He knew himself and the peculiarities which distinguished him from other men, and though he did not reckon them as of supreme importance, yet he did not regard them as of no account. This suggests the consideration of the place and power of individuality in Christian life and work.

1. There is a distinct individuality in every man. The germ of the whole is the consciousness of causation. I can produce certain effects on things outside of me by the exercise of a

power inherent in me; and that in which this power inheres is the 'me' within me. Allied with causation is freewill which directs it. The result of freewill is responsibility, and so consciousness develops into conscience. This is more or less the same in every man. But each also exercises intellectual powers of perception, memory, etc., which are different in different persons. Then each has temperamental peculiarities, and to these must be added the influence of education, environment, etc., and all combine to form the individuality of the man. And this is distinct in each; no man is the exact double of another in character any more than in features.

2. When the spirit of God regenerates a man, He does not destroy this individuality, which distinguishes a man from others, but purifies and consecrates it to a new service. True, if any man be in Christ he is a new creature, but in another sense it is no less true that he is the same man. The change is spiritual, turning all the powers and peculiarities in a new direction, but not directly changing them. Physically, the man looks as he did before, except that he may look more happy, or may lose the dissipated appearance due to evil habits. The same is true intellectually. His intelligence may be quickened, he may be impelled to self-culture by the new value he puts on himself, but a half-witted man will not be changed into a Newton. The man's temperament—of impulsiveness, melancholy, or whatever it may be—is also unchanged. John remains John; and Peter, Peter; and Paul, Paul. There is a great annual regeneration every spring, but the new life does not make the trees or the flowers all alike. Each retains its own individuality.

3. The Holy Spirit uses the individuality of the man in the work he is given to do. Peter's individuality fitted him for work among the Jews, and Paul's to be the apostle to the Gentiles. So with the great men who have at different times done special service for the Church, each was different from the others, yet Christ was in all. No one could have done the others' work, yet each was fitted for his own. Thus, our idiosyncracies are not to be repressed or destroyed, but to be employed by the Spirit to perform our own special work.

4. The actual result is due to the Spirit. Man is but the instrument; the glory is due to Him who uses it.

To sum up in two lessons: First, respect your own individuality. Do not attempt to force yourself into the mould of the experience of another. Come to Christ your own way; only see that it is *Christ* you come to. Second, give God all the glory for what you are and have done, and let the language of your hearts be 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'

Illustrations.

Crucified with Christ.—In the studios of painters who set themselves to depict the cross and passion of Jesus, living models may be seen posing for sketches of the crucifixion. They are held by tapes and pins on dummy crosses to give the artists correct perceptions of limb and muscle and attitude. Some of us are crucified to the world after the method of the artist's models. We are upheld in attitudes of apparent renunciation by the ties of convention, ceremonial vow, religious formality, half-real profession; but we have never felt the piercing pain which brings final deadness to the world and separation from its unholy interests.—T. G. Selbie.

We shall understand what it is to be crucified. Many a time we shall feel the nails driven in. Many a time we shall feel the heartache and the languor and the sinking. We have not all the same experience of crucifixion; and to one it comes earlier, to another later. To one it comes in sharp, sudden throes, to another in slow dull lingering pains; but it comes to all who are truly united, identified with Christ, and are seeking to maintain, make sure, and increase their identification with Him. There are fanatics who have made it their glory to have the marks of the nails in the palms of their hands. The stigmata are their ambition. But the true marks of being crucified with Christ are such as Christ only can see. They are marks in the hands that work and care for others, marks in the soul of struggle, marks where tears as of fire have run down the face of the soul.—J. Leckie.

'I live by the faith of the Son of God.'—The true Christian life is dual. It is a life in the flesh, and it is also a life in faith. These two, as I have said, are like two spheres, in either of which a man's course is passed, or rather, the one is surface and the other is central. Here is a great trailing spray of seaweed floating golden on the unquiet water, and rising and falling on each wave or ripple. Ay! but its root is away deep, deep, deep below the storms, below where there is motion, anchored upon a hidden rock that can never move. And so my life, if it be a Christian life at all, has its surface amid the shifting mutabilities of earth, but its root in the silent eternities of the centre of all things, which is Christ in God. If I live in the flesh on the outside, and am a Christian at all, I live in the faith in regard of my true and proper being.—A. MacLaren.

What a parable is read to us in the transformation of decay, rottenness, and corruption into fresh, green, beauti-

ful glowing life. You see the mass of unsightly wasting material losing itself and passing away into new forms that bear no trace at all of their former state. What is it that does this? It is the mysterious chemistry of life. It is only life that can turn rottenness into beauty and power. Nothing in all the world except life can transmute the very least atom of corruption into newness, force, loveliness and growth. So it is love to Christ, faith in Christ, that makes us one with Him; that makes of moral corruption, decay and sin, the elements of a new and heavenly life.—J. LECKIE.

IN a large manufactory there are multitudes of separate machines for different purposes. On one floor in a printing establishment you may find a whole array of printing-presses; on another, a large number of folding-machines; on yet another, sewing-machines and cutting-machines and what not,—each adapted for its separate work, but all moved by the same engine. The power comes from the same source, and that after all does all the work. Now of course men are not machines; but the analogy may help us to understand how, though there may be in each of us distinct aptitudes and abilities fitting us for different kinds of service, yet the Spirit of God may be in all of us, the energizing and operative principle.—W. M. TAYLOR.

'Who Loved Me.'

LORD God of Hosts, most Holy and most High,
What made Thee tell Thy Name of Love to me?
What made Thee live our life? What made Thee die?
'My love of thee.'

I pitched so low, Thou so exceeding high,
What was it made Thee stoop to look at me
While flawless sons of God stood wondering by?
'My love of thee.'

What is there which can lift me up on high
That we may dwell together, Thou with me,
When sin and death and suffering are gone by?
'My love of thee.'

O Lord, what is that best thing hid on high
Which makes heaven heaven as Thou hast promised me,
Yea, makes it Christ to live and gain to die?
'My love of thee.'

C. ROSSETTI.

Who gave Himself for me.—When the Northern and Southern States of America were at war with each other, a man was drafted to go to the battlefield. He had a family at home, and he did not want to leave them and put them to the risk of being left to the world, so he provided a substitute. Another man went to battle in his place and was shot in the field. The survivor built a monument to the memory of the man who had thus taken his place of danger, and on the monument were carved these words: 'He died for me.' Every one of us can say that of Jesus our Saviour. We have to build a monument of good and kind deeds, and let this motto shine across it: 'He loved me, and gave Himself for me.'—S. GREGORY.

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Recent Foreign Theology.

Schmiedel on the Name 'Son of Man.'

SINCE my notice of the above appeared in the November number of THE EXPOSITORY TIMES, Professor Schmiedel has sent me a communication, which belongs to the readers of this journal as much as to myself. He explains that at the time he published his article (July 1898) he had not seen the *third* edition of Wellhausen's *History*, which issued from the press very shortly before. It appears that Wellhausen now entirely agrees with Lietzmann in the belief that 'Son of man' does not appear as a title of the Messiah even in Enoch. It is therefore now an anachronism—so far as Wellhausen is concerned—to speak as I have done in the latter[1] part of my notice. Wellhausen no longer invites those who controvert his position to '*leave*' the Book of Enoch 'out of the game.' He asks them rather to thrust it out as a convicted intruder. It no longer matters whether the so-called Son of man passages be pre-Christian or not, for they are only *so-called*. Wellhausen then has retired into the philological fastness of Lietzmann, whither it is difficult for the 'plain man' to follow him. Schmiedel is not an Ethiopic scholar, but he believes that the Wellhausen position can be shelled from ground within the New Testament. I shall not attempt at present to say *how*, but shall simply refer readers to next month's (December) number of the *Protestantische Monatshefte*, where Schmiedel promises to take up Wellhausen's article in the 6th Heft of *Skizzen und Vorarbeiten* (which, I may be allowed to say, appeared since my notice was written), Lietzmann's answer to himself, Dalman's *Worte Jesu*, and other matters bearing on this discussion.—The next part of Schmiedel's communication, as it bears on a matter of which I have no knowledge, is best given in his own words: 'The *Protestantische Monatshefte* is indeed too little known among you. Thus Croskery (in THE EXPOSITORY TIMES, October, 42 f.) speaks of Eichhorn and Clemen in regard to the Holy Supper without mentioning me.' Finally, the Professor speaks a timely word in favour of the philosophico-religious articles that have been characteristic of recent numbers of the *Protestantische Monatshefte*. Should these lines meet the Professor's eye, it may please him to know that I at least have for the last month or two been reading these deeply thoughtful and high-toned articles with real interest and delight. That in this month's (November) number, 'Der Moderne Mensch und die Religion,' by Karl Bonhoff of Leipzig, strikes me as peculiarly rich and strong.

LEWIS A. MUIRHEAD.

Broughty-Ferry, 7th November 1899.

[1] The anachronism touches the *whole* of what I have written in so far as Wellhausen now denies that Jesus ever called Himself *Bar-nasha*. He explains that in the first and second editions of his *History* he could not make up his mind to this 'stroke of violence' (Gewaltstreich), although he was 'near enough to it' (nahe genüg daran). Now at length he sees that there is no other 'way out' (kein anderer Ausweg übrig bleibt)—*Skizzen und Vorarbeiten*, sechstes Heft, p. 188.

Smend's 'Alttest. Religionsgeschichte.'[2]

EVER since the study of the Old Testament began to be prosecuted in a scientific spirit, and on the lines laid down by historical criticism, the history and development of the Jewish religion have attracted the attention of the ablest scholars. No one has produced a work which has been more generally regarded as a standard in this department than Professor Smend of Göttingen, whose *Alttest. Religionsgeschichte* has for the last half-dozen years been constantly cited alike by those who agreed with and those who dissented from the conclusions of its author. In particular, the service rendered by Smend in emphasizing the distinction between the spirit of Jewish religion prior to and posterior to the Maccabæan period can never be forgotten. The second edition of this great work, which now lies before us, containing numerous additions and a few modifications of earlier positions, will be welcomed by every earnest

[2] *Lehrbuch der alttest. Religionsgeschichte.* Von R. Smend. Zweite umgearbeitete Auflage. Freiburg i. B.: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1899. Price 12s.

student of the Old Testament as one of the most valuable aids towards a comprehension of those religious notions which underlie the Old Testament, and which are purified by the faith of Christ.

Stade's 'Akademische Reden,' etc.[1]

This volume contains a number of lectures and articles by Professor Stade, which have already appeared in various publications, but which were, some of them, much less accessible than they will now be. The opening lecture is that delivered in 1883 on the Position of the Evangelical Church in Germany, which has a deeper interest in view of historical occurrences since that date. Then come articles on the Messianic Hope in the Psalter (1892); the Task of Biblical Theology of the Old Testament (1892); the Origin of the People of Israel (1897), a most important and very readable article, which it may be well for the reader to compare with some of the earlier views of Stade as expressed in his *Gesch. d. Volk. Isr.*; the People of Javan (1880); the Text of the Narrative about Solomon's Buildings (1 K 5–7), reprinted from the *ZATW* of 1883; Notes on 2 K 10–14 and 15–21; Contributions to Pentateuchal Criticism, including the Cain sign, the Tower of Babel, the Law of the Jealousy Offering. The contents will ensure for this volume a very hearty reception.

Kautzsch's 'Apokryphen und Pseudepigraphen.'[2]

Another series of *Lieferungen* (from the fifteenth to the twenty-fourth) of this important publication have reached us. These include the continuation and close of *Sirach* by V. Ryssel, a part of the work which, in view of the Sirach controversy, will be studied with special interest; the *Wisdom of Solomon* by Siegfried, who regards this work as a unity, and as having come down to us essentially complete, its author being probably an orthodox Egyptian Jew, who wrote between 100 and 50 B.C.; the continuation and close of the *Psalms of Solomon* by Kittel; the so-called *Fourth Book of Maccabees* by Deissmann, who traces this work to a Hellenist Jew, belonging perhaps to Alexandria or Asia Minor, who wrote between the time of Pompey and of Vespasian; the *Sibylline Oracles* (Prooemium and Bks. iii.–v.) by Blass, whose exact scholarship mark him out as well fitted to treat this important work; the *Book of Enoch* (Ethiopic) by Beer, who contributes a most valuable introduction to the study of this book, for which so much has been done in our own country by Dr. Charles.

Strack's 'Hebrew Grammar.'[3]

The fact that this grammar has met a felt want is evident from the circumstance that it has now reached its seventh edition. Intended originally for those who do not begin their Hebrew studies till they reach the university, the grammar has always partaken of an elementary character, and is necessarily much more succinct and curtailed in its treatment than the large and valuable works of Gesenius-Kautzsch, F. Böttcher, Ed. König, J. Olshausen, B. Stade, etc. At the same time, Strack's grammar is rigorously scientific in its methods, and even advanced students will learn much from it, particularly in regard to the *why* as well as the *that* of the phenomena of Hebrew linguistic science. The method whereby the student is gradually carried forward, and the skill with which the Reading Lessons are selected are admirable. We have little doubt that an English translation of the grammar would be appreciated. Finally, it may be noted that on the alternative title page, where the work before us is designated Pars I. of the *Porta Linguarum Orientalium*, the name of Professor Strack once more appears as that of editor of the latter series, a right which the publishers, Messrs. Reuther & Reichard, disputed by removing his name from that position in the sixth edition of the grammar, but to which the law courts have decided that he is entitled.

[1] *Ausgewählte akademische Reden und Abhandlungen.* Von B. Stade. Giessen: J. Rickers, 1899. Price M.6; bound, M.7.25.

[2] *Die Apokryphen u. Pseudepigraphen des A.T.* Freiburg i. B.: J. C. B. Mohr, 1899. Price (to subscribers for the whole work only) 15s.

[3] *Hebräische Grammatik, mit Uebungsbuch.* Von H. L. Strack. Siebente, sorgfältig verbesserte und vermehrte Auflage. Berlin: Reuther & Reichard, 1899. Price, bound, M.4.

Strack-Zöckler's 'Psalms' and 'Proverbs.'[1]

THE *Kurzgefasster Kommentar* of Strack and Zöckler has long ago achieved a reputation for scholarship, and, if perchance considered by some to err on the side of conservatism, presents the evidence fairly, and enables the student to judge of the value of the conclusions reached.

In the volume before us we have first a commentary on the *Psalms* by Lic. H. Kessler of Berlin, which supersedes the commentary by F. W. Schultz in the first edition. In the Introduction we have a very concise treatment of the religious value of the Psalms, the name of the book, its position in the Canon, the text, the titles (in touching on which our author holds that the proposition ל in לדויד, etc., is meant to indicate the authorship, and while conceding, quite readily, that in some instances the author thus pointed to is out of the question, is yet reluctant to set down these indications as of no value at all), the date of composition and of collection of the Psalms (where Kessler shows himself very sceptical about the presence of Maccabæan Psalms in our collection, and opposes the tendency to make the whole or the most of the Psalms post-exilic, holding that the religious conceptions and attainments of pre-exilic Israel were higher than is often admitted). The commentary itself is scholarly, and while, on several test passages we have examined, we cannot assent to the author's views either as to text or exegesis, we have no quarrel with the way he states the case.

The commentary on *Proverbs* is from the pen of Professor Strack himself, who was responsible also for the first edition. The latter was published in 1888, and a good deal of important work has been done on *Proverbs* since then. This has been largely taken account of by Strack in his *Einleitung*[5] (1898) and now more fully in the commentary before us. He is now convinced that the Massoretic text stands more in need of emendation than he once supposed. In his Preface he states clearly the aim and principles that guide this and all the commentaries of the Strack-Zöckler series, and vindicates its character against the strictures of Kraetzschmar contained in a review of v. Orelli's *Ezekiel* in the *Literaturzeitung* (1898, No. 14). The history of the Book of Proverbs and the meaning and value of the tradition that ascribed the book to Solomon are carefully examined, and the book is finally partitioned thus—

i. Introductory addresses, chaps. 1–9.
ii. First Collection of Solomonic sayings, 10^{1}–22^{16}.
iii. First Appendix to the First Collection, 22^{17}–24^{22}.
iv. Second Appendix to the First Collection, 24^{23-34}.
v. Second Collection of Solomonic sayings, chaps. 25–29.
vi. First Supplement, Words of Agur. chap. 30.
vii. Second Supplement, Words about King Lemuel, 31^{1-9}.
viii. Third Supplement, Praise of the virtuous woman, 31^{10-31}.

In this commentary, as in all his works, Professor Strack exhibits not only scholarship, but a lofty moral and spiritual tone as well as an earnest desire to serve to the utmost of his power the practical needs of his readers.

[1] *Kurzgefasster Kommentar z. A.T. und N.T. Die Psalmen u. die Sprüche Salomo's übersetzt u. ausgelegt.* Von H. Kessler u. H. L. Strack. Zweite, neuarbeitete Auflage. München: Beck, 1899. Price M.6; bound, M.7.50.

Hommel on 'Moon-Worship among the Ancient Arabs,' etc.[2]

PROFESSOR HOMMEL has published separately pp. 129–167 of the second part of his *Aufsätze u. Abhandlungen* (which will appear shortly). A large part of the *brochure* is taken up with a vigorous polemic against Professor D. H. Müller whose sins of omission and commission as an editor are alleged to have been grave indeed. Charges of incompetence to handle the material of the inscriptions, and of something very like plagiarism from Hommel himself are backed up by formidable evidence. In the latter part of the publication Hommel seeks, amongst other important results, to establish the existence of a Katabanian principal god, *'Amm* (corresponding to the Minæan *Wadd*, the *Sin* of Ḥadramaut, and the *Haubas* of Saba), who must be identified with the moon-god. In this way he finds moon-and-star worship on the part of the whole of ancient S. Arabia established for the first time on a scientific basis, and not only on their part but very probably

[2] *Die südarabischen Altertümer des Wiener Hofmuseums und ihr Herausgeber Professor D. H. Müller; mit einem längeren Excurs über den Mondcultus der alten Araber.* München: H. Lukaschik, 1899.

on that of all the W. Semites, as the personal names we find among the latter readily suggest, '*Ammi*- in compound names standing uniformly for the moon-god. The bearing of this conclusion upon the early history of the Hebrews, as conceived by Hommel, will be readily conjectured by readers of the *Ancient Hebrew Tradition*. We must refer readers to the *brochure* itself for an account of an important seal-cylinder hitherto unnoticed, inscribed *shahr*, 'moon,' and for a discussion of the feather crown which is worn by the figures on it. This feather crown, Hommel argues, is a *Bedawin* head ornament, a conclusion which is of much importance for the interpretation of other inscriptions or monuments where it appears.

Professor Hommel writes, further, to us: 'By way of supplement to p. 22, note 4, p. 29, note 2, and p. 31, note 2 of my *brochure* on the moon-worship of the ancient Arabs, I may state that, according to recent communications from Ed. Glaser, אתתר is not only closely coupled with the god '*Amm*, but in several passages in the Katabanian inscriptions there is mention of "the temple of *Wadd* and *Athirat*." In this way we have final evidence at one and the same time not only for the identity of *Wadd* with the moon-god, but for the same identity on the part of '*Amm*, which I had already inferred on other grounds. For *Athirat* (= Ashera) was, in South Arabia, the wife of the moon-god.

'In favour of my tracing of the feather crown (pp. 33-37) directly to Arabia, I discovered recently (but unfortunately not till my *brochure* was in type) definite evidence in the circumstance that the *Arabian* god Besa, who is several times portrayed by the ancient Egyptians (cf. W. Max Müller, *Asien u. Europa*, p. 310; Ed. Meyer, *Gesch. Aegyptens*, p. 236), who is originally identical with the lion-throttling Gishdubar, wears the same feather crown.'

Professor Hommel has sent us also a reprint of his *PSBA* article (June 1889), which he announced as forthcoming during the controversy on the 'Hittite Inscriptions' carried on between him and Professor Jensen in THE EXPOSITORY TIMES. That controversy being closed as far as these pages are concerned, we content ourselves with stating that the article is very clearly written, that the hieroglyphic signs are reproduced unsparingly, so that thus even the non-expert reader is enabled to follow to some extent the points in dispute. Hommel is particularly confident that a certain sign, of which we have heard a good deal already, stands for 'god,' not for 'lands,' and that in this way a great breach is made in Jensen's system, even if the latter were right (which Hommel, however, considers impossible) with his reading *Syennesis*.

J. A. SELBIE.

Maryculter, Aberdeen.

Among the Periodicals.

The Sirach Controversy.

THE current number of the *Jewish Quarterly Review* contains a quantity of matter dealing with the Hebrew Sirach and the pamphlet of Professor Margoliouth. We have first two new (British Museum) fragments (Sir 31^{12-31} and $36^{22}-37^{26}$) edited by G. Margoliouth, who, in his preface to these, states that a minute critical investigation has convinced him that 'the textual evidence in favour of the Hebrew being the original must be regarded as very strong. . . . The opponents of the authenticity of the Hebrew text will, in the opinion of the present writer, not be able to defend their position effectively for long.' Like König and others who hold the originality of the Hebrew, he recognizes of course that 'very many lines have come down to us in a terribly corrupt state.' Then comes a minute examination of Professor Margoliouth's pamphlet by Professor Bacher of Budapest, who finds that some of the Laudian professor's proofs are 'capable of stupefying one at the first moment, and certainly testify to the acumen and intelligence of their author. But, on closer inspection, they cease to be formidable, and lose their demonstrative force.' He contends that he has shown conclusively the untenableness of Professor Margoliouth's arguments. 'It is not the hitherto generally adopted view of the character of the Sirach fragments, as the genuine original of Sirach, which is an illusion; but it is the hypothesis of Professor Margoliouth, which rose like a soap bubble from the Sirach inquiry, only to burst after a short brilliancy.' Passing over some 'Notes on the Cambridge Texts of Ben-Sira' by Cowley, we come, finally, upon a critical notice of Schechter and Taylor's edition of the Cambridge Fragments by I. Abrahams, who remarks, 'Even if the authen-

ticity of the Hebrew be hereafter discredited—a fate which I do not in the least expect—still Professor Schechter's work would remain a masterpiece, creditable alike to his university and to English letters.' The style of Professor Margoliouth's pamphlet and of his subsequent letters and articles evokes from Abrahams 'a protest against the tone in which one prominent controversialist is conducting the discussion. It is to be hoped that he will find no imitators. A purely literary question of considerable intricacy must be approached without passion and without abuse. Accusations of blind ignorance and bad faith are not arguments. Further, I trust that there will be no repetition of the attempt to saddle particular scholars with the responsibility for the general acceptance of the fragments as authentic. . . . Professor Margoliouth himself wrote in April 1897 that "every page offers examples of cases where the difference between the Greek and the Syriac can be explained only by recurrence to the Hebrew." With this statement I fully agree, but my point is that if any scholar feels impelled to recant his opinion, he must not seek to transfer his own mistake to the shoulders of others.'

Two German Estimates of the 'Dictionary of the Bible.'

(1) In the *Theol. Literaturzeitung* of 30th September last, the second volume of this Dictionary is reviewed by Professor Schürer, who passes much the same judgment on it as he expressed regarding the first volume. He finds its attitude to biblical criticism cautious, one might almost say conservative, while at the same time the claims of science are not denied, and sure scientific results are accepted. Especially in the Old Testament articles such results are presupposed and form the basis of treatment. Amongst articles dealing with O.T. *Introduction*, Schürer selects for special commendation 'Hexateuch' by Woods, which is characterized as 'an excellent survey of the sources, with adequate reasons for the conclusions reached.' 'The few articles contributed by Driver must once more be reckoned amongst those that exhibit the greatest care and possess the most value.'—In the New Testament the reviewer, while admitting that the important articles are by men who are familiar with the problems and who state fairly and intelligently the objections urged by opposing critics, yet is decidedly of opinion that there is too manifest a disposition to abide by traditional positions or to give a verdict of *non liquet* even in cases where a more decided judgment would have been legitimate.—In the geographical and archæological articles a little fuller treatment would, Schürer thinks, have been at times advantageous.—Finally, the reviewer breaks a lance with Headlam over the remark of the latter in his article 'Julius': 'The attempt of Schürer (*HJP*, I. ii. 53) to connect the Augustan band with a σπεῖρα Σεβαστηνῶν does not give any assistance to the problem, and is based on a confusion of ideas.' This is met by the retort that the 'confusion' is all on the part of Headlam himself. Schürer points out that in 1875 he wrote a whole essay to prove that σπεῖρα Σεβαστή is not = σπεῖρα Σεβαστηνῶν, but = *cohors Augusta*, and that he repeats this conclusion in his *History* cited by Headlam. Mommsen, however, in the *Sitzungsberichte d. Berlin. Akad.* (1895, p. 502), makes him say the exact opposite of what he did say, and he supposes Headlam (and Ramsay) to have repeated Mommsen's unfavourable judgment based on this mistake, without taking the trouble to find out what had really been maintained by Schürer himself.

(2) The same volume of the Dictionary is reviewed in the *Theol. Literaturblatt* of 3rd November by Professor Strack, whose judgment it may be of interest to compare with that of Professor Schürer. The reviewer commences with a tribute to the activity and zeal of the editor and his staff, as shown by the rapidity with which the second volume has followed the appearance of its predecessor. He repeats with full conviction the favourable judgment he passed on the first volume. He notes that the predominant critical view of the order and date of the sources of the Hexateuch rules in the Dictionary, but that there is manifested what is far too rare in Germany, caution in the matter of disputing the at least relative historicity of the biblical narrative. Strangely enough, Woods' 'Hextateuch' article is here again selected as typifying both the above characteristics, which are found displayed also in Driver's articles on 'Jacob,' 'Joseph,' etc. G. A. Smith's criticism of the views of Duhm, Hackmann, and Cheyne on Isaiah is referred to with approval. Regarding Professor Sanday's article, 'Jesus Christ,' the reviewer, while he cheerfully

concedes that everything from the pen of the author of that article is well worth reading, owns to a doubt whether in a Bible dictionary an article which would extend to more than 200 pages in book form is not more than four times as long as it ought to be. Strack agrees, against Conder in his 'Jerusalem' article, with the view which makes Zion the south part of the *easternmost* (not the *western*) of the two hills on which Jerusalem was built. He closes by wishing for this 'full, carefully edited, and stimulating Dictionary a speedy completion, and a wide recognition in Germany as well as elsewhere.'

Hommel's 'Ancient Hebrew Tradition.'

If an apology is required for our submitting at this late date some account of a review of this work, that apology may be found in the purpose of Professor Hommel's book and in the eminence of the latest reviewer—Professor Jensen (in the *Wochenschrift für klassische Philologie*, 16th August last). After a concise statement of the main contentions and methods of the book, Jensen proceeds to notice the rôle played in Hommel's argument by Gn 14. Hommel claims that it is 'proved' from the inscriptions that Chedorlaomer of Elam, Arioch of Ellasar, Amraphel of Shinar, and Tidal, king of 'nations,' actually existed, and that in the time of Abraham. It is true they tell us nothing about their campaign to Palestine or their defeat at the hands of Abraham's 318 slaves, but Palestine, so at least Hommel and many others tell us, was in their time subject to kings of Elamite or Babylonian origin. Hence the critics who took exception to the historicity of Gn 14 are completely refuted. To all of which Jensen replies that, apart from doubts, which are not hypercritical, as to the identity of Amraphel, Arioch, Chedorlaomer with names read on the monuments, and apart from the difficulty of reconciling the cuneiform date of Hammurabi with the biblical date of Abraham (Hommel's attempt to date both *c.* 2100 B.C. involving somewhat doubtful treatment of the ancient list of Babylonian kings), etc., it makes not the slightest difference to pentateuchal criticism whether Chedorlaomer and his allies had a real existence or not, or even whether they were Abraham's contemporaries or not. *What has to be proved is that, under the circumstances specified in Gn* 14, *they came into conflict with a man named Abraham, the son of Terah, and ancestor of the Israelities, and were defeated by him.* Until this proof has been rendered, the cuneiform inscriptions have no bearing upon the date of the Pentateuch or of one of its parts.

Next comes Hommel's contention for the primitive monotheism of the Hebrews as 'proved' from Babylonian and South Arabian inscriptions, and bound up with the view that the Hebrews prior to their migration to Palestine were of Arab descent, as was also the ruling dynasty in Babylon at and about the time of Abraham. The 'proof' is found inadequate, and Jensen further points out that, if the theory is correct, the importance of the Old Testament and of the Jewish people for the history of religion is seriously diminished. Similarly unfavourable judgments are passed upon the arguments drawn from the personal names in Nu 1, 7, 13, the terms *Ur-Kasdîm*, *Arpachsad*, etc. etc., and the final verdict pronounced is: 'The book is rich in ideas, and shows everywhere the extensive general knowledge of its author, a knowledge for which many might well envy him. The pity is that Hommel understands so ill how to use this knowledge in a truly productive way. The expert and the competent judge may learn much from the book and derive from it frequent stimulus to fruitful reflexion. The non-expert must give it a place in the *Index*.'

J. A. Selbie.

Maryculter, Aberdeen.

Professor Rendel Harris and F. W. Crossley.

THERE is many a man who lives a better life because he is a minister. His high calling involves responsibilities. Like the king of Egypt, he is raised up for this purpose that God might show His power in him. And sometimes it is with him as with the king of Egypt—God's power is seen in his failure. But it is only the exceptional minister that becomes a castaway. God's grace is generally sufficient. He is a better man because he is a minister.

Of course he gets less credit for his goodness. Something, we say, is taken off for professionalism. But that is a mistake. Something, we mean to say, is taken off for the grace of God. Being found mostly where the grace of God flows fullest, it is less credit to him if he proves a saint. Down in the workshop or the market, the grace of God is less directly in the way. And when a merchant becomes a saint we give him all the credit for it, and write his biography.

Professor Rendel Harris has written the biography of Francis William Crossley, merchant and saint of Manchester.[1] With characteristic sensitiveness he refuses to call himself biographer. On the title-page he chooses the designation 'Editor'; and in the opening of the book he says, 'A number of his friends and lovers have conspired to play the part of scribes and chroniclers, and one of them has undertaken the office of an editor.' But the sensitiveness is overkeen. The hand of Professor Rendel Harris is on the book and cannot be hid. His hand makes it the book it is. He is the biographer.

Take his account of Frank Crossley's wooing. In passing to that we skip the *Sepher Toldoth*, or Book of the Generations, though that also reveals the biographer's hand. We skip some other things besides, but may return to them. The story of the wooing reveals the man of whom this is the biography, and at the same time the manner in which the biography is written. To take it first will be gain.

[1] *The Life of Francis William Crossley.* Edited by J. Rendel Harris. Nisbet. Crown 8vo, pp. 249, with illustrations, 6s.

The letter in which Mr. Frank Crossley made his offer of marriage has fallen into the biographer's hands, and he has permission to transcribe a part of it.

'Although I have what may be called fair prospects, I am a poor man at present. But here is the chief point I wish to name. If my business, which has good possibilities about it, did become lucrative, I would never, if I continue to hold my present views, think it right to live in such a way as conventional morality pronounces in favour of. There is too much wretchedness in the world, in my opinion, to warrant any useless or unnecessary expenditure on self. Until the poor, who have always been with us so far, have departed or become well-to-do, the principle, I take it, ought to be: Spend on yourself that only which will enable you to contribute to the well-being of others in the greatest degree.

'I wonder if I am right to say all this here. I fully feel what a strange place it is to say it. I would not say it if I did not think you would agree with me—I mean I would not write this letter at all if I did not believe I was writing to one who loved the same Master that, I trust, I love, and whose best guarantee for the conduct of the man who asks to be so near her, as I have ventured to ask to be, is her belief in His power and keeping.'

'It is not often,' says Professor Rendel Harris, 'that the words, "Come live with me and be my love," are set to such a lofty strain as this; nor does the "voice of the bridegroom and the bride" commonly discourse such excellent music. One wonders whether either of them dreamt of what would be involved in the carrying out of such a "contract celestial." Did Miss Emily Kerr suspect that she would, in carrying out the marriage vows, be down in the cellar breaking the necks of the champagne bottles, or Francis Crossley, that he would be packing up his best pictures and sending them to the Whitworth Gallery; or, both of them, that they would, in days to come, be setting up in front of their house a statement concerning the Sale or Letting of a desirable villa residence?'

The time came when all these things were done. And all were done in the interests of the poor who are always with us, the desirable villa residence being sold that Francis Crossley and his wife might find an undesirable tenement residence in a low and degraded neighbourhood in Manchester.

Meantime the course of true love did not run smooth. Miss Kerr was willing, but Miss Kerr's guardian shook his head. He would give Francis Crossley two years to get rich or bankrupt. Francis Crossley believes that he is more likely to get bankrupt than rich, and dares to say even to the guardian that he does not consider that altogether a disadvantage. 'Riches,' he writes, 'are doubtless less often a blessing than a curse, or one should find more of them strewn about the world under a beneficent Providence. Certainly a well-known series of beatitudes begins with "Blessed are ye poor."' Professor Rendel Harris has not discovered whether the cautious guardian 'consented to be knocked over in this summary fashion with the butt-end of a beatitude,' or whether he merely accepted the inevitable, but the wedding was accomplished and the early uphill years of married life began.

We have spoken of Francis Crossley as a merchant and saint of Manchester. Strictly speaking, none of these expressions is correct. Crossley and his brother were partners in the manufacturing of indiarubber machinery. In 1867 they had come together and purchased 'a going concern' in that line of business, and found that it was going to nothing. 'For some time they only handled sufficient business to keep their doors open, and at the end of a year or so Frank Crossley was known to declare that if increased orders did not come in next day they would have to close their doors.' Increased orders did not come in; but they did not close the doors. They reduced expenses. 'Frank dispensed with a draughtsman and made the drawings himself; his brother William kept the books to save the cost of a clerk; and their whole office staff amounted to—a single boy. That boy has since risen to be the chief cashier of the Crossley firm.'

'At length, however, the clouds began to lift. The German patents of the Otto gas-engine were in the market for an enterprising English firm to take up; and the two brothers saw their opportunity. They understood the value of the patents, and guessed the future that lay before the gas-engine, and were able to lay the foundation of that great business which has made their name one of world-wide reputation. Surely,' says Professor Rendel Harris,—'surely one of the things which most helped the two brothers through the dark days of their early partnership was the fact that they had prayerfully sought God's will in the matter: what is begun in prayer is commonly carried on in faith and hope. No sooner was their first deed of partnership signed than they kneeled in prayer as their first act of partnership, and, believing themselves to be rightly guided in what they had undertaken, besought of the Lord grace to carry on their business worthily.'

So we should have called him a manufacturer, not a merchant.

Again, we called Francis Crossley a saint. Professor Rendel Harris insists that the more accurate expression is a philanthropist. For the philanthropist is the modern form of the evolution of the saint. In earlier times, says Professor Rendel Harris, those who were the keenest after sanctity fell short of what we should in the present day describe as common and necessary goodness. That is to say, they separated themselves from their fellow-men, and cultivated their own souls' gardens in the wilderness. They did not feel the pressure of others' poverty; they did not hear the cry of cities; they were not anxious to be written down as those that loved their fellow-men.[1] No doubt there have always been exceptions. In every age there have been some, and they have been more conspicuous because they were exceptions, who gave themselves to the art and science of making the world better. But it was left to the nineteenth century to discover the laws of that science, and to lay down rules for that art, and bind them on the conscience of all who name the name of Christ. The saint of to-day is a philanthropist. And when we find him, as we find him in Francis Crossley, we are not, says Professor Rendel Harris, to regard him as belonging to a lower spiritual order than the prophet and martyr, but as a newer and higher form of both, and we are to say of him to Him

[1] Professor Rendel Harris tells us that he asked his Arab dragoman once what constituted the sanctity of a certain Moslem saint, 'What does he do?' He replied, 'He do nothing; he very holy man.'

that fashioned him, 'Thou hast kept the good wine until now.'

But the source of philanthropy is an honest and good heart. We have already peeped into the love-letter which Francis Crossley sent to Miss Emily Kerr, saying, 'Come live with me and be my love,' and we observed there the modest words, 'the Master that, I trust, I love.' We have also heard how he and his brother-partner knelt down together as the first act of partnership. When we go back to discover the beginning of these things, we are startled to find a heartless young woman of the world their instrument. It is an episode in Frank Crossley's youth, a passing fascination, most unlike the love that gave itself to her who could join in the bridal song of poverty we have heard; but it left its mark upon him. For a time he suffered acutely. His life had been lonely enough till now. Now there was bitterness in its loneliness. But the empty, lonely life turned round toward God, and the good angels began to look down lovingly, and whisper to one another, 'Behold, he prayeth.' He wrote to his sister Emmeline: 'You will all see the difference when I come home at Christmas.' And they did see the difference.

It was a household that was not ashamed of the Gospel of Christ. Characteristically outspoken, Frank Crossley found it easy to speak freely in his own home. He was only falling into line with the others. When he came home at Christmas they began to be merry. And it was a new joy to him to enter into the meaning of their lives and share their fellowship. The home was in Ireland. Anagola they called the country house. Besides sisters and brothers there were the mother and four of her sisters. Year after year Frank Crossley came all the way from Manchester to be beside these aunts as one by one they entered the valley. Three times in less than three weeks he crossed the sea that he might be with his mother in her last hours. In 1894, the last of that generation passed. It was Aunt Fanny. She was one of the Shining Ones who commonly walk in the land of Beulah because it is upon the borders of heaven. She often spoke of the presence of her departed sisters with her, and was surprised that others did not know them to be in the room. For her, as later for her beloved nephew, the traditional 'dark valley' was either non-existent or long past. 'How can anyone call it a dark valley?' she said; 'it is all light and love'; and she stretched her worn hands towards the Invisible Friend whom she best loved, and whispered, 'I could *run* to meet Him.'

It was said of this Aunt Fanny that she did twice as much amongst the poor of the district as any clergyman, and was greatly beloved. It was no wonder that Frank Crossley became a philanthropist. And no doubt the true modern philanthropist is as wide in his sympathy as the early saint was narrow. Thus in 1886 Mr. and Mrs. Crossley went to Torquay for a short visit, and for the first time came under the influence of the Salvation Army. They never joined that organisation. It is clear that they were never pressed to join it. At the time when they were nearest joining it, and were in correspondence with the 'Mother' of the Army, Mrs. Booth wrote: 'I am so anxious on the one hand that you should not be pressed, and on the other hand lest you should lose anything spiritually. All I can do is to commend you to God continually.' But he gave from first to last, says Professor Rendel Harris, no less than £100,000 to its support. And what was more than that (for him if not for the Army), he stood by its adherents 'when they had to run the gauntlet of Northern rowdyism.' 'Upon one notable occasion,' writes his biographer, 'when he was on the bench of magistrates (for he was now a Justice of the Peace), he was called upon to take part in the trial of a Salvation Army lassie for obstructing the public thoroughfare. (What they were really obstructing,' inserts Professor Rendel Harris parenthetically, 'was a broad road of another character, for the crowding of which *they* were not responsible.) When the case was called, Francis Crossley left his seat on the bench, and took his stand by the side of the Army girl in the dock. When the Army, who are the modern successors of St. Francis, find time from their multitudinous labours to evolve an artist, we suggest that their Giotto of the future should try his skill upon this canvas. The Salvation Army has a good picture-gallery getting ready, but no subject that will lend itself to finer treatment than this.'

Besides the Salvation Army, Mr. Crossley gave his money to what we euphemistically call the Purity Crusade, as well as to many other things which lie more in the line of ordinary philanthropy. And wherever he gave his money, he

gave his time with it. And if it is asked where the money and the time came from, the answer must be that they came from a business personally conducted and carefully attended to. How carefully his business was attended to, how much personality he threw into it, is discovered in a letter which he wrote to Dr. M'Laren of Manchester. Here are some sentences from the letter:—

'There is another matter on which I want to consult you. It is a business point of the conscience kind, namely, Is it right to sell engines to brewers? Our business with them has largely been for engines to drive soda-water machines. They do a trade that way as well as in intoxicants. Still we have probably sold a good many for the manufacture of alcoholic liquors of one sort or another. In my mind I draw a line between selling a brewer a loaf or a coat, and selling him an article which he wants for his morals-destroying trade. I am therefore against it, and vote to pull up.'

But it is time we had made our third correction. We have seen that strictly Mr. Crossley was not a merchant but a manufacturer, and that strictly he was not a saint but a philanthropist. Now let us see that strictly he was not of Manchester but of Ancoats.

After Mr. Crossley began business in Manchester, he and Mrs. Crossley resided in suburban Bowdon. The home there became a centre of religious influence, from which emanated all sorts of schemes for the social and religious regeneration of Manchester. It was also consecrated by the death of a beloved son. 'But as time went on they became more and more convinced that God was calling them to a closer fellowship with the actual life of the people.' In a definite and decisive way the words came to them, 'This is not your rest.' Their thoughts were directed to Ancoats. An old music-hall was there, known as the Star, and as the worst place of the kind in Manchester. Mr. Crossley bought it, pulled it down, and built a mission-hall which cost him over £20,000. Who is to manage it? At first they thought of the Salvation Army. Then came the command, 'Go and work there yourselves.' 'Burningly it came on them all at once.' By November 1889, Mr. and Mrs. Crossley, with some other workers, were actually in residence at Ancoats. 'The plunge,' says Mrs. Crossley, 'was a big one, but it proved to be the right thing, and we have never regretted it.'

It is Mrs. Crossley that says so. It seems that Mrs. Crossley was slower to learn the trade of philanthropy than her husband. In their early married life, Frank Crossley, we are told, gave away his money almost as fast as he got it, dispensing it with both hands, neither of which knew what the other was doing. And Mrs. Crossley, the biographer hints, was not in it. For he says, 'I suspect also that his conduct would sometimes square closely with an interpretation which St. Augustine gives of the rule that the left hand must not know what the right hand is doing, according to which the right hand stands for the man and the left hand for his wife.' In short, it is evident that for a time Mrs. Crossley lagged behind. The close connexion which her husband formed with the Salvation Army was at first a sore trial to her. 'Her distaste for the Army and its ways was cherished by her, in all good conscience, as a testimony in favour of natural refinement of disposition.'

But patience had her perfect work. At last it could be said of these two, that 'as the husband is, the wife is.' The dislike to the Salvation Army passed away, and left only regret that ever it was there. And when that which Professor Rendel Harris calls 'the enlargement of heart' came to Mrs. Crossley also, her husband was astonished at the pace of her progress. 'She has jumped miles ahead of me,' he said, 'in spiritual things; I have come along by a slow train, she has caught me up by the express.'

No doubt 'enlargement of heart' is a modern form of the ancient formula, 'faith in Christ.' The Ancoats experience was a trying one to both; they endured as seeing Him who is invisible. Frank Crossley expressed it for himself and for his wife just ere he reached the goal of love on the Happy Hill. 'What is the meaning of being saved to the uttermost?' he asked. And he answered, 'It means that He is able to save us *up to the goal*.'

Recent Gift-Books.

Messrs. Alexander & Shepheard have published the thirteenth volume of *The Christian Pictorial*, which includes, in an attractive binding, the numbers from March to August 1899. The contents seem to cover an even greater variety of subject than hitherto, but the personal element wisely predominates.

Messrs. Blackie & Son have published six volumes for boys and girls of the usual adventure type for the boys, of the usual suffering type for the girls. Two are by G. A. Henty, their titles being *Won by the Sword* (6s.) and *No Surrender* (5s.). The former is a story of the Thirty Years' War, the latter a tale of the Rising in La Vendée. Both are illustrated and bound in Blackie's special manner with olivine edges, and certainly look like the books that must be given to the best and biggest of the boys. Another handsome book, also in olivine edges, is written by Frederick Harrison. It is adventurous of course, but the adventures are found at *Wynport College* (which is the name of the book, 5s.). Gordon Stables never misses a startling title or a sensational story. *Kidnapped by Cannibals* (3s. 6d.) will do. The illustrations are in keeping, the very cover offering us the lurid picture of a death-struggle between a sailor and a savage. The first and last girls' book is *The King's Signet*, by Eliza F. Pollard. It tells the sad fortunes of a Huguenot family. But all ends well, as all things—if those modern *blasé* novelists would keep out of our way—always would end well. The story is touching enough, and the illustrations, which are by G. Demain Hammond, R.I., are better than usual. One book remains. It is by that responsible writer, Robert Leighton, who refuses to write to order, and puts no scamped work out by his hands. His subject is the Norse invasion of Scotland in 1262. He calls his book *The Thirsty Sword* (3s.). Gruesome as the title is, the girls are not altogether forgotten in the book, for Aasta is a grand heroine.

Messrs. Nelson & Sons have published five Christmas volumes. Two are extremely handsome, *Twelve Pioneer Missionaries*, by Dr. George Smith (7s. 6d.), and *A Captain of Irregulars* (5s.), by Herbert Hayens. Dr. Smith does not deliberately write for boys, but we should be sorry for the boys who would not find the history of these twelve missionaries interesting. No doubt many a father will place this book in his boy's hand when he would shrink from the startling covers of the usual boy's book. And he will not regret it. But all the same, it is for the father, rather than for the son, that Dr. Smith has written. There are seventeen good illustrations. Mr. Hayens' book is for boys unmistakably. He is the author of *A Fighter in Green*, the book of all books which our boys took to last season. The scene of his present story is Chili. *The Twin Castaways* (2s. 6d.), by E. Harcourt Burrage, recognizes the real old villain as well as the unconquerable hero amongst us still. The South American adventures of the heroes—for they are twins—is a great effort of romancing. Mr. J. Macdonald Oxley is writing less at present than he used to write. This time, too, he has given himself to a younger boy's book than usual. He calls it *Terry's Tricks and Triumphs* (1s. 6d.). Its scene of action is the American Civil War. A yet younger book, without an author's name, is *Three Babies and What they Did* (1s.).

Messrs. Nisbet & Co. have their individual style also, though it has greater variety. Three volumes have come from them. *The Bishop's Shadow* (3s. 6d.), by I. T. Thurston, is a wholesome educative story for boys. They will read it, for it has life and interest, and it will do them good. All Nisbet's books are safe to buy and safe to give. *A Very Rough Diamond* (2s. 6d.), by Florence Warden, is for girls. True, it is even more adventurous than the boys' book. But the boys must be warned off it, for there are love-passages and even love-letters. *Time Tries*, by Emma Marshall (1s. 6d.), is an extremely pleasant book for the younger members of the family, whether boys or girls. It searches into motives and leads to repentance.

From the Sunday School Union have come four volumes. There is no mistaking their tendency. They mean to do good, and they say so. *The Minister's Ward*, by V. Brown-Paterson (2s.), is a

temperance story. It is sad, of course; how can temperance stories be told without sadness? For if the temptation is resisted where is the story? But let us pray God that we may soon have no temperance stories to tell—or at least that they may be only stories to us. Two of the S.S.U. volumes belong to the 'Red Nursery' Series (1s. each). They are *Dick's Hero*, by Blanche Atkinson, and *More Tales Told at the Zoo*, by E. Velvin. Both are illustrated and very good. The last of the S.S.U. books is *The F. B. Meyer Birthday Book*, whose title is its story. The selections are made by Florence Witts. Both editor and publishers have done well.

Messrs. Marshall Brothers have published a life of the Rev. James Evans, missionary to the North American Indians, under the title of *The Apostle of the North* (3s. 6d.). The author is that fascinating story-teller (if we may call him so without offence), Egerton R. Young. It is written with extraordinary vividness, and being illustrated freely, it is one of the most likely books for young people of the season.

Glorious Times for Saints and Sinners is the title boldly chosen for a selection of the late C. H. Spurgeon's most striking paragraphs printed in large type for old eyes and young (3s. 6d.). Messrs. Passmore & Alabaster are the publishers.

A new edition of a unique birthday book by Rose Porter has been published by Messrs. Oliphant Anderson & Ferrier. Every text is from the Bible, and every text is Love. The selections of prose and poetry agree with that.

God's Shepherd's Care is the name given by Dr. Culross to his exposition of the Twenty-third Psalm. It is worthy even of this Psalm, a parting gift of a distinguished saint of God. (Drummond, 1s. or 1s. 6d.)

Contributions and Comments.

Two Studies in St. Matthew.

I.

The Genealogy in St. Matthew, and its bearing on the Original Language of the Gospel.

The purpose of this paper is to endeavour to prove (*A*) that the compiler of the genealogy contained in Mt $1^{2\text{-}16}$ used the LXX version of 1 Ch 1–3;[1] (*B*) that the compiler of the genealogy was probably also the author of the Gospel; (*C*) that, if so, he presumably wrote his Gospel in Greek.

A. Mt 1^{2}.—Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. This is borrowed from 1 Ch 1^{34}, καὶ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ. The connecting link ἐγέννησε occurs again in 1 Ch 2. Matthew uses it uniformly throughout his genealogy—Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ comes from 1 Ch 1^{34}. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰουδά comes from 1 Ch 2^{2}. But why the intrusive καὶ τοὺς ἀδελφοὺς αὐτοῦ? Because in 1 Ch $2^{1.2}$ all twelve sons of Israel are mentioned, Judah being fourth in the list.

Mt 1^{3}.—Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ. Why Perez and Zerah, and why the intrusive ἐκ τῆς Θάμαρ? Simply because both names occur in 1 Ch 2^{4} together with the name of the mother. Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ. Ἐσρώμ comes from 1 Ch 2^{5} (LXX B, Ἀρσών; but A. Lucian, Ἐσρώμ). Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ. Ἀράμ comes from 1 Ch 2^{9}.

Mt $1^{4.5.6a}$ come from 1 Ch $2^{10\text{-}13}$. Matthew, however, makes three insertions—ἐκ τῆς Ῥαχάβ, ἐκ τῆς Ῥούθ, and τὸν βασιλέα. These will be explained under *B*.

The names in Mt $1^{6b\text{-}8}$ come from 1 Ch $3^{10.11}$. ἐκ τῆς τοῦ Οὐρίου was probably suggested by 1 Ch 3^{5}. In v.[9] Matthew continues Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν. Upon this commentators usually remark that the three kings, Ahaziah,

[1] The LXX is quoted from Dr. Swete's Cambridge edition, the N.T. from the Revisers' text. Mt or Matthew = the compiler of the First Gospel.

Joash, and Amaziah, have been omitted between Joram and Uzziah. But this is not the case. 1 Ch 3^{11} records that 'Οζειά was the son of Joram. That is to say, that Matthew and the Chronicler are here agreed. Matthew continues, 'Οζίας δὲ ἐγέννησε τὸν 'Ιωάθαμ. The Chronicler has 'Ιωὰς υἱὸς αὐτοῦ, 'Αμασίας υἱὸς αὐτοῦ, 'Αζαριὰ υἱὸς αὐτοῦ, 'Ιωάθαν υἱὸς αὐτοῦ. That is to say, Matthew has omitted, not Ahaziah, Joash, Amaziah, but Joash, Amaziah, and Azariah (= Uzziah). Why? The reason must be sought in 1 Ch 3^{11}. The son of Joram is there called 'Οζεία. Now for Ahaziah the LXX generally has 'Οχοζείας. 'Οζεία is elsewhere the equivalent of Uzziah, *e.g.* 2 Ch $26^{3ff.}$ 'Οζεία here is quite possibly a mistake. In any case, Matthew as he wrote it probably connected it with Uzziah, and not unnaturally passed on to this king's son, Jotham, thus omitting—perhaps unconsciously—the three intervening kings. The names in Mt $1^{9b.\ 10}$ come from 1 Ch $3^{13.\ 14}$.

Mt 1^{11}.—'Ιωσίας δὲ ἐγέννησε τὸν 'Ιεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. Much has been written about this verse, but there are three strong reasons for supposing that 'Ιεχονίαν is either a mistake on the part of the compiler, or a textual corruption for 'Ιωακείμ. (1) Jehoiakim is needed to make up the fourteen generations in the second series; (2) no reason can be found for his omission; (3) with 'Ιωακείμ we can account for the intrusive καὶ τοὺς ἀδελφοὺς αὐτοῦ. Just as the compiler inserted these words in v.[2] because he found the brethren of Judah registered in 1 Ch 2^{1}, so here he inserts the phrase because in 1 Ch 3^{15} the names of the brethren of Jehoiakim are recorded. (For somewhat similar compiler's or scribe's errors cf. 'Ασάφ, v.[8]; and 'Αμώς, v.[10].)

Mt 1^{12}.—Σαλαθιήλ from 1 Ch 3^{17}.

Mt 1^{13}.—Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ agrees as to fact with the LXX of 1 Ch 3^{18} against the M.T. From this point Matthew and the Chronicler diverge.

Thus the use of the LXX of 1 Chr 1–3 by Matthew is proved in the following details:—

(1) Both give 'Οζεία as the son of Joram.

(2) Both give Zerubbabel as the son of Salathiel.

The same fact is suggested by the insertions in Mt of καὶ τοὺς ἀδελφοὺς αὐτοῦ, vv.[2.\ 11], of ἐκ τῆς Θάμαρ, v.[3], of ἐκ τῆς τοῦ Οὐρίου, v.[6], and of καὶ τὸν Ζαρά, v.[3].

B. It is often supposed that the compiler of the Gospel may have been a different person from the compiler of the genealogy; that is to say, that the writer of the Gospel borrowed the genealogy from some source oral or written. But the writer of the Gospel certainly compiled the genealogy with the help of 1 Ch 1–3 for the purpose of his Gospel. This can be shown in the following way:—

As it stands, the genealogy is clearly not historical merely, but didactic. This didactic element is of the same character as that which penetrates the whole Gospel. *E.g.* the genealogy is divided into three divisions. Now the insertion of τὸν βασιλέα in v.[6] seems clearly to show that the compiler wished to emphasise the acquisition of royal power in David, its loss at the Captivity, its recovery in the Messiah. It is hardly necessary to prove that elsewhere in the Gospel the kingship of Christ is brought into relief. Again, the insertions in vv.[4.\ 5.\ 6b] are clearly didactic. These details, so out of place in a formal genealogy, become instructive only when one has read on into the Gospel, and discovered that the purpose of the writer is to emphasise throughout the whole of our Lord's life its foreshadowing in history and prophecy. Then one sees at a glance that he intended these details in the genealogy to prepare the mind of his readers for the following narrative, as in some sort foreshadowing the overruling of circumstances by the Divine Providence in the case of the Virgin Mary.

But it will be said that all this is beside the point, because it is quite simple to suppose that the writer of the Gospel borrowed the genealogy, and then inserted into it these details, which make it harmonize so admirably with the rest of his work. It seems to me that this is not possible, and that it can be shown to be impossible in the following way. The insertions in vv.[5 and 6a] and the present form of v.[16] might certainly be the work of a later editor of the original genealogy. But this is not the case with the insertion of ἐκ τῆς Θάμαρ in v.[3]. I have shown under *A* that this, and probably the καὶ τοὺς ἀδελφοὺς αὐτοῦ of vv.[2 and 11], the ἐκ τῆς τοῦ Οὐρίου of v.[6], and the καὶ τὸν Ζαρά of v.[3], must be the work of the original compiler of the genealogy, who inserted these details because he found them in 1 Ch 1–3.

Now, in the first place, no mere compiler of a genealogy, but only one who had some further purpose, would have taken over the mention of

Tamar from 1 Chronicles. That is to say, the compiler of the genealogy must have been one who intended to use his genealogy for some such purpose as that which animated the writer of the Gospel. And we can go further than this. For it is clear that the insertions in v.[5] (ἐκ τῆς Ῥαχάβ, ἐκ τῆς Ῥούθ) are of the same character as the ἐκ τῆς Θάμαρ of v.[2], and were probably suggested by it.

If the latter is due to the original compiler, then the former cannot be due to a later editor, but must also be due to the original compiler, who therefore must also be the writer of the Gospel. That is to say, we cannot assign ἐκ τῆς Θάμαρ, καὶ τοὺς ἀδελφοὺς, καὶ τὸν Ζαρά and ἐκ τῆς τοῦ Οὐρίου to one writer, and ἐκ τῆς Ῥούθ, ἐκ τῆς Ῥαχάβ and τὸν βασιλέα to another. They all come from one hand, and that the hand of the evangelist. In other words, the genealogy was compiled by the writer of the Gospel, and never existed independently.

C. I hope that the conclusion which must be drawn from the foregoing will now have become evident. If the writer of the Gospel when he wished to compile a genealogy turned to the Greek version of the Old Testament, the presumption certainly is that he wrote his Gospel in Greek. This is not the place to endeavour to prove this in detail for the Gospel as a whole; but the evidence of the Gospel itself, apart from the supposed evidence of tradition, is largely in this direction. It would, of course, not be impossible that the writer of an Aramaic Gospel should use the LXX; but when we are dealing with a Greek Gospel based on a Greek source, the theory that the author originally wrote in Aramaic needs very much proof.

The purpose of this paper has been to show that, so far as the genealogy is concerned, there is no trace of such an Aramaic original, but a considerable probability that the author composed his Gospel in Greek.

W. C. Allen.

Oxford.

Gleanings in Biblical Criticism.

(*Continued.*)

1 S 31[3].—Professor H. P. Smith supposes the meaning of the true text to be, 'the archers got him (Saul) in range, and he was wounded.' He proposes to strike out אנשים בקשת as a gloss on המורים. Surely this would be a very poor and improbable gloss, in spite of Wellhausen's remarks on the subject in his now very old work on the text of Samuel (p. 146, note). A prolonged study of supposed glosses in the Hebrew text has convinced me that they often contain readings of the highest importance. Klostermann suggests אֲבָנִים בְּחִשְּׁבֹנֹת. This shows very great sagacity, but a slight correction seems to be still required. אנשים בקשת has arisen out of the division of בחשבנת into two parts; scores of parallels for this could be quoted from the Psalms and Isaiah. Klostermann's אבנים is therefore superfluous. Professor H. P. Smith also remarks, '𝔊 takes ויחל to be from חלל, . . . and this gives a better sense.' That is true, but not the whole truth. M.T. errs very often by misarrangement of letters. Surely we must continue with Klostermann, וַיְחַלְּמוּהוּ בֵּין הַיֹּרִים; cf. 𝔊 εἰς τὰ ὑποχόνδρια, which, as Professor Smith clearly sees, represents the true text (cf. 1 Ch, מִן־הַיּוֹרִים). The whole passage should be rendered, 'And those who cast (stones) with engines found him (got him in range), and they crushed him between the thighs.' This is only one of the many passages in which textual criticism throws fresh light on the details of one of the most fascinating biographies in the Old Testament—that of Saul.

2 S 15[12ff.]—אֲחִיתֹפֶל is traditionally explained in the Lexicons, 'brother of insipidity (or folly).' A most improbable name. The true form was most probably אֲחִיפֶלֶט, 'the (Divine) Brother is deliverance.' Cf. אֱלִיפֶלֶט, Eliphelet, 2 S 5[16] 23[34], etc.

2 S 23[20 (end)].—What a striking picture this passage gives! But I fear it still needs some rectification, even after the emendations of Klostermann and Budde. The 'snowy day' is due to corruption of the text. Read probably, not בתוך הבאר ביום השלג, but בְּתוֹךְ גּוֹב הַשְּׁלָחִים, 'in the midst of the den of the fierce lions.' The picture is still very fine, and less puzzling. If any prefer to read גֵּב for גּוֹב, to avoid an Aramaism, I have no objection.

1 K 5[8], Mic 1[13], Est 8[10. 14].—רֶכֶשׁ, R.V., 'swift steed.' The word remains unexplained. Probably it was miswritten in one passage for סחיר, and the other passages in which it occurs were harmonized accordingly. סחיר is the Assyrian *suhîru*, 'some kind of young animal' (Delitzsch,

Assyrisches Handwörterbuch, 496*b*), mentioned together with young camels (*ibid.* 173*a*). Errors of this sort are by no means unfrequent. סחיר should probably be read for מחיר in the account of Solomon's importation of riding-animals in 1 K 10^{28} (Paul Ruben). Elias Levita (ap. Buxtorf, *Lex. Talmud.*) understood רֶכֶשׁ to mean a swift camel. Whether סחיר means some variety of the horse or of the camel is uncertain. Probably it was some specially costly animal (see Est. *l.c.*).

1 K 14^{10}.—R.V., '. . . and will cut off from Jeroboam every man child.' The principle on which the Revisers have acted here is a very sensible one, though one wishes that they could have overcome their conservatism on similar grounds elsewhere. Considering that a not less coarse reading has been corrected by textual criticism in 2 K 18^{27} (= Is 36^{12})—see *Expositor*, July 1899, p. 33, we may venture to expect a not less happy result in the passage before us. משתין has probably arisen from משתען, which is a misarrangement of מְשַׁעֲנֵת, and בקיר from קרבי, an abbreviated form of קִרְבֵּי. Render, '. . . and will cut off from Jeroboam the support of kinsfolk.' The family, like the state (Is 3^{1}), is viewed as a house, and kinsfolk (as, in the state, the different classes of society) as its 'stays.'

2 K 10^{22}.—Jehu, in his crafty arrangement for the destruction of Baal-worshippers, had them summoned to a religious meeting, and clad in holy vestments. 'He said to him that was over the vestry, Bring forth vestments for all the worshippers of Baal.' So E.V. We might suppose that the words for 'vestry' and 'vestments' would be cognate. But such is not the case, and G does not recognize any word meaning 'vestry' (τῷ ἐπὶ τοῦ οἴκου *μεσθααλ*, where *μεσθααλ* is of course a doublet). It has become usual to defend the word מלתחה by a reference to the Ethiopic *e'ltâḥ*, 'tunic, coat.' But if there is corruption anywhere in the O.T., it is here. The guesses of the ancient versions (except, perhaps, G) ought to have suggested caution. Klostermann is half inclined to read אֲשֶׁר עַל־הַמַּלְאֶכֶת, 'who (was) over the ceremonial,' but this is not quite satisfactory, as he himself shows by rejecting his own suggestion. It was a priest who was 'over the ceremonial.' Why not have said הַכֹּהֵן, 'the priest'? The right word is clear; it is הַלִּשְׁכָּה. That there were several לְשָׁכוֹת attached to the Jerusalem temple, we know (Jer $35^{2.4}$, Ezr 10^{6}, Neh 13^{5}, etc.). And from 1 S 1^{18} [G] 9^{22} we gather that close to the altar on a *bāmah*, or high place, there was a *lishkah*, in which those who partook of the sacrificial meal assembled. It was in such a *lishkah*, or hall, that the Baal-worshippers met, perhaps in expectation of a sacrificial feast. עַל־הַמִּרְקָחָה ('over the sacred perfumes') or עַל־הַמַּלְאָכָה ('over the ceremonial') gives a less suitable sense.

2 K 10^{27}.—Again textual criticism confers a boon on the Bible-reading community. For לְמַחֲרָאוֹת, E.V., 'a draught-house,' read לְמֵחֳרָבוֹת (see Ezk 29^{12}). The 'ruins' of the temple of Baal strike the eye and point a religious lesson 'to this day.' The case is exactly parallel to that corrected, as I believe, with certainty in 2 K 18^{27}, and referred to above.

2 K 17^{24} 18^{34} 19^{13}, Is 37^{13}.—For עַוָּא and עַוָּה we should not improbably read עַזָּה Gaza.

2 K 14^{28}.—'. . . and how he recovered Damascus, and Hamath, [which had belonged] to Judah, for Israel,' R.V. This is admittedly incorrect. Klostermann has already partly corrected the passage. Going beyond him I propose to read, ואישר השיב את־מנשה ואת־רמת גלעד [מיד בן־]הדד בן־חזאל, 'and how he recovered Manasseh and Ramah of Gilead from the hand of Benhadad, son of Hazael.' The fragments of this can, without difficulty, be detected, but no critical acumen would have enabled us to decipher the text without the help of 2 K 10^{33}; compare also 1 K 22^{3}, and 8^{28}. Winckler's suggestion (*Geschichte Israels*, 148), that words may have fallen out after חמת, referring to the relation of Israel to Judah, seems to have no critical plausibility.

2 K 22^{14} = 2 Ch 34^{22}.—It is not at all likely that we should have been informed that Huldah the prophetess dwelt 'in Jerusalem.' Nor is a reference to the 'second quarter of the city, adopted by R.V., at all natural. Read certainly, וְהִיא יֹשֶׁבֶת בְּרֹאשׁ שַׁעַר הַיּוֹשָׁנָה, 'Now she was sitting in the upper part of the gate of the old city,' *i.e.* in a public and central position, ready to receive those who wished to 'ask of Yahwè.' Is not this better than R.V., 'Now she dwelt in Jerusalem in the second quarter'? What an uninteresting notice! Even 'in the college' (A.V.) is a little more suggestive, though plainly wrong.

Zeph 1^{10}.—For מן־המשנה (R.V., 'from the second

quarter) read מִשַּׁעַר הַיְשָׁנָה, 'from the gate of the old city.' Just before, the 'fish gate' is mentioned; cf. Neh 12^{39}. T. K. CHEYNE.

Oxford.

Is the External Evidence really against the Cairene Ecclesiasticus?

I.

IN the November issue of THE EXPOSITORY TIMES (p. 90) Professor Margoliouth says: 'The only author who knows of the Cairene Ecclesiasticus is the author of the *Sefer Ha-Galuy*, who informs us that just as the Cairene Ecclesiasticus was composed, pointed, and accented by Ben-Sira, so the Scroll of Antiochus was composed by Judas Maccabæus and his brothers, "but neither of these works was handed down with the religious literature of the Jews."' He adds that the Scroll of Antiochus is, according to Jellinek, 'a late production,' and concludes with the words, 'The *Sefer Ha-Galuy condemns* the Cairene document.'

Unfortunately, Professor Margoliouth does not state where in the ספר הגלוי we find the words 'but neither of these works,' etc., which he gives within quotation marks, indicating thus that they are a citation from Saadia's book. I have several times read through this book, which was edited in Arabic and Hebrew by Professor A. Harkavy in his *Studien und Mittheilungen aus der Kaiserlichen Oeffentlichen Bibliothek zu St. Petersburg*, 5 Theil, 1 Heft (1891), but I have failed to discover the text of the words, 'but neither of these works,' etc.

Saadia writes (p. 150, ll. 8 ff.): 'From the time when prophecy ceased, it was the task [of the Jews] to make a collection from that which (l. 9) presented itself in any period as new, and which added to the knowledge of the wise who then (l. 10) gave instruction and teaching to those who resorted to them, as we have found (l. 11) that Shim'ôn ben Jeshûa ben Eleazar ben Sira composed (l. 12) a book of instruction (מוסר) similar to the Book of Proverbs in its sections (פרשיותיו) and verses (l. 13), and saw to its being provided with signs [for the vowels] and accents (מסומן ומוטעם); and as Eleazar the son (l. 14) of 'Irâj composed a book of wisdom, similar to the Book of Qoheleth (l. 15) in its arrangement and verses, which was provided with signs and accents; and as (l. 16) the sons of the Hasmonæan, Judas and Shim'ôn and Johanan and Jonathan (l. 17) and Eleazar, the sons of Mattathias, wrote a book on what had happened to them, similar (l. 18) to the Book of Daniel, in the language of the Chaldæans; and as in our own time (l. 19) the people of Kairwân [in Tunis] composed a book in Hebrew from what they had access to (l. 20) of Sa'di the Christian (הנוצרי), arranged in verses, provided (l. 21) with accents; and as I myself, when at 'Arâḳ [Babylon], composed a book (l. 22) in Hebrew, with the knowledge of the then head [of the Babylonian Jewish community], describing (l. 23) what befell the nation [of the Jews] in consequence of a mistake of Rabbi Me'îr.'—Here, then, on p. 150, ll. 8 ff., that sentence, 'but neither of these works,' etc., does not occur.

The words Professor Margoliouth professes to quote are equally wanting on p. 162, where Saadia again mentions the book which the sons of Mattathias are alleged to have written. There after the enumeration of 'the book of Ben-Sira, of Ben-'Irâj, of the sons of the Hasmonæan and of the sons of Afrîḳa' (162, 7 f.), we read nothing but the statement 'and not one of these laid claim (תבע) to prophecy,' *i.e.* the rank of a prophetic author. Probably the sentence which Professor Margoliouth gives within quotation marks as if he had cited it from the previously mentioned *Sefer Ha-Galuy* is a deduction from the context of 150, 8 ff. and 162, 7 f. The latter implies that the book of Ben Sira as well as that of Eleazar ben 'Irâj and of the sons of Mattathias did not belong to the 'four-and-twenty holy writings' which Saadia mentions in 150, 7 and 162, 2. But the fact that Sirach was not reckoned amongst these was acknowledged long before (cf. the rabbinical testimonies in my *Einleitung*, p. 460, 466). Saadia did nothing more than give in his adherence to the traditional verdict of the Jews. In what way, then, does he *condemn* the Hebrew Sirach which was found at Cairo? He neither condemns nor *ridicules* it, as Professor Margoliouth further suggests (p. 91).

We may even raise the question whether it is not probable that Saadia was personally acquainted with a copy of the Hebrew Sirach. He says 'as we have found (وجدنا, כמו שמצינו) that Shim'ôn, etc., Ben-Sira composed a book' (150, 10). In the case of the next-mentioned author

he says simply 'and as . . . composed' (וכמו שחבר). Did he now derive the seven passages which he quotes from Ben-Sira's book on pp. 176–178 directly from an exemplar before him, or did he borrow them from previous scholars? His words (p. 176, 16–18) run, 'As the wise availed themselves of the writing of Ben-Sira and took from it instruction and excellent words of understanding, and I will mention seven of their fundamental sentences.' If one were to judge from the Hebrew expression מעיקריהם, Saadia must have quoted from the sayings of the previously mentioned 'wise' (החכמים). But in the Arabic original text we read واذكر من عيونها and the possessive pronoun contained in the last of these three words (*'ujúnihâ* = substantiae ejus) refers to the foregoing substantives اداب ('training') and اعتبارات ('exhortations'). Accordingly, Saadia need not, upon this reading, have obtained his citations through the medium of 'the wise.' In any case, the Hebrew Sirach, which he either used directly himself or refers to as used by his predecessors, must have been regarded by him as an *ancient* writing, just as Jerome, too (a circumstance not mentioned by Professor Margoliouth), says of the book of Sirach that he had met with its Hebrew form ('Hebraicum reperi'). For Saadia mentions along with the book of Sirach (see above) a literary production of his own time, namely, the book of the people of Kairwân.

But even *if* Saadia and four Mohammedan writers cited by Professor Margoliouth (namely, the author of the *Kitâb al-Fihrist, et al.*) knew nothing of the existence of the Hebrew Sirach, this would prove nothing against its existence. Clement of Alexandria, Eusebius, Athanasius, and others were acquainted with the *διδαχὴ τῶν ἀποστόλων*, but afterwards many Christian scholars lost sight of this composition, and for long centuries the most learned historians of the Christian Church were unaware that a copy of this book was still in existence. Then all at once Bryennios discovered the book in the Jerusalem monastery at Constantinople, and gave it to the world in 1883. A number of instances of the same kind might be quoted. Consequently, even if not to Saadia, yet at least to the author of the *Kitâb al-Fihrist*, etc., it might be unknown that a copy of the Hebrew Sirach still lay concealed in a synagogue or in its *genîza*, and yet this might be the case. The same remark applies to what Professor Margoliouth adds about Rashi and others. These need not have been any more omniscient than the Christian historians.

To the other remarks, of the kind with which Professor Margoliouth is fond of interspersing his discussion of the subject, it is unnecessary for me to reply. It is strange that he should claim to prescribe to me what Arabic dictionary I am to use. Besides the one he condemns, I frequently use also the admirable work of Edward William Lane, and others. But it is enough if I give correctly the meaning of the Arabic words, whatever authority I may choose to consult.

Whether it is the case that I have previously done 'nothing at all' for the book of Sirach, those who are acquainted with my *Einleitung* will judge. In any case it is sufficient if at the right time I do something for it. ED. KÖNIG.

Rostock.

II.

1. SAADYAH refers to Ben-Sira, in the *Sepher Haggalui*, no fewer than three times (pp. 150, 162, 176–8). Anyone who will take the trouble to read all the passages in their connexion with each other will find that Saadyah is in deadly earnest, and is defending himself against what is practically an accusation that he had claimed scriptural authority for his own writings. These passages have been frequently quoted and discussed,—(Weiss, *Dor Dor V'Dorshav*, vol. iv. chap. 23; Bachrach, *Ishtadluth*, ii. p. 211; Harkavy, *ad loc.*; Dalman, *Gram. d. Jud.-Pal. Aram.* p. 4, 29; Cowley and Neubauer, Pref. to *Oxf. Frag.* p. 11),—and no scholar, understanding Hebrew or Arabic, and having no special interest in perverting the words of Saadyah, has ever suggested that the latter condescends to lampoon or witticism.

2. Saadyah may certainly have been mistaken in his belief with regard to the early date of the vowel-points, but this impairs his evidence bearing upon Ben-Sira as little as the quotations of a Father from any early manuscript would be discredited because he adopts the traditions of his Church with regard, say, to the Pauline authorship of the Epistle to the Hebrews. The traditions of the Gaonim as to the introduction of vowel-points were certainly that it took place at a very early age, though they did not all consider it, as the

Karaites did, to be of Mosaic date. The author of the *Kusari* even believes that the innovation was made by some prophet (not by Moses). That Saadyah at least considered the text as dating from antiquity must be clear since, after referring to the book of Ben-Sira, he proceeds to say, '*In our own time* the people of Kairowan compiled a book in Hebrew from what was found among them of the Christian Sedi.' The Gaon is evidently well informed, and distinguishes the traditionally authenticated Ben-Sira from the compilations of his own times.

3. Apart from the Rabbis of the Talmudic era who quote repeatedly 'the *book* Ben-Sira,' it is demonstrable beyond question that the Hebrew text was known also to certain earlier Paitanim (Hymnologists of the Synagogue); to Saadyah; to Rabbenu Nissim of Kairowan (see notes to Cambridge Fragments, chap. v. 5–6, chap. xvi. 4); to the author of the *Pirka D'Rabbenu Hakkadosh*; and to the author of the *Boraitha of Kallah* (see *Jewish Quarterly Review*, vol. iii. 695-697, Nos. 21, 22, 23). All these authorities belong to the post-Talmudic period, extending from about the eighth century, or earlier, to the middle of the twelfth century. It is true that the verses quoted by the last two authors do not occur in our Hebrew text. Those given by the author of the *Pirka D'Rabbenu Hakkadosh* correspond with Ecclus. 21^{22-23}, a portion of the book as yet undiscovered in the original. But the agreement in style and phraseology amply proves the identity of the whole. As for the two quotations given in the *Boraitha of Kallah*, one of which is in Aramaic and one in Hebrew, neither is found in the extant versions. It is difficult therefore to assign them their proper place. But they are valuable as affording proof of the existence of another class of Ben-Sira texts besides those known to us at present. The Aramaic quotation, indeed, was, some years ago, advanced in support of the Metric Theory. I must also refer to the recent publication by Professor Bacher of quotations from a Persian dictionary, composed in the fourteenth century, still in manuscript, in which four words from Ben-Sira (three of them evidently Arabisms) are explained (*Jewish Quarterly Review*, vol. xi. 344). For possible quotations from Ben-Sira by R. Hai Gaon, Samuel Hannagid, and the author of the *Targum Shéni*, I refer to the introduction to the Cambridge Fragments, p. 29, note 4. It must further not be left out of consideration that our knowledge of the literature of that period, with the exception of the Halachic part, is meagre, and that the search for Ben-Sira has only just begun.

4. Rabbi Akiba, early in the second century, declared that a man who read the book of Ben-Sira imperilled his salvation (*Yerushalmi Sanhedrin* 28a). Rabbi Joseph, of the fourth century, proclaimed it a heretical book and prohibited its being read (*Babli Sanhedrin*, 100b, see Var. Lectiones). The book was thus early under a cloud. What effect this would tend to have can easily be shown. There is a book, 'Ben Laanah' or 'Ben Tagla' (*Yerushalmi Sanhedrin ibid.*; *Eccelesiastes Rabbah*, xii. 12), which is repeatedly coupled with Ben-Sira, and included under the same condemnation, and of this book not a single quotation or reference has come down to us. There is therefore only cause for surprise that *so many* should have known and used Ben-Sira. Apart from this consideration, it is well known to the student of Gaonic literature that the range of reading at that time was very limited. For instance, very few Gaonim knew even the Talmud of Jerusalem. Silence as to Ben-Sira, therefore, would prove absolutely nothing. As for the Karaites (the Jewish Protestants), it is of course self-evident that their attitude towards a non-canonical book would be decidedly hostile, and that no room would be found for it in their literature. Even in the case of the Rabbanites it would be jealously excluded from any list of the constituent books of the Scriptures.

5. The question whether the Mishnah was written down by R. Judah the Holy about the end of the second century, or by the later Amoraim at the beginning of the fifth century, is a point that has been under discussion for the last thousand years. Most of the Gaonim (including Saadyah), as well as the whole of the Spanish and North African schools, represented by Maimonides and Nissim, being in favour of the former opinion, whilst the Franco-German schools, headed by Rashi, maintain that the prohibition of writing down the Oral Law was not broken till a much later period. In our own century, Z. Frankel, Chazan, and Weiss sided with Maimonides, whilst Luzzato and Grätz tried to defend the position of Rashi. The whole of this controversy, however, can relate only to books, the contents of which are, like that of the Mishnah, of an Halachic

(legal) nature. Rashi himself distinctly says that 'no *Halachic* matter (הלכה דבר) was written in their times, not even a single letter, with the exception of *Megillath Taanith*' (Erubin 62b). This is inevitable, since we have positive evidence that books of an Agadic (homiletic and edifying) character were already committed to writing in the first decades of the third century, or perhaps even earlier in the times of the Tanaim, the predecessors of R. Judah the Holy (cf. *Moré Neboché Haseman*, p. 217; *Erech Milin*, p. 6; Zunz, *Die gottesdienstlichen Vorträge*[2], p. 182, for references). The Gnomic literature is neither Mikra nor Mishnah, but forms a part of Agada, and thus the whole question of the prohibition or permission of reduction to writing is hopelessly irrelevant to Ben-Sira.

S. Schechter.

Cambridge.

III.

In the course of some very precarious arguments against the Cairene Ecclesiasticus, Professor Margoliouth cites me as holding that the Scroll of Antiochus was a mediæval compilation. This does not exactly represent my position. I believe that the *extant* texts of the Scroll are mediæval, but I maintained (*Jewish Quarterly Review*, xi. 291 *seq.*) that the author of the *Sefer Hagalui* (*i.e.* Saadiah) must have possessed a different version, now lost. Professor Margoliouth is on very doubtful ground when he asserts that the author of the *Sefer Hagalui* knew Jellinek's text. All that can be said is that one sentence occurring in Jellinek's version also occurred in Saadiah's. But the account given by the latter of his version proves, as I have shown elsewhere, that it must have materially differed from Jellinek's recension. Professor Margoliouth seems oblivious of the fact that there is strong traditional evidence for the existence of some version of the Scroll long prior to Saadiah. The author of the *Halachoth Gedoloth* (eighth century) reports this tradition, and no authority has doubted that his testimony is trustworthy. The author of the *Halachoth Gedoloth* places the Scroll of Antiochus in the same category with the Scroll of Fasting, whose antiquity is certain. Saadiah gives a still earlier date. The critical questions relating to the two Scrolls are difficult enough. But that there was an older form of the Scroll of Antiochus may be regarded as proved. My own contribution to the discussion was simply to supply additional evidence that there were varying texts of the Scroll, that those now extant grew up as a mediæval Targum to Zec. 2, but that a more primitive text must have been known to Saadiah.

As to Professor Margoliouth's other 'external evidence' against the Cairene Ecclesiasticus, it has very little weight. Other works, now recovered, were unknown to many mediæval Jewish writers. Besides, there is already some external positive evidence that the Cairene Ecclesiasticus was used by the Poetanim (Synagogue Hymnologists) of the Middle Ages. This has been cleverly proved by Professor Schechter. Now that the Cairene texts are published, I look to see a growing mass of positive testimony to the fact that they were known. Professor Margoliouth must be a little more patient. Five years hence it will be time to review the 'external' evidence on the subject; to do this at present is premature. One can at once say, however, that some of Professor Margoliouth's 'evidence' is not over conclusive. Thus he cites the great Jewish commentator Rashi as one who did not have access to the original Ben-Sira. It is quite true that this eleventh century authority did not possess a copy of the text. It would not be wonderful if the existence of Ben Sira's Hebrew was unknown to Rashi, seeing that the latter does not seem to have known other works, such as even the Jerusalem Talmud. But can Professor Margoliouth be sure that Rashi was unaware of the existence of the book of Ben Sira? The language of Rashi is open to a very different conclusion. Of a certain text quoted in the Talmud (Erubin 65a), this 'excellent' commentator, to use Professor Margoliouth's word, says: 'I have searched for this text, and it is not in any of the Scriptures; but perhaps it is in the book of Ben-Sira.' This remark of Rashi certainly implies that he had no copy of Ben-Sira in his own possession. But it may also imply that the text was still extant. Otherwise he must have said 'perhaps it *was*,' not 'perhaps it *is*,' in Ben-Sira (ושמא בספר בן סירא הוא). Rashi seems to be advising any student who does possess a copy of the text to look in it for the Talmudical citation. I do not wish to press this argument too closely. But I think the examination of this instance of

Professor Margoliouth's 'evidence' may warn readers against the dangers of hastily relying on negative arguments.

I. Abrahams.

London.

Ecclus. xii. 10, 11.

Professor Bickell of Vienna, who was so ingenious as to discover, seventeen years ago, that the last chapter of Ecclus. formed an alphabetical poem, has just published a short paper, in which he takes the same view as Professor Margoliouth: *the Hebrew text of Sirach to be a* re-*translation.*[1] He confines himself, for the moment, to two proofs, which he thinks decisive ('einstweilen zwei wie ich glaube, entscheidende Beweise'). The one he takes from the alphabetical piece just mentioned, the other from $12^{10.11}$. It is with the latter that we are concerned.

The last word of the Syriac version in v.[12] קנאתה Professor Bickell declares to be a derivation from the Greek *κνάνεος*, and to mean *rust.* The Jew who retranslated, according to his view, the Syriac version into Hebrew, took this Greek word for Semitic, and identified it with the Hebrew קִנְאָה (jealousy, hatred), *which does not occur at all in Syriac*, but is replaced there by טִנְנָא ('welches im Syrischen gar nicht vorkommt').

I am sorry, or rather I am glad, that *this* '*decisive proof*' *breaks down at once.* It is sufficient to refer to 27^{30}, *μῆνις καὶ ὀργή*, in the Syriac version קנאתא ורוגזא, or to the Thesaurus Syriacus, col. 3957. Moreover, the whole supposition that in 12^{11} Syriac קנאתה corresponds to *κατίωται* in the Greek version is not certain. The latter seems to correspond to לְהַשְׁחִיתְךָ of the original Hebrew and לְמַחְבְּלוּתָךְ of the Syriac version. Compare for שׁחת(א), שׁוחתא=*rust*, to be *rusty*, the Syriac Hexapla in this passage, or 29, 10, etc. (Thes. Syr. 4129).

But with this proof the theory has not yet fallen to the ground, and our passage offers indeed serious difficulties.

[1] G. Bickell, 'Der hebräische Sirachtext eine Rückübersetzung,' in Wiener, *Zeitschrift für die Kunde des Morgenlandes*, 1899, pp. 251–256.

10^{b}, *ὡς γὰρ ὁ χαλκὸς ἰοῦται, οὕτως ἡ πονηρία αὐτοῦ* gives the reason why we should never trust to an enemy. This is rather strange. The Syriac runs מטל דאיך נחשא הו דמטנף חברה—Ryssel translated this wrongly: 'because he is like the brass, which defileth other things (literally its fellow), *scil.* by its rust'; it must be 'because like brass is he who defiles his fellow'; the Hebrew has כִּי כַנְּחֹשֶׁת רוֹעוֹ יַחֲלִיא, and is translated by Taylor, 'for like as brass his wickedness cankereth.' Am I mistaken if I think of Ps 139 (140)[3]: *ὡσεὶ ὄφεως· ἰὸς ἀσπίδων*, and suppose that the grandfather compared the enemy not with *brass* and its *rust*, but with a *serpent* and its *poison* (נָחָשׁ, not נְחֹשֶׁת, חֵמָה meaning *ἰός* = poison.

Again, in the next line we find in Greek *καὶ ἐὰν ταπεινωθῇ*, 'even if he *humble* himself,' in Syriac אפן משתמע לך, 'even if he *hearken* to thee.' Before 'the Hebrew original' was discovered, everybody would have supposed that *humbling* and *hearkening* are translations of the Hebrew word עָנָה, which means both *ταπεινοῦσθαι* and *εἰσακούειν*. But now the Hebrew has: וְגַם אִם יִשְׁמַע לְךָ.

The next expression, 'if he go couching,' reminds of 19^{26} (where we must read *πορευόμενος* for *πονηρευόμενος*, and combine *μελανίᾳ* not with קְדַרְנִית (Mal 3^{14}, Ryssell), but with שׁחר) and of Pr 23^{21}, במישרים התהלך. The 'original Hebrew' ויהלך בנחת uses the same construction with ב.

It is a great pity that *ἀπομάσσειν* (To 7^{17}), *ἐκμάσσειν* (Bar $6^{12.23}$) has no equivalent in the Hebrew Bible; thus we cannot be sure about the Hebrew expression presupposed by *ὡς ἐκμεμακὼς ἔσοπτρον* = כמגלה רז = 'as one that revealeth a secret.' But I suppose that the latter reading is the correct one, and the sequel לְהַשְׁחִיתְךָ וְלֹא יִמְצָא (= Syr. לא נשכח למחבלותך), which has no equivalent in our Greek text, I combine with the following *γνώσῃ . . . κατίωται*, because in Syriac, as shown above, שׁחת is the very terminus *technicus* for *rust.*

For אחרית compare Pr 23^{22}, וְאַחֲרִיתוֹ

With these suggestions all difficulties are not yet solved, but they may help to put others on the right track. *Dies diem docet.*

Ed. Nestle.

Maulbronn.

Entre Nous.

THE *Biblical World*, one of the ablest and most independent of American theological magazines, publishes in its November issue a review of the second volume of the *Dictionary of the Bible* which extends to ten pages, and is signed 'THE EDITORS.' As 'the editors' cover the complete theological faculty of Chicago University, and as each man has apparently criticized the *Dictionary* according to his own department, it will readily be understood that the review is done with a thoroughness which is most satisfactory. Many points of keen interest are touched upon, but it will be sufficient to quote the combined conclusion: 'With reference to the work as a whole it is simple justice to say that no Bible dictionary now published can compare with this one for the value of its contents and the excellence of its typography. It should be on the nearest bookshelf of every Bible student, and constantly consulted. All do not understand the usefulness of a work like this. Some think it too expensive to buy. But the fact is that this dictionary will be worth more to the general Bible student than any hundred books he could buy singly, and which would cost him many times as much. Each one of the forty or more great articles in this volume alone would make a book by itself, printed in ordinary book type and style; and most of them would be superior to any similar books published. That is, one can get here for six dollars what otherwise he would pay at least sixty dollars for, and have all the remainder of the articles in the volume without expense. A little mathematical calculation is sometimes useful. Every reader of this journal will find it to his interest to make one at this point. Here is a work that is a library in itself for pastor or Sunday-school teacher, and a library that on the whole is superior to all others for the use of the average student of the Bible.'

Men of lazy intellect sometimes make excuse for not keeping in touch with the progress of knowledge by saying that if they bought new books they should not know where to place them. And it is not to be denied that the old-fashioned bookshelf has a way of getting filled and fixed. But there is a new-fashioned bookshelf. It is known as the Wernicke bookshelf. And its peculiar advantage over all other bookshelves is that it can be bought alone and set down anywhere. Another can be bought and added to it, fitting exactly; and on you may go, adding shelf to shelf as it is needed, *yet always having a finished bookcase*. To our certain knowledge the scheme is both beautiful and workable. There is a booklet published by Mr. Thomas Turner at 44 Holborn Viaduct which clearly explains the Wernicke System of Elastic Bookcases. The system may also be seen at the same address in living operation.

A number of names have been received for membership in the Guild of Bible Study. We hope to find space for them in next issue. Let us recall the conditions of membership. Those who are willing to study this winter one or both of the parts of Scripture chosen—not merely to read them but to study them, for the point lies in that—are invited to send their names and addresses to the Editor (whose address will be found always on the last page of THE EXPOSITORY TIMES). That constitutes membership. There is no fee or other obligation.

The portions of Scripture chosen for study this session are Book II. of the Psalter (that is, Psalms 42–72) and the Epistle to the Galatians. And now let it be added that if short pulpit expositions or very brief sermons are sent on any of the following texts in Galatians—viz. 3^{13}, 3^{24}, $4^{4.5}$, 5^{1}, 5^{6} or 6^{15}, 5^{16-17}, $5^{22.23}$, 6^{2} or 6^{5}, $6^{7.8}$, 6^{9}, 6^{14}, 6^{17}—the best of them will be published, and a volume of recent theology (to be chosen by the writer himself out of a list) will be sent to their writers.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Holy Spirit is the great and distinctive thing in Christianity. In this lies its power. For it is in the Holy Spirit that we have access to God and find God with that certainty or assurance which belongs to Christianity alone.

The words are strong—is it a tale of little meaning? We cannot think so. The words are found in that strong and stirring book by the Rev. W. L. Walker, entitled *The Spirit and the Incarnation*. Their meaning is made good by an argument that is in itself irresistible, and has been abundantly tested by experience.

But if the Holy Spirit is the essential thing in Christianity; if it is the presence of the Holy Spirit that makes Christianity differ from paganism, where is there room for Christ?

There are those who answer, There is no room for Christ. The Spirit is the Spirit of God, they say. God is our Father. He is ready to bestow His Spirit on us all. To place Christ between us and the Spirit of the living God is to erect a theological barrier and contradict the simple teaching of Jesus Himself. So they say.

And when we answer that at least as regards the teaching of Jesus they are wrong, since Jesus said, 'No man cometh unto the Father but by Me,' they tell us that they reject the teaching that is found in the Fourth Gospel. It does not matter. They are wrong nevertheless, and can be shown to be wrong. For this is the teaching of Jesus in the Gospels which they do accept; it is the teaching of His apostles in the Epistles which they acknowledge, and it is a necessity even of accurate thought.

The teaching and the necessity are both found in the simple fact that outside of Christ God is *not* our Father. They have denied or overlooked that; and on the false premisses that we are the children of God apart from Jesus Christ, have argued that of Jesus Christ there is no need. Mr. Walker shows that both the person of Christ is needed and His work. His work is needed because by it the world is reconciled to God, and He can accept us as His sons and bestow His Spirit upon us. The person of Christ is needed because no one else could do the work or make it acceptable.

The December number of the *Proceedings of the Society of Biblical Archæology* contains an account of the recent Congress of Orientalists. The Congress was held at Rome in October, and lasted thirteen days. This account of it is contributed by Mr. F. Legge.

Professor Jastrow of Philadelphia, says Mr. Legge, read a paper on the name of Samuel. He believed that the writer of the Books of Samuel found the root of the name of Samuel in the Hebrew verb *shâ'al*, 'to ask,' whence the play in 1 S 1^{20}, 'And she called his name Samuel, for from Jahweh I asked him,' as Dr. Jastrow translates the passage. But *shâ'al* means not simply to ask but to ask an oracle, and the substantive formed from it means one who asks oracles, that is, a priest. Whereupon he translates 1 S 1^{28}, 'Therefore I have devoted him (that is, made him priest) to the Lord.' Professor Jastrow himself, however, believes that the name of Samuel is to be explained from the Assyrian *šumu*, 'son,' found in several Assyrian proper names. It therefore simply means 'son (or offspring) of God.'

Professor Haupt communicated a paper on the sanitary effect of the Mosaic ritual. He held that the Book of Leviticus was written in Babylon about 500 B.C., and that the ritual was Babylonian and not Egyptian. The leprosy of the legislation was not elephantiasis, but a great number of skin diseases, which are not particularly dangerous, and for which the treatment prescribed is a fairly safe cure. The priests, he said, were the medical officers of health. They saw that the community was provided with pure food, pure water, and pure air. They were clothed in linen so as not to carry infection. And he believed that even the feasts were of sanitary value. For the pilgrimages to them provided that change of air and scenery which modern medical science has so much faith in.

Professor Haupt also contributed a paper on Xisuthros, the Babylonian Noah. He read his name *Per-napistim*, and believed the older readings *Nūh-napistim* and *Sit-napistim* to be untenable. He understood *Per-napistim* to mean 'very wise.' And he agreed with Professor Jastrow in thinking that the statement in Gn 6^{9}, 'Noah walked with God,' was an echo of the Babylonian tradition of Per-napistim's apotheosis.

Finally, Mr. Legge notices a paper by Professor Montet on the origin of the Israelites. Professor Montet denied that the earliest home of the Israelites was Ur of the Chaldees. Arabic traditions are unanimous in finding the common birthplace of all Semitic peoples in Arabia. He showed from Arabian inscriptions that the ancient Aramæan and Arabic languages were originally one and the same. And he claimed that it was from Arabia, and some time before 2000 B.C., that the Israelites began that momentous emigration which the Hebrew writers describe as the Call of Abraham.

There's a fancy some lean to, and others hate—
That, when this life is ended, begins
New work for the soul in another state—
Yet I hardly know. When a soul has seen
By the means of evil that good is best,
And, through earth and its noise, what is heaven's serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod;
The uses of labour are surely done;
There remaineth a rest for the people of God;
And I have had trouble enough for one.

So Browning. It is good poetry. Is it also good theology and exegesis? As exegesis certainly it is all wrong, for the 'rest that remaineth for the people of God' is not a rest in heaven. And as theology—well, it is at anyrate different from the theology of Professor Candlish.

A book has been published consisting of lectures delivered by the late Professor Candlish of Glasgow. It is called *The Christian Salvation*. It is noticed on another page. One of the subjects in that book is Eschatology. And under Eschatology Professor Candlish told his students, and now tells us, that he thought the redeemed would have some work to do in heaven, and what he thought their work would be.

Professor Candlish says that besides their blessed fellowship with God and exercises of adoration and praise, the redeemed in heaven will

receive enlarged powers for exercise and the opportunity of exercising them in the service of God—these powers and opportunities being in proportion to the use they have made of their gifts here. He finds this implied in the two Parables (for he counts them two) of the Pounds (Lk 19^{12}) and of the Talents (Mt 25^{14}). He finds it indicated also in the promise to the Twelve: 'that ye may eat and drink with Me in My kingdom, and sit on thrones, judging the twelve tribes of Israel' (Lk 22^{30}). That promise is no doubt highly figurative, and *may* refer to privileges enjoyed in this life. But there is no mistake about the promise in Rev 3^{20}: the saints who sit on Christ's throne do so in the future state. It is in the future state also, he thinks, that the saints shall judge the world and even angels, as St. Paul testifies in 1 Co $6^{2.3}$. And where but in the world to come can the Church show to the principalities and powers in the heavenlies the manifold wisdom of God (Eph 2^{7})? Where else can she show 'in the ages to come' the riches of God's grace (Eph 3^{10})?

The New Testament is not explicit on the activities of the life to come. Its horizon is the last Judgment, with a vision of eternal peace and blessedness beyond. Yet those passages give us at least the hint that there *are* activities in the life to come. Can we form any idea of what these activities are?

Professor Candlish believes that we can. He believes that the work of the redeemed in heaven will be to lead other intelligent creatures of God to loyal and loving obedience to Him. For they are to be kings. They are to be kings and priests unto God. And what else is a king for but to help those whom he rules to obey God, the King of kings, and enjoy His blessing?

But if the work of the redeemed in heaven is to minister to other intelligent creatures and lead them to God, where will they find the opportunity? Who are those other intelligent creatures? Are they angels or men? They are neither. If angels or men, they must have lived and sinned and been condemned. But Scripture says nothing of a ministry to these. And what could the redeemed reveal to these that they do not already know, what influence could they bring to bear upon them that they have not already felt? It is neither to angels nor to men.

Professor Candlish takes his stand beside other 'profound thinkers,' and believes that those to whom the redeemed will minister have yet to be brought into existence in the ages that are to come. When at the last judgment the present dispensation has been wound up, he believes that a new universe will begin and millions of new souls will be brought into existence. And the redeemed among men will have their special function among them. They will be their kings. And, as kings ought always to be, they will be ministers unto them, to lead them to holiness and happiness.

Is the idea bold? It has fruitful applications. It gives us to understand the cosmical importance of Christ. One of the most pressing difficulties in our day is the littleness of the scene of man's redemption. How could the Almighty God choose the speck of matter which we call the Earth for a great theophany, be born into it, dwell on it, be put to death in it, and all to redeem the little creature man? It is His way always, if we understand His way at all. He chose the least of all lands upon the earth, why should he not choose the least of all worlds? But more than that. He chose one man's seed to be a blessing to all the rest. Is it not probable that He should choose the seed of men to be a blessing to innumerable intelligent creatures of His hand, though they are yet to be born when time with us shall be no more?

Do Ritschlians deny the miraculous? Professor Denney says they do. In his *Studies in Theology* he says: 'It is doing no injustice to the whole school of writers to say that in point of fact they reject miracle altogether, in any sense which gives it a hold on man's intelligence or a place in his creed.'

But Mr. Garvie denies that in his new book, *The Ritschlian Theology* (T. & T. Clark, 8vo, 9s.). He says that Ritschl himself accepts not only the Resurrection of Jesus, but also the miracles wrought by Him. And in answer to the quotation which Professor Denney makes, and which he says will not bear the far-reaching conclusions drawn from it, he quotes what Ritschl has written on the Resurrection in his *Unterricht*. He quotes and translates these words: 'It (the resurrection of Jesus) is the completion of the revelation made in Him, which not only absolutely corresponds with, but necessarily results from, the worth of His person.'

And he is not content with that. For he says, 'It seems to be a rule in the interpretation of Ritschl by some of his critics that he can never mean what he appears to say.' He therefore quotes from Ritschl's *Lectures on Dogmatics* these definite statements: 'It is to be noted that our whole view of Christianity assumes the recognition of the resurrection of Christ as a fact, in which is most directly proved the prerogative of God to create, and to create life out of death. We would surrender the whole Christian view if we were to surrender this key to our whole mental attitude with the argument that the restoration of a dead man to life contradicts natural law.' And that Ritschl means just what we mean by the resurrection of Christ is made yet more evident, says Mr. Garvie, when he adds: 'It is self evident, according to analogy with what Paul expresses in 1 Co 15, that Christ made Himself known to His disciples in the body.'

The evidence for the Ritschlian belief in other miracles is not so cogent. But Mr. Garvie fortifies his position by saying that Ecke, 'who is by no means a partisan of the Ritschlian school,' sums up the matter convincingly, and declares that 'all the representatives of the Ritschlian school are of one mind with their master in their acceptance in principle of the belief in miracle, whether they assume a more positive or more critical attitude to the single miracles recorded in the Holy Scriptures.'

'From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.'

These are the closing words of St. Paul's letter to his 'foolish Galatians.' There is an independent, almost a defiant, ring in them. They *are* defiant. The apostle defies his enemies to do their worst, for their worst will not trouble him more.

There was one way in which his enemies could trouble him once. It was by denying that he was a slave—by denying that he was the slave of Jesus. They called him a mere hired servant. Now, as Professor Ramsay reminds us in his *Historical Commentary on Galatians*, 'the slave in ancient times was far more closely bound by feeling and affection to his master than the hired servant.' The slave could be proud of his master. He could be proud to be his master's slave. St. Paul was proud of his Master. St. Paul was proud to be his Master's slave. And now he was glad that no man could deny it. For he bore branded on his body the marks that proclaimed him a slave—that proclaimed him the slave of Jesus.

It was once the custom to brand slaves so. It is the custom still, where slaves still exist. Slaves do not now exist in the lands through which St. Paul travelled. But they existed not so long ago. And this custom, says Professor Ramsay, to mark slaves by scars,—produced by cuts, which are prevented from closing as they healed, so as to leave broad wounds,—is familiar even yet to the observant traveller in Turkey. The scars in the apostle's flesh were not made by the dear Master whom he served. They were made by his Master's enemies. Nevertheless he gloried in them. They were the marks of ownership, the brands of the slave. From henceforth no one could trouble him by calling him hireling; he bore branded on his body the marks of Jesus.

The Origin and Antiquity of Man.

By Sir J. W. Dawson, LL.D., F.R.S.

To the ordinary reader of the Bible, Man, in respect to his origin, appears as a direct product of the omnipotent creative will of God. His antiquity depends on the reckoning up of the genealogical lists in the Book of Genesis. But the inquiring spirit of our time has raised many questions on these subjects, some of them relating to the authority of the Bible itself, and others to matters of detail or to the connexion of the biblical statements with facts derived from other sources of information. With the first class of questions, that depending on the labours of the higher critics, we have in the present article no concern. We have to do merely with the meaning of the record as we find it, and with its relation to human history and scientific investigation.

Perhaps the first question that arises here, because that on which the principal issues depend, relates to the fact that in the opening of the Book of Genesis we have two narratives in which the origin of man is referred to, namely, the general account of the creation of the earth and its inhabitants in the first chapter, which may be regarded as the proem or introduction to the book, and the more detailed account of the origin and earliest history of man in the second chapter (vv.$^{4ff.}$).

The first chapter and the first three verses of the second relate to the general creation and making of the world, from that chaotic state in which it was formless and void, to the final culmination of the work in the introduction of a rational and responsible being, as the lord of the whole completed fabric. It has no note of geographical locality, except the general distinction of land and water as abodes of life, and man appears as the finishing touch of the whole, introducing the rest or sabbatism of the Creator, in which He leaves the beings created to carry out their own development and destiny, under the laws which He has enacted for them. This document presents an ordered progress in time and rank. The element of time is marked by its division into days, each with a definite beginning and end. This is, of course, independent of the duration that we may attach to these days, which are, however, days of God and not of man, and may be distinguished from ordinary natural days, by the terms used in respect to them and by the work said to have been done in each of them. The element of grade or rank appears in the transition from dead unorganised matter to the plant and the animal in its lower and higher classes, and in the appearance of a rational and spiritual creature capable of understanding nature, and of entering into conscious individual relations with the Creator himself. Further, this preliminary cosmogony cannot be history in the ordinary sense of the term, since it relates to events antecedent to the appearance of man. If true, it must be either a revelation from God or a product of observation and inductive reasoning. We have no good reason to adopt the latter view, whereas there is an antecedent probability in favour of the former, as communicated to the earliest human beings, in order to place them in relation to the other parts of the great and complicated system in which they were placed, and which they were destined to rule and guide.

The second chapter, on the other hand, introduced by the formula, so often used in Genesis—'These are the generations of'—follows naturally on the first, as the continuation of the development of man, and his doings on the earth. Unlike the first chapter, this, with the exception of its initial statement, which recapitulates the previous notice of the creation of man, may be history; since it relates to events of which at least the first man and woman were witnesses, and respecting which these first witnesses may have transmitted information to their posterity. This is really the essential difference between these two 'documents.' In passing from the one to the other we pass from the domain of pure revelation to that of the beginnings of history properly so called.

Restricting for the present our attention to the general cosmogony, we find that man stands last and highest in the creative work, a fact confirmed

and illustrated by the succession of the remains of living beings preserved in the rocky layers of the earth's crust. We find, however, that his relationship to the higher of the brute animals is recognized by his incoming on the same creative day with them, and by his being governed by similar laws as to food, reproduction, and geographical extension (Gn 1^{22-29}). On the other hand, the special position of man as the head of this lower world, and as gifted with reason and responsibility, is implied in several peculiar statements. His introduction is the subject of a unique deliberation on the part of the Creator—'Let us make man.' In regard to his higher, rational, and spiritual nature, he is in the 'image and likeness of God'; and in relation to this the great word 'created' is used respecting him, instead of that mediate 'making' implied in the waters or the earth 'bringing forth' other living creatures. In virtue of these higher gifts also, he is to have dominion over all other creatures, and to bring the earth itself into subjection to him, so that he shall be able to use it and to take advantage of its resources in a manner unknown to other animals. This is actually true even of the earliest men known to us, who, though rude and with few arts, were inventive, artistic, and lords of creation in their time. Further, it is not said of him as of other animals, that he is made 'after his kind.' In their case, groups are referred to, containing many species. In his case there is only one human species. The doctrine of the writer is the same with that afterward maintained by St. Paul at Athens, that God hath made all men of one blood (Ac 17^{26}). Many types of structure are embodied in lower animals, one only in man, and that associated with the one and indivisible spirit of God which gives man understanding.

The importance of this connexion of man with the general cosmogony in fixing his place in time and rank in the system of nature, and in defining his relations to God on the one hand and to animals on the other, has been already referred to. It has also its bearing on that tendency to idolatry and nature-worship which, we now know from the oldest documents of Chaldæa and Egypt, too easily began to infect the human mind. In this masterly summary of the origin of nature, all the material of these ancient superstitions is grandly grasped under the wide conception of one creative will determining all things and producing them in a definite order of development. Thus all the powers and objects of nature cease to be gods, but are under the law of the one omnipotent God and are subservient to man himself, so far as he can ascertain the laws which govern them, or the properties which they possess, and thus turn them to his own use and benefit. It may further be noted that all this was of special importance to Israel when it first became an independent nation, since, as I have elsewhere argued, the primary intention of Genesis must have been to serve as a 'campaign document,' to rouse the children of Israel in Egypt to the white heat of enthusiasm necessary to fit them for the exodus.

In passing to the continuation of our record in the second chapter of Genesis, we find ourselves on different ground, and entering on the development of man and his interests, after the cessation, at the end of the sixth day, of the proper work of creation. This is marked not only by the new heading, but by the introduction of a new name for God, 'Jehovah-Elohim.' Whatever significance literary critics may attach to this name, one thing is certain on the face of the document. When we enter on the drama of human history, leading so soon to the Fall and the promised restoration, it becomes proper to remind us that we have to do not merely with the Creator who reveals himself to us in the grandeur and complexity and beauty of His works, but with that same God in the capacity of the Covenant God, the Redeemer and Saviour, known not only by the name of Elohim, the powerful one, the object of awe, but by the dearer name of Jehovah, the Coming Saviour who is to redeem humanity from the evils brought on it by sin. Therefore the writer naturally and properly adds this new name to that by which he had designated the Creator as such on the work of the six days.

In like manner we are now introduced not merely to the human species, male and female, and commissioned to overspread the earth, but to the first individual man, and we are more explicitly informed as to his twofold animal and spiritual nature, and their distinct origins. His organism is moulded of 'dust from the ground,' in other words, the ordinary material of which other bodies are composed. These inorganic particles were themselves long ago produced by the creative power of God. They are employed in moulding the tissues and organs of man. It

was not necessary to create new material for this purpose. All the necessary elementary bodies were already in existence with all their powers and properties. So far there is mediate creation, or the utilizing of material previously produced. But there is no hint here of any elaborate and tedious evolution, whereby, by infinite minute changes, the human organism might be evolved from that of some lower creature. Why should there be? To create a single molecule of living protoplasm out of dead matter would, so far as we know or are ever likely to know, be as great a miracle of creation as to produce the countless millions of such molecules necessary to make up the organism of a complex animal. In other words, whether it pleased God to produce the man from organic particles and the woman from the side of the man, or to develop both from individual one-celled germs, the power and skill implied are substantially the same, and the changes involved are equally incomprehensible to us, except in their perceptible results. So far, however, man is of the earth earthy, and in the material of his corporeal part in no respect superior to his humbler living companions.

But the twofold nature of man is recognized here, as well as in the general account of creation. God proceeds to breathe into his nostrils the breath of life (lives), and man becomes a living soul. The expression 'living soul' is used elsewhere of lower animals, but it is not said that God breathed into them the breath of life. This 'inspiration of the Almighty,' or inbreathing of the Divine nature, is peculiar to man, and is equivalent to the image of God in the previous narrative. It gives him the godlike power of comprehending nature and communing with the Creator, and makes him a free, moral, and responsible agent (Job 32^{8}, Jn 20^{22}).

So far our second document does little more than recapitulate the first by way of connexion and continuation. It now enters on its special historical field by introducing us to a particular locality, and to the precise conditions or environment in which man originated. Eden seems to have been an extensive region in the great plain at the head of the Persian Gulf, watered by the Euphrates and Tigris, and by their companion streams the Kerkhar, the ancient Choaspes, and the Karun, the ancient Pasitigris. There can be no question, more especially since modern geological research has shown that the latter river fulfils the conditions of the narrative in regard to its mineral products, that the two latter rivers are the Gihon and Pison of the writer, while the ethnic references which he gives show that his standpoint in time is in the early post-Diluvian Age, and his geographical standpoint in the vicinity of the Euphrates. It seems also evident that he was aware that the southern part of this district where the four rivers become confluent, was in the earliest human period more elevated and less swampy than in more modern times. Thus this short but seemingly most accurate geographical note brings us from the general cosmical ground of the first chapter to a definite region selected for the *début* of humanity, which it represents as containing the more important requirements for primitive human life and progress.

With reference to this specially selected region we are informed that before the creation of man it was in a bare and desolute condition, the result probably of a great submergence in pre-human times or of the Glacial Age which was passing away when man appeared; and that it was fertilized neither by rain nor artificial irrigation, but by a mist or dew that rose and watered the ground. In this fallow-land, so to speak, cleared of previous inhabitants, a garden or park was planted for man, and stocked with trees 'pleasant to the sight and good for food' and with animals suited to the pleasure and service of man, if not adequate helps meet for him. We have thus a picture of a rainless climate like that of Egypt, or one with very regular periodical rains, and a fertile soil watered by dews and by irrigation, requiring therefore some degree of intelligent attention to sustain and extend its fertility, while its climate was such as to render it habitable without clothing or artificial shelter throughout the year.

Simple though this account is, it is easy to translate it into the language of our modern physiography and physiology. So interpreted, it would read that man appeared on the re-elevation of the land from the great subsidence of the Pleistocene period, in a region prepared for him in regard to temperature and food-production, and giving him facilities for expansion, in the first place, over one of the greatest and most fertile plains in the world, and ultimately over all the habitable parts of the continents. All that we know of the conditions of the introduction of new species in

geological time, would lead us to infer that man could not have been placed in the world without such provision for his welfare, at least until by advancement in arts and invention he had become fitted to extend his range into less desirable regions. Further, as we have reason to believe that this great event occurred at the close of a time specially unfavourable to a being like man, it might have happened that geographical changes subsequent to the creation of man, would have gone on to produce ameliorations extending his Eden beyond its original limits, and removing out of his way older creatures harmful or dangerous to him. Such improvements of environment seem to have been the rule in the case of older forms of life, and *a fortiori* might have been expected in the case of the culmination of the column of animal existence.

It is true that some modern hypotheses have led certain naturalists to look for the primitive seats of humanity rather in those regions where the lowest races of men now exist; but it has been shown that this is contrary to all rational probability. And the lowest races of men are so placed geographically as to show that they are rather degraded outlying extremes than centres of introduction. Even Haeckel, the extremest of agnostic evolutionists, in his *History of Creation*, after discussing and rejecting other suggested localities of human origin, finally decides in favour of the region of the Persian Gulf, only conjecturally stretching the birthplace of man somewhat farther south over an imaginary continent in the Indian Ocean now submerged, of the probable existence of which, however, there seems to be no good evidence. Thus revelation, scientific probability, and even agnostic evolution, coincide in fixing approximately the site of the origin of man in the great Euphrates-Tigrian plain, which is now also well known to have been the focus of colonization in the new departure of men and nations after the Deluge.

The biographical nature of our second record introduces us to the origin of woman as well as of man. She is moulded from a portion of the man. Such a mode of reproduction, not infrequent among lower animals, is in the case of man unique and miraculous. It is used here to enforce the closeness of the marriage tie, and is employed in this sense by Jesus Himself in His argument respecting divorce (Mk 10^6). It evidently also refers to that primeval law of marriage, still extant among some rude peoples, in which the husband leaves his father and mother and goes with his wife. Two other points appeal here incidentally. One is, that there is no hint of the base suggestion of certain modern anthropologists, now happily proved to be historically and physiologically incorrect, that there may have been ages of promiscuous intercourse before marriage was introduced. Another has reference to the attitude of the Bible to the hypothesis of gradual evolution from a Simian ancestry. If Adam was merely the latest term in a process of phylogenetic development, there must have been many females similar to him, or so near to his grade of elevation that they might have furnished a mate for him. But our record takes pains to inform us that no helpmeet could be found for him, so that he stands specifically alone. This same consideration disposes of the idea that there may have been preadamite human races still extant in the time of Adam.

In regard to the absolute antiquity of man, neither secular history, geology, nor the genealogies in Genesis enable us in the present state of knowledge to fix it with much precision. All three agree in the lateness of the advent of man in comparison with the lower animals, for the introduction of animals to Adam in the narrative in the second chapter of Genesis obviously refers only to the special fauna of Eden, and does not intimate that it was created, or migrated into the region, later than Adam. All three sources of information also agree in the reality of a diluvial catastrophe, dividing by a great physical and organic break the human period into two portions. If we adopt the most recent estimates of the time elapsed since the decadence of the Glacial period, we may limit the antiquity of the oldest known human remains to from 7000 to 10,000 years before the present time. If we accept the dates claimed by some Assyriologists for the oldest inscriptions and buildings of Babylonia, we arrive at somewhat similar conclusions, while the biblical dates as variously estimated from the Heb., Sam., and Sept. texts, scarcely carry us so far back. Our knowledge of the subject is, however, as yet too imperfect to warrant us in stating a precise date; but it is especially unwise to commit ourselves to hypotheses which would push back human origins beyond any length of time warranted either by physical or historical facts.

Requests and Replies.

If I was surprised, as I undoubtedly was, at Professor Tasker's acceptance in *The Expository Times* for August 1899 of Professor Loof's contention that the biblical narrative is unique in its statement that 'In the beginning God created the heavens and the earth,' I was even more surprised at the corroboration given to this contention in an editorial in the following issue. Reviewing a recent work on archæology, it remarked on the Babylonian narrative of creation, 'The Babylonian narratives never could have formed the sentence, In the beginning God created. For they had not the vital spark. The uniqueness of the Bible lies in that.'

This said editorial sees in the Hebrew narrative of Creation a Divine spark, and to this Divine spark, which it terms light, it attributes the uniqueness of the Bible, especially manifested in the aforesaid sentence.

Unless, however, I am greatly mistaken, and it is quite possible that I may be, and if so, I hasten beforehand to offer every possible apology, this editorial exhibits the same error shown by Dr. Sanday in his sermon delivered at Oxford, 21st October 1894, and subsequently appended to the new edition of his Bampton Lectures on 'Inspiration.' In an article in the *Bibliotheca Sacra* for October 1898, entitled 'The Early Religion of the Hebrews,' I took the liberty of commenting on what I believe to be a mistake on Dr. Sanday's part. In this former instance, as in the present, undoubtedly eminent scholars have singularly overlooked the fact that utterances which they claim show that the Bible is unique in these instances, were taken almost word for word from Egyptian teaching put forth ages before the Bible was written.

Dr. Sanday claimed that because Israel taught that God is full of compassion, merciful to the penitent, but by no means clearing the guilty, in this conception there is to be seen the immediate presence of God in the Spirit moving the men who penned this declaration (see also *The Expository Times* for April 1896). Now in my article referred to I showed that an ancient Egyptian hymn contained a precisely similar conception of God as evinced by these Hebrew writers. In the present instance the biblical statement, 'In the beginning God created the heaven and the earth,' is *not* unique, since in the said Egyptian hymn the same thought is found almost in the same words. God, we are here told, 'existed when as yet there was nothing, and whatever is, He made it after He was. He is the Father of beginnings. . . . God is the Creator of heaven and earth, the deep, the water, and the mountains. God stretches out the heavens, and makes firm the earth beneath' (Budge's *The Dwellers on the Nile*, p. 131, 132).

In conclusion, I may say that I have been greatly surprised to find certain modern scholars denying that Israel was indebted to Egypt for any of its conceptions of God, or any of its ritual practices. Professor Kennedy, in his article on the Bull-symbols in the new *Bible Dictionary*, and Toy in his recently published *Ezekiel* in the Polychrome series, are of this number. I am preparing an article, however, for the *Biblical World* or the *Bibliotheca Sacra*, in which I propose to show that Israel's ritual and religious teaching was based largely on Egyptian thought and practice.

Arthur E. Whatham.

The Rectory, Canaan, Vermont, U.S.A.

By the courtesy of the Editor of The Expository Times I have an opportunity of replying to the objections raised by the Rev. A. E. Whatham against the opinions expressed in my Old Testament Sermons, which were favourably reviewed by Professor Tasker of Birmingham in the August number of this magazine.

Professor Tasker calls attention to the fact that in my treatment of the question, 'In what respects is the biblical narrative unique?' my endeavour was to impress upon the minds of my hearers the unrivalled majesty of the first verse in the Bible: 'In the beginning God created the heavens and the earth.' Mr. Whatham contends that the thought of Gn 1[1] is not specifically Israelitish, that an Egyptian hymn expresses the same thought almost in the same words, and that Israel derived from Egypt not only some of its rites, but also many of its thoughts about God.

Although I have not a first-hand acquaintance with the sources of our knowledge concerning the history of Egyptian religion, I venture to reply to Mr. Whatham's strictures, because it is clear that in this respect he has no advantage over me, and because my knowledge, though limited, is based upon the *best* books published on this subject. Moreover, I have had the great advantage of consultation with such well-known experts in Egyptian archæology and the history of religions as my esteemed colleagues, Eduard Meyer and Richard Pischel, whilst Mr. Whatham's sole appeal is to Budge's *Dwellers on the Nile*, a book which can scarcely be regarded as an authority of the first rank.

In the fourth edition of his book (p. 130) Mr. Budge writes: 'He (the Egyptian) seems to have had an idea of God which will bear some comparison in sublimity with our own. For example, let us take an extract from a hymn:—

God is One and Alone, and there is none other with Him.
God is the One, the One who has made all things.
God is a Spirit, a hidden Spirit, the Spirit of Spirits, the great Spirit of Egypt, the Divine Spirit.
God is from the beginning, and has existed from the beginning.
He is the primeval One and existed when as yet nothing existed;
He existed when as yet there was nothing, and whatever is,
He made it after He was. He is the Father of beginnings,' etc.

What is the origin of these interesting fragments —this so-called hymn? Budge gives us no information about its source, but (p. 132) adds the note: 'For the full German translation, see Brugsch, *Religion und Mythologie*, p. 97.'

Doubtless Karl Heinrich Brugsch rendered good service to Egyptology, but even a lay reader of his book soon discovers that he lacked some essential qualifications for the true understanding of the problems of historical religion. This, indeed, would be generally recognized, but without laying any stress on this critical judgment of his work as a whole, I will confine myself to the passage already referred to, and examine his statements about this so-called hymn! It is true that he gives a German text which corresponds to the English translation in Budge's book, but Brugsch describes it as an 'extract,' consisting of fragments taken from an 'Anthology' (p. 99), which contains 'Inscriptions describing in greater detail the nature of the original Spirit.' Whence was this 'Anthology' derived? Brugsch refers at the close of the extract to Note 103, but Note 103 is sought in vain, there being only 83 notes on Part I. (pp. 1–99).

It is impossible, therefore, to trace the origin of this Anthology; but the suggestion is offered that a probable source would be the numerous inscriptions of the reign of king Amenhotep IV. (14th century B.C.), who strove in vain to promote a monotheistic reform of the Egyptian religion (Eduard Meyer, *Geschichte des alten Aegyptens*, 1887, p. 260 ff.; Adolf Erman, *Ægypten*, 1885, p. 74 ff.).

nother question must now be asked, Who knows that Brugsch has correctly translated the fragments which he has picked out of the inscriptions and called a hymn? It would need but a slight colouring of the translation to make their words convey to us a more highly spiritual meaning than they really imply. It is to be regretted that in such a series as 'By-paths of Bible Knowledge' evidence should be offered which rests upon a source whose trustworthiness cannot be investigated, and whose contents I am compelled to regard as false. Certain it is that the popular polytheism of Egypt gives representations of God which will not bear comparison with the narratives of the Bible, whilst both the esoteric doctrines of 'The Knowing Ones' (see E. Meyer, *l.c.* 249 ff.; Erman, *l.c.* 73 f.), which show leanings towards pantheism, and the monotheistic 'sun-worship' of the reign of Amenhotep IV., are almost equally remote from the teaching of the Old Testament prophets.

It is true that expressions similar to those quoted by Brugsch are often found, but as a rule they cannot be placed on a higher level than ascriptions of praise addressed exclusively to the Madonna of Lourdes as distinguished from all other queens of heaven, and where they seem to have a deeper meaning, the thought is often misty, and sometimes pantheistic ideas may be detected. To ascribe to a religion which placed kings among the gods—a religion which elevated local gods to higher rank according to the skill with which the priests set forth their claims to be superior to their rivals—to ascribe to such a religion any kinship to Christian thought is not only unjust to the gospel, it is absurd. Equally absurd is it to trace Israel's conceptions of God to such a source. Many of the customs of Israel may have their roots Egyptian soil, but the religion of the prophets, which, in my opinion, is presupposed in Gn 1^1, is of far higher origin. 'For of thorns men do not gather figs, nor of a bramble bush gather they grapes.'

In conclusion, I may be permitted to say—as, indeed, may be clearly inferred from Professor Tasker's notice of my book—that I do not base the unique character of the biblical narrative solely on the words of Gn 1^1. By the side of that verse I place Ps 33^9, 'He spake, and it was done; he commanded, and it stood fast,' and my endeavour is to show that in relation to all His creatures God is represented as the absolute Lord. To quote my

own words: 'This twofold element—God's absolute independence of all the world and the origin of the world out of God's creative will—this is the unique element in the biblical narrative of Creation.'

I am convinced that the history of religion can oppose to this view no objection that will bear testing, certainly not the history of the Egyptian religion.

FRIEDRICH LOOFS.

Halle, Germany.

We have in this city a Ministerial Union composed of the pastors of some half-dozen different denominations—all evangelical. We meet once a week and devote a part of our time to the study, recitation, and discussion of some book which promises to be helpful to us. Most of our members are college and seminary graduates, but not all of them are. We have in the last few years taken up and gone regularly through the following among other books:—Fairbairn's *Religion in History and in Modern Life*; Drummond's *Natural Law in the Spiritual World*; Watson's *The Cure of Souls*; Nash's *The Genesis of the Social Conscience*; Ely's *Socialism and Social Reform*; Van Dyke's *Gospel for an Age of Doubt*; Lawrence's *Principles of International Law*; Phelp's *Men and Books*, etc. etc. Now we are soon to select a new book. We want something up to date and most thoroughly worthy of serious attention; something that will be helpful to all of us. On behalf of the Union I beg that you will mention two or three books which you could recommend for our consideration. I ask you to name more than one, because you might mention some one which we have already had but which I have not mentioned above. The book must of course be in the English language, but it is no difference whether it is published in Great Britain or America.

CHARLES'S *Critical History of the Doctrine of a Future Life* (A. & C. Black); Walker's *The Spirit and the Incarnation* (T. & T. Clark); Stalker's *Christology of Jesus* (Hodder & Stoughton); *Authority and Archæology* (Murray). EDITOR.

Is there any sufficient authority for the statement in Smith's *Dictionary of the Bible* (art. 'Scribes'), and in the *Speaker's Commentary* (on Matt. xvi. 19), that a *key* was presented to a scribe as a sign that he was qualified to expound the Scriptures?—E. M. H.

SCHÜRER and Weber do not mention this ceremony; Hausrath and Klöpper merely mention it, but cite no authorities; Plummer, on Lk 11^{52}, says 'no such ceremony seems to have existed.'

D. EATON.

Glasgow.

I shall be greatly obliged if you can tell me of a good course of sermons on the Minor Prophets, dealing with the men and their messages, rather than with their detailed writings. I think you will understand the kind of work I mean—one that brings them into living touch with our own times and needs, and would be helpful in the preparation of a course of sermons on the same lines.

Also, I should be glad if you could recommend a good volume of sermons, other than Liddon's, on Old Testament subjects generally.

Trusting you will pardon the liberty I have taken, and thanking you in advance for your kindness.—F. S.

YOUR correspondent will find, I think, what he wants for the Minor Prophets in two books. One is Cornill's *Der Israelitische Prophetismus*, published by Karl Trübner, in Strassburg. The volume has been recently translated and issued by the Open Court Publishing Company of America. It is slightly popular in tone, but thoroughly alive, and is invaluable to anyone who wishes for popular purposes an idea of the theological position of the prophets. It is not, as of course the title shows, confined to the Minor Prophets. And the other volume is Professor G. A. Smith's work on the Minor Prophets in the Expositor's Bible. Its value is just that which your correspondent wishes—it brings the prophets into living touch with our own times. Professor Smith has also recognized that the prophets were not working out a system of theology, but facing social and industrial questions among their own people. His work is touched by what one may call historical imagination. I do not think the book shows the same *critical* acumen and saneness as his volume on Isaiah. Those results must be received with caution. But, even where the writing fails to convince, it never fails to suggest. And I do not believe there is a finer study on Jonah than that which is found in the second volume.

The second request for a good volume of sermons on O.T. subjects generally I cannot answer so readily. A few such have been written to enforce a certain view of O.T. history or religion. This purpose makes them narrow in their outlook and rather arid. Several have been gathered into

volumes on a period or grouped round an individual. Maurice's *Prophets and Kings* is an instance of the former, and while it suffers from the first-named defect, it is still valuable. To mention volumes of sermons which are attached to a character or a life would be as endless as it would be unprofitable. If I understand what your correspondent wishes, I am afraid I can only say that such sermons are to be found in volumes of sermons of a more general character. Two or three, *e.g.*, which are good, not only in themselves, but in the attitude into which they bring a careful reader to the O.T. generally, are in the memorial volume to Professor W. G. Elmslie.

ADAM C. WELCH.

Helensburgh.

The Missionary Methods of the Apostles.

BY THE REV. JOHN REID, M.A., DUNDEE.

II.

General Methods in Preaching the Gospel.

THE conclusion to which we came in the previous paper (THE EXPOSITORY TIMES, November 1899) was, that the first preachers of the gospel were faithful to the charge which they had received. They preached 'the word,' and the four Gospels as we have them are the record of the matter of their missionary preaching. The revelation of the love and grace of God in Christ—in His words, His works, His person,—it was that which they proclaimed. Their preaching was based upon His, and upon Him. John is undoubtedly speaking for himself and his fellows when he says, 'What we have seen and heard we declare unto you, that ye may have fellowship with us' (1 Jn 1[3]). The very form of the Master's teaching must have been largely reproduced by them. Every great teacher impresses his personality upon those whom he trains. They repeat his phrases, catch his manner, imitate his gestures. It must have been so, in a pre-eminent degree, with Jesus and His disciples. They

> Learned His great language, caught His clear accents,
> Made Him [their] pattern to live and to die.

Even Paul must have been affected in a similar way. His passionate regret for his persecuting days, and his intense longing 'to know Christ,' must have made him an earnest and devoted student of all that was known or recorded about Him. He must have known all that the Gospels tell us, and more. And the spirit of faithfulness which so marked his character makes it impossible to believe that he did not preach what he knew. The very form in which he received the record would be largely reproduced by him. The intimacy which existed between him and Luke forbids any other possibility. The faithfulness of the early preachers to the evangelic forms is made more likely by two considerations. (1) That form is remarkably free from national or temporary elements. It is adapted, as it stands, for universal translation and diffusion. The Son of Man revealed Himself to man. The form partakes of the eternity of the revelation, 'Heaven and earth shall pass away, but My words shall not pass away.' (2) The natural and instinctive desire on the part of those to whom they preached, to hear the very words of Jesus would have an influence in keeping them faithful. This desire would be stronger after conversion than before it, but even then it would exist, and the preachers would have found it impossible to refuse to gratify it.

But while we maintain that the form of the gospel records was in large degree the form in which the first missionaries preached the glad tidings, we do not for a moment imagine that they simply repeated the words of the Gospels. Their individuality was undoubtedly limited by the character and scope of the revelation; it was affected by the influence of the personality of Jesus, and by the action of the Holy Spirit, but it was not obliterated. There was room for the action of personal quality and capacity. The personal equation was always a factor in their preaching. In repeating the story of the gospel it was inevitable that they should select or emphasize those parts of it which had made the

deepest impression on themselves. Their representations of the value of any part of the revelation must have been coloured by the individuality of the preacher. Their explanations of difficulties would be formed with the same distinction. They would bear the impress of the preacher's mind. The influence of the form of sound words, the unique type of the revelation contained in the Gospel records, was most potent in the earlier period of their work. It was inevitable that the truth revealed in the person, words, and works of the Saviour should be translated into doctrine, or dogma, by those who preached it and received it. 'Faithful sayings' were struck out, and attained a wide circulation and a general acceptance, but there is no evidence that the apostles presented anything like a definite creed, or system of theological articles, in their preaching. They preached the gospel, without reference to any form of words except that which the Gospels contained. It is a fair conclusion to say, that the ready acceptance of the gospel by peoples so widely different in mental and spiritual experience was largely due to the undogmatic character of their preaching. The converts were left, in large measure, to form their creeds or theology for themselves. The teaching of the missionaries would have a potent influence on all who received it. But that teaching was only a factor in the process by which the theology of the different Christian communities took shape. It cannot be too emphatically stated, that the Epistles of the New Testament are not a record of *missionary* preaching or activity. They belong to a later period. They show how the first preachers dealt with the questions which arose out of the preaching of the gospel in different places and at different times. They are records of the teaching of Christians in relation to the burning questions of the day. They are of unique and priceless value. They helped the first readers, as they help us to understand the contents and meaning of the Gospels. They show how men were led by the spirit of God into the apprehension of the unsearchable riches which are in Christ; into the deeper meaning of the salvation wrought by Him; into the application of the truth of the gospel to life and conduct. They are not an addition, or a supplement to the Gospels. They are expositions, and applications of the revelation contained in the Gospels. They are, in fact, inspired commentaries on the revelation of Jesus Christ. They are the first and supreme examples of what should happen in every land where the gospel is preached. Local questions, national differences, customs, institutions, the crude ideas of converts, are all dealt with and adjusted in the light of the gospel revelation, and under the guidance of the Holy Spirit. Only in regard to one great cause of dispute is the *authority* of the Council at Jerusalem exercised (Ac 15). Apart from this there is no attempt at imposing on the converts any authoritative judgment. The individuality of the preachers is allowed free play. Their personal view in dealing with questions arising out of the preaching of 'the word,' is presented without any endeavour to harmonize their utterances. The converts could even appeal to what they thought were differences of view among them, as, for instance, at Corinth, where one said, 'I am of Paul,' and another, 'I of Apollos,' and another, 'I of Cephas' (1 Co 1^{12}). It was only by degrees, and after a considerable time, that the facts of the gospel revelation were shaped into theological form. Each nationality expressed its ideas in accordance with its own racial peculiarities. The conflicts of the age of heresies arose from the endeavour to harmonize the differences. . . . Now the wisdom of the apostolic method is unquestionable. In preaching the gospel after the manner of the evangelic record, they presented the revelation in its most universal form. They avoided the difficulties which inevitably arise out of racial differences, and the clash of diverse civilizations. They preached Christ as He is presented in the Gospels, assisted the hearers, by their explanations, to understand Him, but allowed them to fashion their own theology. Errors were inevitable, heresies were numerous, but an independent Christian or Church life was impossible on any other conditions. The marvellous depth of the teaching of the Epistles gives undoubted evidence of the mental and spiritual capacity of the writers, but it also proves how active and subtle were the minds of those who received it. The communities to which such instruction was given possessed a mental capacity of no mean order. Their teachers evidently regarded them as able to judge for themselves.

It is, of course, impossible for those who have only a general acquaintance with present methods of missionary preaching to pass judgment on them. The methods will vary according to the individual

capacity and training of the missionary. Their idea of the gospel will determine the form in which they preach it. The theological system which gives method to their faith, will to some extent affect their preaching. The training which the first preachers received can never be repeated, but certainly their method of evangelical preaching can to a very large extent be followed. It is, however, to be feared that this apostolic method has been overlooked or neglected. Dr. A. W. Williamson, whose testimony as to China may be accepted with the utmost confidence, declares,[1] 'We have all the leading Societies of England and America, with . . . all their articles, creeds, and formulæ, reproduced on the soil of China.' Missionaries evidently preach the gospel in a larger or less degree as expressed in the theology of their own land or Church. We would say that it requires a distinct and conscious effort not to do so. But there is a great gulf between the European and Asiatic mind, and the gulf is not less between the civilized preacher of the nineteenth century and the red Kaffir or the South Sea islander. In so far as European ideas modify or give form to the truth of the gospel, its reception by other races is made the more difficult. The revelation of Jesus Christ in the gospel record is admittedly presented in the most universal form that is possible. Its freedom from what is national or temporary is its glory. Here is the form in which the first missionaries proclaimed the glad tidings to Jew and Greek, Barbarian, Scythian, bond or free. It is undogmatic, biographic, figurative. The process by which it was transmuted into doctrine was gradual, and had no bewildering effect on the first generations, for the terminology and figures which were employed were fresh and significant, belonging to the life of the time. In relation to the gospel which Jesus preached the missionaries belonged to the same age as those who received it. But nineteen centuries of development of doctrine separate the missionaries from the heathen now. Our theology is the product of these centuries. We are the children of our age, and the heirs of the ages. Is it wise to forget this fact? The doctrine of the Trinity was not elaborated till the fourth century. Justification by faith took shape under Luther. Are we to ask the heathen to reach, in a few years, a position in relation to the truth of the gospel which it has taken us nineteen centuries to reach? Are our missionaries offering them the gospel as the first preachers did, or as it has been elaborated in the course of its history? When we read of a native convert praying to the 'Triune Jesus,'[2] we cease to wonder at the discouragements which some missionaries meet with. As a vehicle for the conveyance of material, the wheelbarrow is better adapted for universal adoption than the motor car. The most ignorant savage can appreciate its value and understand its use. The motor car, however faithfully or simply its parts were explained, would only bewilder. We do not undervalue the wonders of the motor car, when we say its use is limited to peoples in a high state of modern civilization. Nor do we undervalue the theology of our time, when we say that as a means of conveying the gospel to the heathen it is as much out of place as the motor car. Surely the aim of the missionary should be to put themselves and their hearers as far as possible into the same relation to the gospel as those who heard it for the first time. The cry of 'Back to Christ' has a significance for them that it does not have for preachers at home. It is because the apostles and their fellow-workers were able to do this, unconsciously and without effort, that they secured the marvellous results which accompanied their efforts. Their preaching was as free from dogmatic form as it possibly could be. They gave seed, not bread, to the heathen. *In relation to the truth of the gospel they were of the same age as those to whom they preached.* We repeat, that it is our conviction that in so far as this fact is forgotten, and the gospel is presented under the theological conceptions of the home Churches, are barriers raised to its spread among peoples whose mental outlook and training are different. Certainly when a creed is drawn up at home for the acceptance of native converts and churches (as has been done), it becomes not a help but a hindrance. The creed may be most admirable, but it is not a native growth. Its form is foreign to the mental outlook and methods of the converts. However simple and admirable it may seem to us, it is not a creed which the Chinese, Indian, or African would draw up. The very endeavour to hasten progress has hindered it. The fear lest they should err, has kept them in leading strings and

[1] *Report of London Missionary Conference*, vol. ii. p. 461.

[2] *Report of the London Missionary Conference*, 1888, vol. ii. p. 38.

not suffered them to learn to walk by themselves. Let the gospel be preached in its simplest, most essential, most universal form, as we have it in the record of its revelation. Let the missionaries do the work of an *evangelist*. Explain where explanation is required. Remove everything that would hide the grace and truth that came by Jesus Christ. Let the heathen see and hear Jesus—Jesus only. As to questions which spring out of the preaching of the gospel, let them be treated as in the Epistles of the New Testament—in the light of Christ, under the influence of the Holy Spirit, and under the guidance of these inspired examples. These letters should be the *vade-mecum* of the missionaries in regard to the teaching of converts, and the settlement of questions which will inevitably arise wherever the gospel is received. Creeds will come of themselves. They will be a late product. They will be faulty and fragmentary. Old heresies will reappear, possibly also heresies that are entirely new. There will be confusion and conflict for many a day. But we can no more save them from this experience than we can save a child from an occasional tumble in learning to walk. Even when the conflict and confusion are ended, the resultant theology will not be the *facsimile* of ours, but it will be the expression of thought and faith beat out by the converts themselves. In its ultimate form it may add new conceptions of the truth of Christ, whereby the universal Church in later days may be enriched. But liberty is a first essential before anything can be done.

At the Literary Table.

THE BOOKS OF THE MONTH.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE. By R. H. Charles, D.D. (*A. & C. Black.* 8vo, pp. x, 428. 15s.)

This handsome volume contains the Jowett Lectures for 1898–1899. If the Jowett Lectures rise always to this height we shall receive a series of volumes which will rival in value any lectureship in existence. For this is a thoroughly capable treatment of perhaps the most difficult subject in theology. It makes ancient and obsolete most of the writings on eschatology that have been published even in our day. It takes more than a step, it takes a stride forward. We shall modify here and there, we shall supplement, but it is quite certain that we shall never go back to the old notions of eschatology after this. The old notions were without form and void. This is science.

Professor Charles owes much, of course, to predecessors. He is lavish in acknowledging his obligations. The Old Testament scholar has already traced the history of the doctrine of a future state through the Old Testament, the New Testament scholar through the New. Scholars like Davidson and Salmond, Smend and Marti, have done so after considering the relative date of the books and even of the religious ideas contained in them. They have believed in and carefully traced a development of idea, a genealogy in doctrine as well as in life. But Professor Charles is the first to make chronological development the one regulating factor and to carry it throughout Old Testament, Apocrypha, and New Testament. It is the method we believe in at present. It is the method which has given us most. Its risks are enormous. But they are met by the credibility of the result, they are atoned for by the harmony that is introduced into the character of God and the destiny of man.

In the field of the Apocrypha Professor Charles has less acknowledgment to make to predecessors, for that field is mostly his own. And in the department of eschatology it is the most important field of all. If our conceptions of the New Testament eschatology are to be seriously altered, and it seems they are, it is due mainly to the study of the Apocrypha. No one will therefore blame Dr. Charles, and say that he has given to the Apocrypha disproportionate space. If he had been writing a handbook of dogmatics, the blame would have been well founded. He is not writing on dogmatics. He is delivering us from the tyranny of dogmatics. He is showing us how the doctrines of the New Testament gained their

shape and form, in order that we may not mistake the form for the substance, the figure for the fact.

CHRIST THE PROTESTANT. By H. H. Almond, M.A., LL.D. (*Blackwood.* Crown 8vo, pp. xviii, 330. 5s.)

The title is startling in these days. What will the *Church Review* think of it? But even the editor of the *Church Review*, fiercely as he denounces the name, is a Protestant himself, and cannot help it. And Dr. Almond shows quite plainly that the Lord Jesus Christ was what he calls Him. The sermons are sermons to boys. By a layman, they are untheological and unconventional. They manifest a fine discrimination, however, both in judging character and applying the right spiritual remedy.

SERMONS AND ADDRESSES. By Robert Flint, D.D., LL.D. (*Blackwood.* 8vo, pp. 333. 7s. 6d.)

Some of us feel that we can scarcely *preach* the same sermon twice. Professor Flint is able to *publish* it, and he is right. Only the ardent admirer or the mere book-collector has copies of the old issues, and these sermons have wisdom enough to make their republication imperative. Wisdom, we say, sanity, the wholesomeness of the gospel in its breadth and firmness—all Professor Flint's sermons have that. Many of these are new, and for once the old cloth and the new go together without rent or disfigurement. For in the earliest and in the latest Professor Flint makes 'Christ Crucified' the centre, and 'Jesus Christ' the great circumference. Outside 'Jesus Christ' he knows nothing, but 'Jesus Christ' embraces the universe.

The Syndics of the Cambridge University Press have begun the issue of a series of texts of the Fathers, to be called the 'Cambridge Patristic Texts.' The general editor is Dr. Mason, and of the first issue he is the particular editor as well. It is *The Five Theological Orations of Gregory of Nazianzus* (crown 8vo, pp. xxiv, 212, 5s. net). The work is done exactly after the manner of our best modern commentaries on Greek and Roman classics, with introduction, notes, and indexes. As a mere piece of scholarship it is attractive, but it has its worth as a treatise, and if the Greek and Roman classics are left alone for a bit, while our best scholars give us editions of the Fathers like this, they and we will be greatly advantaged thereby.

Three new volumes have been published together of the 'Cambridge Bible for Schools and Colleges.' It could only be the determination to cover the whole Bible that braced the publishers to the issue of Chronicles. But they were wise in their choice of editor; and Dr. Barnes has in this brief space given us a commentary on Chronicles that none of us dare neglect (pp. xxxvi, 303, 4s.). His estimate of the historical value of Chronicles is higher than we have seen it given of late. 'In short,' says his last sentence, 'the main facts recorded by the Chronicler are all probable in themselves, and taken together give a consistent picture of the history of Judah.'

But if Dr. Barnes is comparatively orthodox in his *Chronicles*, Archdeacon Perowne is superlatively so in his *Proverbs* (pp. xxxvii, 196, 3s.). He tells us, with only the qualification 'speaking generally,' that as far as 22^{16} the Book of Proverbs was written by Solomon. Striking is the contrast between this opinion and the opinion of a weightier book, and we fear a weightier scholar—Dr. Toy's *Proverbs* in the 'Critical Commentary,' just issued, where all the Proverbs are placed long after the Exile.

But the third is conservative also. It is the Greek edition of the Pastoral Epistles, and the editor is Professor Bernard of Dublin (pp. lxxviii, 192, 3s. 6d.). For in Dr. Bernard's belief, and he gives good cogent reasons, the Pastoral Epistles are in their entirety both Pauline and Paul's. In short, Dr. Bernard and Dr. Barnes are abreast in scholarship and in position, Dr. Perowne is somewhat behind them in both. The notes are too meagre also in Proverbs. They are fullest and richest in the Pastorals. But Dr. Barnes has some acute original remarks in Chronicles.

CALVINISM. By A. Kuyper, D.D., LL.D. (*T. & T. Clark.* 8vo, pp. 275. 4s.)

A striking change has recently come over the fortunes of Calvinism. It used to be held up on all hands to obloquy. It is not so now. The very men who in their own earlier youth made merry over its incredibilities are sometimes become

its stoutest champions. What is the reason of this? The reason is, first, that these men have since their early youth come to know what Calvinism is; and secondly, that they have found no other theological system fit the facts so well. It seems therefore that for all of us the first thing, even before we belabour Calvinism, is to find out what it is. And it is in our power to do that easily and pleasantly now since Dr. Kuyper delivered the six 'Stone' lectures in Princeton, and published them in this volume.

THE INTERNATIONAL CRITICAL COMMENTARY: PROVERBS. By Crawford H. Toy. (*T. & T. Clark.* 8vo, pp. xxxvi, 554. 12s.)

Preachers rarely take their texts from the Book of Proverbs. Even the Broad Church preachers rarely take their text from the Book of Proverbs, so that it is not because it is filled with 'mere morality.' It is because good commentaries on the Book of Proverbs have been so scarce. Why that is so, they can tell us who have tried to write a commentary on it. The difficulty is almost insurmountable. One needs to know the Hebrew language well and in its periods; the mind and method of the Hebrew poet also, so difficult to discern; one needs to enter into the conditions of religious sentiment that produced the Wise in Israel; and one must lay all this alongside the language, poetry, religious sentiment, and even folk-lore of other nations. It is possible to have half a commentary on Proverbs—like Malan's, which gives the folk-lore only. But the full commentary needs all those.

Has Professor Toy done it? We think he has. The only element we are not sure about is the last. He refers to Malan rather there. But of the rest there is no doubt. He has given himself most fully to the poetry. That needed fullest handling and repays it well. Often the mere poetical arrangement is a complete comment. We see the meaning when we see the parallelism. He has also been greatly exercised over the exact renderings. And one fruitful result of that care is that the Book of Proverbs is found to gather itself round great characteristic words, which are in themselves sermons. One of these, the most prominent perhaps, is Fool and Folly.

But enough. We must test the book now by the use of it.

THE CHRISTIAN SALVATION. By the late James S. Candlish, D.D. (*T. & T. Clark.* 8vo, pp. x, 263. 7s. 6d.)

Out of the whole mass of the late Professor Candlish's lectures on theology, these have been chosen for preservation. They have been chosen by his successor, Professor Denney. They deal with five great subjects: the Work of Christ, the Doctrine of the Church, the New Life, the Sacraments, and Eschatology. It is easy to see that on every one of these subjects Professor Candlish has fresh, striking things to say. It is also true, however, that in each case we have a treatise on the subject, lucid, connected, and fairly complete. The lectures on the Sacraments, for example, cover the ground in its essential matters, and do not repeat the author's well-known work on the subject. Professor Candlish had clear views on the Sacraments, we see at once what he means; and they were rich, we gather more and more from them as we read them more attentively.

TRUE RELIGION. By F. W. Farrar, D.D. (*Freemantle.* Crown 8vo, pp. 205. 3s. 6d. net.)

The fourteen sermons in this welcome volume are preceded by a fine portrait of the author and a vigorous vindication of his doctrine. The sermons are not controversial or even 'ecclesiastical' in any special sense. It is true that Dean Farrar is not the man to pass the time of his sojourning here a mere spectator of the Church's conflicts. But he refuses to be carried away by strife from the preaching of the gospel. While the battle rages round the use of incense there are souls to be saved, and Dean Farrar gives himself here to that.

A HISTORICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS. By W. M. Ramsay, D.C.L. (*Hodder & Stoughton.* 8vo, pp. xi, 478, with Map. 12s.)

We shall do no more this month than announce the issue of Professor Ramsay's new book—which elbows Toy's *Proverbs* for the first place among the books of the month. In a long railway journey we have been able to read it, and commentary though it is, the railway journey was short. For it is a commentary by Ramsay. We have marked many things to speak about. About one of them we hope to have a word this month on another page.

A BOOK OF FAMILY WORSHIP. By W. Robertson Nicoll, M.A., LL.D. (*Hodder & Stoughton.* 8vo, pp. 370. 5s.)

Dr. Robertson Nicoll has not written *all* the prayers, we are not sure if he has written any, for he gives twelve names of authors, and his own is not among them. He has selected the passages of Scripture, no doubt, and edited everything. And so, from first to last, there is originality in the book almost to excitement. There is originality in the choice of the passages, in the brevity and point of the prayers, in the very paper, which is soft and white, in the very boards, which rest the eye and please the hand. As the paging shows, there is a passage and a prayer for every morning in the year.

THE GOSPEL OF CERTAINTY. By D. J. Burrell, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 246. 3s. 6d.)

When American sermons are published in this country, they are sure to be very American. Mere sermons we can write ourselves. Now the very American sermon is absolutely fearless in taking of the things of Christ and showing them to the man on the street. And it is yet more fearless in allowing the man in the street to take many things and show them to Christ. For the East has the gospel, and the American receives it gladly. But the West has many inventions which the East must accept in return. We call that kind of sermon sensational. But it is sensational only to us. It is American. Dr. Burrell of New York is a typical American. He is more biblical perhaps than we look for. But he is very practical and very bold.

THE NEW EVANGELISM. By Henry Drummond. (*Hodder & Stoughton.* Crown 8vo, pp. 210. 5s.)

Those papers, the first of which gives the book its title, are, with one exception, gathered from Professor Drummond's manuscripts. They are not always complete, for we are told that not only were they not published, but they were not intended for publication. Their incompleteness is not, however, such as to cause annoyance. As they stand they are of much interest, we think also of considerable importance. They may not add largely to the sum of our knowledge, either of God or of the world, but they place familiar truth in interesting connexions, and they reveal the mind of one of the most interesting personalities of our time. In this volume we have the best means yet offered us of ascertaining Drummond's real religious opinions.

CHRISTIAN CHARACTER AS A SOCIAL POWER. By the Rev. John Smith, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 246. 3s. 6d.)

This is a book for the times. It is character we want. It is character we believe in. We all believe in it now. Some of us believe in nothing else. And it tells. It tells socially just at present beyond everything else. Yes, character is the social power. And Dr. Smith has caught the spirit of his age and written a book for the times.

He has writtten it, too, in his own fervent manner. The sentences tremble with emotion. The truth is eternal truth, and man neglects it at his peril—at peril of his eternal loss. New as the matter is, the spirit is quite that of the ancient prophet. And it is all so wholesome. Even the chapter on Purity you can read aloud without a moment's fear. It is faithful and courageous and modern, and yet it is sweet as the moorland violet.

THE CHRISTOLOGY OF JESUS. By the Rev. James Stalker, M.A., D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 298. 6s.)

Dr. Stalker is not to be caught out of the fashion. He abhors all modern nervousness about the gospel and all frantic efforts to make it attractive. He knows that its eternal attractiveness is itself. He is also too good a theologian to be carried away with the latest vain speculation about the Person of Jesus. And yet he separates his study of the teaching of Christ into three parts quite after the modern method, and calls his first part by the extremely modern title of *The Christology of Jesus.*

We are at once thrown into the presence (at least in thought) of Wendt, Beyschlag, and the rest, from whom we have learned so much, and of whom we are so suspicious. But of Dr. Stalker we need have no suspicion. His temper is too conservative, his training is too severe, to allow him to handle the Gospels as they do. He has drunk too deeply of the well of spiritual experience to permit the liberties we dread. His new book is therefore that happy union of the new method with the old spirit which has always given the

Christian Church its most enduring theology. He may sift his audience of the unstable left and of the unbending right, but he will appeal to the great responsible centre with the force of freshness and honest thought.

This volume, which is the Cunningham Lecture for 1899, is to be succeeded by a second on the Ethic of Jesus, and a third on the Teaching of Jesus in St. John.

THE CHRISTIAN USE OF THE PSALMS. By the Rev. T. K. Cheyne, M.A., D.D. (*Isbister*. Crown 8vo, pp. 273. 5s.)

It is sometimes thought that the spirit of the critic and the spirit of the prophet are hostile. Professor Cheyne combines both. That he is an eminent critic we know. That he has the prophet's consideration for the people, willing that they should receive the benefit of his critical conclusions, he has shown before and shows once again in this volume. He has two purposes. First to ask why the Church of England should go on repeating an antiquated and obsolete translation of the Psalms. And secondly whether the Psalms chosen for the special festivals in the Church of England are really suitable now. It demands some ingenuity to show them suitable, but Dr. Cheyne is for the most part successful. But apart from its purpose the book is a storehouse of critical exposition of these proper Psalms, the like of which we shall not find until Dr. Cheyne himself publishes his new edition of the Psalter.

THE DOCTRINE OF SAINT JOHN. By Walter Lowrie, M.A. (*Longmans*. Crown 8vo, pp. xx, 216. 5s.)

There is an amateurish flavour about this book which prejudices it somewhat. The impression that the author is feeling his way is difficult to dismiss. It is partly due to the clumsy sentences he constructs. In reality the book is faithful and capable, a good sound account of St. John's doctrine, and may profitably be used by those who do not care to undertake so large a book as Professor Stevens' *Theology of St. John*.

THE FUNDAMENTAL IDEAS OF CHRISTIANITY. By John Caird, D.D., LL.D. (*Maclehose*. Post 8vo, Two Vols., pp. cxli, 232, 297. 12s. net.)

We need not now ask whether the Fundamental Ideas of Christianity belong to Natural Religion and to the Gifford Lectures. We take them thankfully. These are the Gifford Lectures delivered to the University of Glasgow in 1892–3 and 1895–6. Their subjects are the Christian Idea of God, the Relation of God to the World, the Origin and Nature of Evil, the Possibility of Restoration, the Incarnation, the Atonement, the Kingdom of the Spirit, and the Future Life. Sufficiently theological to meet our uses, they are also perhaps sufficiently philosophical to satisfy Gifford's will. In other words, Principal Caird was a philosophical theologian, the appointment was in keeping, the lectures are his own.

It would be absurd to say that there is a great original contribution either to theology or to philosophy in these lectures. No such thing was attempted. But there is an originality of personal conviction and personal power. The combination of theology and philosophy may seem to weaken both. Not with Dr. Caird. The life he lived was based on the combination; the message he had drew its strength from it. His religion indeed was what ours is also, a union of the theory and the practice, but more systematically, more openly. You may say that the union of theology and philosophy always breaks down. If it does you have always to build it up again. And the strength of the man it made here is its most impressive message.

The Master of Balliol has written the memoir of his brother. It fills 141 pages of the first volume.

Messrs. Macmillan have published the *Charge* which the Bishop of Winchester delivered in October (8vo, pp. 205, 2s. 6d. net). Its wider subjects are Private Confession and the Holy Communion.

Messrs. Macmillan have begun the issue of a new History of the English Church, and the beginning is most attractive and promising. The series is to consist of seven volumes, each written by a special student of the period, and all under the general editorship of the Dean of Winchester (Dr. Stephen), and the Rev. W. Hunt, M.A. The size is crown 8vo; this volume contains 450 pages, and is published at the very small price of 5s. net.

This volume is written by Mr. Hunt. It carries the History of the English Church from its foundation in 597 down to the Norman Conquest in 1066. It is the work of an ardent historian, a

lover of the Church of England, and a specialist. The writing is plain and straightforward. A trifle more colour and fervour would have been welcome. But the book is not written to catch mere popularity. It is authoritative. It is scientific. It appeals to the student and lover of the literature that lives.

THE REVELATION OF JESUS. By G. H. Gilbert, Ph.D., D.D. (*Macmillan.* Crown 8vo, pp. 375. 5s. net).

It is St. Luke that divides the work of Jesus into what He did and what He taught. But St. Luke had probably no intention of separating the two parts of the Messiah's work into knowledge-tight compartments. Christ taught in what He did: He did in all His teaching. So when Professor Gilbert writes on the Revelation of Jesus he does not confine himself to what we call His teaching; he covers the whole ground of what Jesus began both to do and to teach during His earthly ministry, only he treats it not as historical incident but as new knowledge or revelation. He seeks to answer the question: What did Jesus tell us that we did not know before? It is, as he calls it, 'a study of the primary sources of Christianity.' And we would we had more such studies. For besides the natural ability and spiritual insight which every writer must begin with who works here, there is the combination of fearless research and profound reverence which must be together present at every step if the study of the life of Christ is to produce any true result.

THE BLIND SPOT. By the Rev. W. L. Watkinson. (*H. Marshall.* Crown 8vo, pp. 278. 3s. 6d.)

This is the sixth volume of the 'Present-Day Preachers,' edited by Mr. F. A. Atkins. Mr. Watkinson deserves his place. Few men can fix the attention of an audience and hold it to the end as he can. Few have so unmistakable a message to deliver. Few can deliver it in so forcible language. And Mr. Watkinson is more than a present-day preacher. He will last. His sermons look before and after. They prefer man to manner, the eternal truth to the fleeting fashion. In the ninth sermon there is the great distinction made between Spirituality and Civilization. We think that distinction has especially to be made in our day. It has to be made in every day and generation. It is made here memorably.

OLD TESTAMENT TYPES AND TEACHINGS. By Hannah Whitall Smith. (*Nisbet.* Crown 8vo, pp. 373. 5s.)

It is a wonderful book. We mean the Old Testament. It passes through the purgatory of criticism. It passes through the Gehenna of symbolism. It is as fat and full of sap as ever. Where is the book that can be taken to pieces as this can, its verses distributed among innumerable authors, and retain its vitality and vigour? Where is the book that can be made to mean anything in heaven or on earth or under the earth, and yet with unwavering finger point to our Lord and His Christ? When Mrs. Smith has found her types, what then? It is all clearer in the New Testament itself, and they are superseded. But no doubt as an exercise in pious ingenuity, as a superior children's game for Sunday, it has its place.

But it is a wonderful book. And now we mean the one before us. For in spite of its typology, it carries most searching lessons—a great company of them—and sends them home to heart and conscience quite impressively.

EGYPTIAN CHRONOLOGY. By F. G. Fleay. (*Nutt.* 8vo, pp. xiv, 167. 7s. 6d. net.)

The Egyptian chronologists are like the Hebrews before they got a king, every man does that which is right in his own eyes. Consequently, the date of Menes varies in our text-books from 2429 B.C. according to Wilkinson, to 5735 B.C. according to Mariette. But now there has been raised up a chronological king in the person of Mr. F. G. Fleay (whom we have known in former days as a fellow-student of Shakespeare). His new book is a reduction of chaos into order. It leaves no elements unrecognized, it spares no pains to reach a sane and harmonious conclusion. It is the authority for the present on the chronology of Egypt.

'Sir, we would see Jesus!' It is the first clear cry of the awakening soul; it is the last calm prayer of the departing spirit. On that text Mr. Miller of Lenzie writes six discourses, and publishes them through Messrs. Oliphant (crown 8vo, pp. 77, 1s. net). The little book is delicate workmanship within and without, though the thought is strong, and the binding secure. It is a New-Year gift to be given to the appreciative.

FAMOUS SCOTS: THOMAS CAMPBELL. By J. Cuthbert Hadden. (*Oliphant.* Crown 8vo, pp. 158. 1s. 6d.)

Is Thomas Campbell a famous Scot? Scot enough, but is he famous? Not now, surely. It is true that Mr. Hadden makes a good deal of him here. But it is chiefly things of ordinary life, not famous things at all, nor stamping the famous man. And as for his being a famous poet—we quote him (when we do not know that we should find it better in someone else), but even Mr. Hadden lays no claim to fame for Campbell as a poet. We have a keen feeling that Mr. Hadden has been wasting his time and ours. If Campbell had to come at all, less of him would have done than this.

CHRIST IN THE OLD TESTAMENT. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo, pp. 714. 7s.)

Has Spurgeon begun to grow old? Nothing grows old sooner than sermons. And the better for its purpose the sermon, the sooner it will grow old and vanish away. For it is addressed to the men and women in the very pews there. It gives itself wholly to them, and it passes away with them. It may be safely said that no sermons which supremely moved one generation were sermons to the next. Is Spurgeon passing away? The first hint we have had is in this volume of sermons on the Old Testament. From some of them we are already passing. We do not treat the Old Testament historically just as Spurgeon does here, still less ceremonially, and least of all prophetically—for the book has all these three divisions. But even if this is so, no one need be alarmed for Spurgeon. The gospel is here in might. And the personality of the man is here. And these two make these sermons pungent still—good reading and good preaching for many days to come.

Messrs. Passmore & Alabaster have also published *Gospel Extracts from C. H. Spurgeon* (crown 8vo, pp. 94, 1s.).

MARTIN LUTHER. By Henry Eyster Jacobs. (*Putnams.* Crown 8vo, pp. 454, with Maps and Illustrations. 6s.)

The aim of the series called 'Heroes of the Reformation' is not to write what is called *popular* biography, because popular biography is careless of the facts. It is to present the actual facts of the great Reformers' lives, so far as they can be discovered, in a single, convenient, and attractive volume. The writers are chosen for their knowledge of the subject, not for their 'popular gifts.' Every aid that modern art can bring is added to the writing. The writing itself is vigorous. The result is an impressive and memorable picture.

One volume of the series has been noticed already. This, however, is the first and sets the fashion to the rest. Serious purpose, deep reverence, untiring research,—all these are its characteristics. It furnishes us with the best handbook we have to Luther's life and work.

Messrs. Rivingtons must be finding a demand for their Oxford Church Text-Books. They are coming in rapid succession. The two this month are Mr. Burney's *Outlines of Old Testament Theology* (pp. 132, 1s.), a clever sketch, up to date, far-seeing, and proportionate; and the second half of Mr. Kidd's *The Thirty-Nine Articles* (pp. 296, 1s.), not quite so wide in its outlook, but painstaking and devout. Some say that creeds are good to have but better to hide. This is not the opinion of those whose creed is the Thirty-Nine Articles. For book after book is written about them, and there is always another on the way.

THESE HOLY MYSTERIES. By the Rev. C. Clementson, M.A. (*Rivingtons.* Crown 8vo, pp. 150. 3s. 6d.)

One of the titles by which, in ancient times, the Eucharist was known was 'the Holy Mysteries.' Hence the title to Mr. Clementson's book. The addresses it contains bristle with matters of controversy. How could they help it? But they are clear, orderly, well-informed, and fair.

THE PSALMS IN VERSE. By the Rev. R. J. Spranger, M.A. (*Rivingtons.* Crown 8vo, Vol. I., pp. lvi, 670. 7s. 6d.)

Mr. Spranger, sometime Fellow and Tutor of Exeter College, and a close friend of Keble, spent his life in turning the Psalter into metre. He finished the work the day he died, and his daughter was left (able and willing) to publish it. This volume contains the Psalms according to the Prayer-Book version and according to Mr. Spranger,

with sundry introductions and appendixes. The next will contain the critical and explanatory notes.

Now it is a new version of the Psalms that Canon Cheyne tells us is most of all needed at present. But Canon Cheyne does not mean a version like this, for there is no criticism of Canon Cheyne's kind here—that kind of criticism Mr. Spranger's soul abhorred. It is the hidden meaning in the Psalms that Mr. Spranger looked for and drew out. He follows or agrees with the Fathers. The plain meaning is not much. Get *into* the Psalm. Find Christ. Find Christ in some office or aspect in every line. Draw that out. Express it in your version. That is what Mr. Spranger spent his life in doing. The verse may not be much. But Christ is everything.

THE LUTHERAN CYCLOPEDIA. Edited by Henry Eyster Jacobs, D.D., LL.D., and John A. W. Haas, B.D. (New York: *Scribners*. Royal 8vo, pp. 572.)

This fine volume gives an account of all that is of interest to the Lutherans of America. The articles are written by specialists whose names are signed. There are a hundred and eighty different authors. The articles are brief, for the plan includes persons and places as well as subjects, but they are well packed and shorn of all superfluities. A large number of the names are quite unknown to us, but they are no doubt known to the Lutheran Church of America, and it was right to make the book cover all the authors in the Church as well as its leading preachers. The subjects are of interest to all. No doubt we can get them handled more fully and more familiarly in other cyclopædias. But here alone we have the special doctrines of the great Lutheran Church explained succinctly, clearly, and in detail. To students of theology it will be a real boon, saving labour and giving information. Thus the article Gospel, which occupies three columns, shows how that central word lost all meaning in the Catholic Church, how it was restored by Luther, and how he and other Reformers differed in their conception of it. The work is well done, and it must have cost enormous labour to do it. We should be right glad if some courageous editor or editors would give us companion cyclopædias of the other great Churches of Christ.

Mr. Elliot Stock has issued a cheap, unbound edition of the Rev. Henry Linton's *Christ in the Old Testament*.

There is no deeper-rooted or more disastrous mistake than the fancy that doctrinal preaching is distasteful. It depends on the doctrinal preaching. Make it clear by the choice of simple words and orderly arrangement, and keep it human, and there is no congregation that will reject it. The Rev. A. Ernest Simms, B.D., offers an excellent example in four addresses on *The Atonement* (pp. 87, 1s. 6d.), published by Mr. Elliot Stock.

THE KING AND HIS SERVANTS. By Edith M. Dewhurst. (*Stock*. Crown 8vo, pp. 246. 5s.)

This is the title given to some simple short meditations on the Collect, Epistle, Gospel, and proper lessons for the Church's year. A special text is chosen for each day's meditations, round which the chief thought gathers, and there are also choice verses to illustrate it.

THE APOSTLE PAUL'S REPLY TO LORD HALIFAX. By the Rev. Walter Wynn. (*Stock*. 8vo, pp. 342.)

The Apostle Paul's reply to Lord Halifax is found in the Epistle to the Galatians. So this is an exposition of that Epistle 'with a practical tendency.' Mr. Wynn is bold enough to put his exposition into St. Paul's mouth, so that it is as if the apostle himself wrote another letter enlarging and explaining the first. But he is also careful enough to make the second letter say the same as the first, to make it actually an exposition. And in so doing he inflicts the severest castigation on all those that would limit the fulness and freeness of the gospel. If you do not give *all* the right of access, and if you do not give it *on faith alone*, you must make up a new New Testament and leave the Epistle to the Galatians out.

The volume of *The Church Worker* for 1899 (S.S. Institute, 8vo, pp. 192, 2s. 4d.) is not attractive to the first glance without or within. But it means business. The lessons are practically explained and illustrated. And, besides that, there is a sharp eye watching the progress of the kingdom of God at home and abroad, and making notes of it.

Mr. C. J. Thynne, of 6 Great Queen Street, has published an edition of *The Secret History of the Oxford Movement* at the wonderful price of one shilling.

The seventh, which is the last volume of the translation of Harnack's *History of Dogma*, has been published by Messrs. Williams & Norgate. In a prefatory note Mr. Gilchrist, the translator, regrets the lack of Dr. Bruce's revision, but he must have been extra careful himself, the volume is not inferior to its predecessors. It contains the third Book of Part II. of Harnack, and the General Index to the seven volumes. It completes a great undertaking which had to be attempted, and which scarcely could have been better done.

THE FIRST THREE GOSPELS IN GREEK. By Colin Campbell, M.A., D.D. (*Williams & Norgate.* 8vo, pp. xvi, 223. 5s. net.)

Dr. Campbell's synoptical arrangement of the first three Gospels has reached a second edition. It has therefore been found useful. That means that its scholarship is sound, and its plan workable. We have not had the first edition, and have therefore missed the advantage of working with it. But we have taken time to examine this edition. And we are struck with its accuracy as well as its simplicity. While the parallel sections are open to the eye, each of the Gospels may by an easy device be read in its entirety. There is much originality and sound judgment shown in the placing of the paragraphs, and the accurate adjustment of phrase with phrase must have involved enormous labour. But good work rarely misses its reward. We hope to see this synopsis in the hands of all serious New Testament students.

A FREE ENQUIRY INTO THE ORIGIN OF THE FOURTH GOSPEL. By P. C. Sense, M.A. (*Williams & Norgate.* 8vo, pp. 456.)

Mr. Sense has come to the conclusion that 'Cerinthus, the Gnostic Christian of the first century, was the author of the Fourth Gospel,'—which he must pardon us for saying is not sense. Mr. Sense has not studied the subject enough yet. Not that there is much to hope from him, if he gave further study to it. For his method is wrong. A great fallacy lies under the word 'free' in his title. His enquiry is not free. He tells us on the very first page of his book that he was caught by such a straw as the coincidence between the dove of Cerinthus and the dove in St. John, and then went deliberately to prove that the Gospel of St. John was the Gospel of Cerinthus. He has not found, of course, that all the Gospel was written by Cerinthus. There are supernatural stories in the Fourth Gospel which were written by other people, of whom he has a poor opinion. 'I find the nameless stipendiary apostles and prophets who fabricated the supernatural stories of ecclesiastical Christianity to be knaves and rogues pure and simple.' Yet he has no difficulty in believing supernatural stories which he finds elsewhere. 'I have a very strong suspicion,' he says, 'that the miracles of the cure of the blind man in chap. 9 and of the cure of the impotent man in chap. 5, are imitations of the *miracles* (his own italics) actually performed by the Roman Emperor Vespasian in Alexandria in 70 A.D. That Vespasian accomplished the instantaneous cure of a blind man and of a paralytic man there can be no reasonable doubt. The account of Tacitus is most explicit.' These cures were wrought by faith-healing, he believes, and the miracles in St. John have been worked up off them. And this is a fair specimen of the freedom of Mr. Sense's enquiry and of the worth of it.

The twentieth volume has been issued of *The Young Men's Christian Magazine* (Glasgow, pp. 236). It contains news, notes, reports from the secretaries, and the like that are perishable; but it also contains a series of practical papers by Dr. Stalker on the various aspects of 'A Young Man's Life,' short biographies with portraits of some Scottish preachers, Epochs of Scottish Church History by various writers, and other matters that will stand frequent reading and give us more the more we read them.

From the Aberdeen University Press there comes a small volume of Lectures on the Lord's Prayer with the title *God's Altar Stairs.* It is an example of the way ministers of the Church of Scotland are teaching their people that the gospel is practical and to be practised. The whole range of daily duty is brought within the Prayer. The preacher is the Rev. L. Maclean Watt, B.D., of Turriff.

The Priest and the Prophet.

By the Rev. A. S. Laidlaw, B.D., Huntly.

'Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High.'—Ps. l. 14 (R.V.).

The most important feature of the Israelitish history is the religious movement which was inspired and directed by the great prophets and their fellow-workers. It was a movement towards spirituality in the worship and service of God, and away from what was gross and material on the one hand, and on the other from what was formal, and, in its identification of religion with rites and ceremonies rather than with holiness of life, not infrequently positively immoral. It is especially remarkable that the prophets, in their endeavours to purify and spiritualize religion, were brought into conflict with the priests, whose ritual of sacrifice ministered to a lower-toned religion, at once less spiritual and less moral.

The position of the priests in Israel would form a most interesting subject of inquiry. Suffice it to say here that they belonged to an altogether lower plane than the prophets, and that the kind of religion which their services fostered was precisely that against which the prophets protested; sometimes apparently almost going so far as to repudiate sacrifices altogether, and deny that God had ever required them. It has been remarked that 'the arrangements of the temple were not those of a cathedral or a church, but of a vast slaughter-house combined with a banqueting hall.'[1] A spiritual idea was indeed embodied in the animal sacrifices of the temple. The shedding of the creature's blood signified the dedication of life, but what such an outward offering really pointed to was the complete offering of heart and will to God. This is the true sacrifice with which God is well pleased. The author of Hebrews beautifully brings out the spirituality of Christ's sacrifice by quoting and applying to Him the words of the 40th Psalm. 'Sacrifice and offering Thou wouldest not. . . . In whole burnt-offerings and sacrifices for sin Thou hadst no pleasure. Then said I, Lo, I am come . . . to do Thy will, O God.' It was the obedience of Christ, His obedience even unto death in doing His Father's will, that made His offering of Himself a perfect sacrifice.

There was little, however, that was spiritual in the temple ritual of sacrifice, little to bring out, and much to obscure, spiritual ideas. Attention was concentrated on the actual slaying of the animals offered, an operation which must have made the temple a ghastly scene, and tended to brutalize, rather than spiritualize, priests and people. Indeed, this appears from the class of men who were made priests. They were not chosen because of moral or intellectual qualities which they possessed, but, because of their strength and activity, from the roughest and fiercest of the tribes of Israel, and so were suited to their coarse work. The tribe of Levi—which was the priestly tribe—is that of which, along with Simeon, is given the following account in the 49th chapter of Genesis, where Jacob is said to have characterized the tribes before he died:—'Simeon and Levi are brethren; weapons of violence are their swords. O my soul, come not thou into their council; unto their assembly, my glory, be not thou united; for in their anger they slew a man, and in their self-will they houghed an ox. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.' 'Scattered in Israel,' they were given the priestly functions, almost as a penalty rather than as a privilege and an honour. Accordingly the religious influence of the sacrificial ritual operated on an altogether lower plane than the spiritual teaching of the prophets. It fixed attention on what was outward rather on what was inward: on the mechanical act rather than on the spiritual motive; and, finally, it even tended to *substitute* the animal sacrifices for the true sacrifice of heart and will, offered in the living of a pure and holy life, and so came to encourage carelessness, almost as if sacrifices conveyed a licence to transgress. It was easier, it cost less *morally*, to sacrifice than to obey.

When we examine the teaching of the prophets, we encounter a protest, the force of which it is

[1] Stanley, *History of the Jewish Church*, vol. ii. p. 352.

impossible to exaggerate. It is tremendous, almost going the length of condemning the priestly system, root and branch, and of declaring that God had only tolerated sacrifices in the same spirit in which, our Lord said, divorce had been permitted, namely, because of the ignorance and rudeness of the times. The following passage from Jeremiah[1] contains the prophetic protest in its most extreme form:—'Thus saith the Lord of hosts, I spake not unto your fathers, *nor commanded them* in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My voice, and I will be your God: and walk ye in all the way that I command you, that it may be well with you.' So Isaiah,[2] 'To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.' Again,[3] 'He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol.' And lastly (not to multiply quotations unduly), hear the unperishable words of Micah[4]: 'Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

The Psalmist whose word is immediately before us occupies precisely the same standpoint. 'I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before Me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. . . . Will I eat the flesh of bulls or drink the blood of goats?' It is not using too strong language to say that such statements of prophets and psalmists express 'contempt, irony,' and 'disgust' 'at the very thought of the slaughtered victims.'[5] But in addition to this, there is a beautifully tender touch in one of these verses quoted from the Psalm. Canon Cheyne's rendering is striking: 'I know all the fowls of the mountains, and the wild beasts of the field are *in my mind*.' These words evince, on the part of the prophet and also of his God, a 'sympathetic interest in the animal creation,' which revolts from the wholesale butchery of the sacrifices.

A peculiar and highly remarkable feature of the Psalm is the mode in which is asserted not only the superiority but the Divine authority of the more spiritual prophetic teaching. When the Mosaic law was promulgated, God is described as descending on Mount Sinai in storm and fire. So here, our Psalmist claims for his message the dignity of a new revelation. He pictures God descending once more in like manner, but this time upon Mount Zion, and 'declaring, not merely in the presence of His own people, but to the whole universe, a deeper and wider law even than that of Moses.'[6] He calls to the heavens above and to the earth, and says, 'Gather my saints together unto Me: those that have made a covenant with Me *by sacrifice*.' The true nature of sacrifice is the subject of the Psalm. The people were gathered as it were to hear something supplementary to the old Law. What is required is not the sacrifice of slain animals—made to take the place of a more personal devotion—but the consecration to God of heart and mind, of strength and will. The best commentary is to be found in the words of St. Paul: 'I beseech you therefore, brethren, by the mercies of God, to present *yourselves* a living sacrifice, holy, well-pleasing to God, which is your *spiritual* service.'[7]

The story of the conflict between men of the Prophetic spirit and the representatives of the the Priestly system does not belong exclusively to the annals of the Israelitish kings. The prophets were vindicating an eternal principle, which is of the very essence of spiritual religion, and one which since their day has never ceased to require assertion. The sum of their contendings is set forth in the words of our Lord Himself, who was *the* Prophet sent from God, the Incarnate Divine Word, bearing the revelation of His Father's mind and will: 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth.'[8]

[1] Jer $7^{22.23}$. [2] Is 1^{11-13}. [3] Is 66^{3}. [4] Mic 6^{6-8}.
[5] Stanley, *H. J. C.* ii. p. 365 [6] Stanley, p. 365.
[7] Ro 12^{1}. [8] Jn 4^{24}.

The necessary, unending antagonism between the two types of religion is illustrated by the fact that Jesus fell a victim to priestly hatred. The priests brought about His death, even forcing the hand of the reluctant Pilate (who knew that 'for envy they had delivered Him up') by firing the passions of the multitude, and threatening himself with charges of disloyalty to Rome, saying, 'If thou release this man, thou art not Cæsar's friend.' Jesus met the fate which many of God's witnesses in the past ages of Israel's history had suffered. The martyr Stephen, before he was stoned, cut his persecutors to the heart with these words: 'Which of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers.'[1]

[1] Ac 7^{52}.

This conflict has never since ceased. It is being carried on to-day, and it behoves all who know what spiritual religion is to be faithful in their testimony and worthy of the great cloud of prophetic witnesses. It is the same old struggle, and there is the same call for fidelity.

History's pages but record
One death-grapple in the darkness 'twixt all systems and the Word;
Truth for ever on the scaffold, Wrong for ever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.[2]

[2] Lowell, *On the Present Crisis*.

The Origin of the New Hebrew Fragments of Ecclesiasticus.

By Professor Ed. König, Ph.D., D.D., Rostock.

After I have stated my views (see the Aug.–Nov. numbers of The Expository Times) on the Hebrew texts of Ecclus., which were published by Cowley and Neubauer in 1897, one will expect me not to be silent about the new fragments recently put forth by Schechter and Taylor. Besides, I myself feel the necessity of examining whether the judgment I have passed on the origin of the earlier published fragments is confirmed in presence of these new fragments.

The first question which arises concerns, of course, the *internal* character of the new texts, when these are viewed *simply by themselves*.

This question is directly answered by the texts themselves. For the MS. which Schechter and Taylor call A, and which contains parts of chaps. 3–16, while it has, indeed, no marginal notes, except at 3^{14} 12^{14} $14^{16d.\ 18c}$ 15^{3b} 16^{13}, is yet not seldom corrected in the body of the text itself. One finds, for instance, הוא in 6^{11a} 12^{13ab} $13^{2ac.\ 11c.\ 22b}$ $14^{9a.\ 16c.\ 23a}$ $15^{9.\ 14}$ $16^{15b.\ 18b.\ 22a.\ 23b}$. But have all the mistakes in this MS. been removed by these corrections? One will not hesitate to answer this question in the negative, when I cite the following uncorrected readings:—In 4^{2a} the MS. has דווח, which cannot be derived from דוח, because נפש חסירה follows. Rather has the ד of דווח arisen from ר, just as in the O.T. as well these two letters are frequently interchanged (cf. *Okhla we-okhla*, No. 123 f.), and the same interchange has taken place also in Sir 7^{20a} 14^{11a}. Further, in 14^{2a} I find that חסרתו suits v.^{2b}, and this form is therefore incorrectly read by G as חסדתו. Schechter and Taylor come to the reverse conclusion. But they have acutely discovered a great number of false readings in the MS. A, to which I would offer only a few additions:—בלשוניך of 4^{29a} is not touched upon by Schechter in his excellent 'Notes on the Text,' but is correctly rendered by Taylor, 'with thy tongue' (cf. שבתיך in 36^{13b}, whose י is recognized by both scholars as incorrect). Again, in ובמצותו והגה of 6^{37b} we are not to suppose, with Schechter, תהגה, but should find a dittography of ו, and thus read the imperat. הגה. In 12^{18b} was not רוב הלחש intended, and not רובה לחש?—Further, how deplorable is

the condition of the MS. B (from which now parts of 30^{11}–51^{30} have been published) is shown by the numerous marginal notes by which the text is surrounded. And yet, in spite of their number, these do not correct all the errors of the text. The first error that survives, is found in תוחה of 32^{17b}. For this Schechter would substitute תורה or תוכחה, and, as a matter of fact, the latter word, on account of the phonetic resemblance between the spirant כ and ח, might readily be contracted to תוחה. Further, שב in 33^{1b} is changed on the margin to ושב, but I would suggest that a י following ניסוי was overlooked, and that the reading intended was נמלט (ו)ישוב (ו). בעת of 35^{20b} is well emended by Taylor to בענג. Again, תועיל ו' of 38^{21b} stands for תועילו ו' (cf. ו in the imperf. in וירדפו, etc., in Hos 8^{3}, etc.). The same haplography is the cause of our now reading the anarthrous היכל as a parallel to הבית in 50^{1c}. ההיכל was intended.

Does this condition of H permit the supposition that its original form was preserved absolutely intact? A negative answer to this question is favoured also by other circumstances.

It is, to be sure, a merely external point that is involved in the fact that in reproducing the text one vacillated between a *non-stichic* (as in the MS. A) and a *stichic* (as in B) form of writing. Of an equally external character is the circumstance that the MSS differ in the extent to which they exhibit *punctuation* (cf. in A, גדולת 3^{18a}, אֵל, etc., $^{18b.\ 24a}$ $4^{2ab.\ 21a.\ 29b}$ $6^{5a.\ 11a.\ 22b}$ 7^{23b} 12^{13a} $13^{2c.\ 6a.\ 8b.\ 9a}$ $14^{9a.\ 11a.\ 16a.\ 26a}$ $15^{10a.\ 19b}$ $16^{5b.\ 18b}$, whereas the text of B shows punctuation only in 30^{20b} 38 [not 33] ^{26b} 39^{15c} $40^{9a.\ 10a}$, apart from יִיִי of v.^{26c}. By the way the two points of וארח in 42^{3a} and of חקר in v.^{18a} are the sign for *Ḥolem* in the supra-linear punctuation (Smend, p. 5), and the marginal note תהם in 38^{17a} may have in view the Niph'al of הום (cf. וַתֵּהֹם, 1 S 4^{5}, etc.). Moreover, differences in orthography are to be noted on comparing the two manuscripts. In A the employment of *vowel letters* is not quite so frequent as in B. For instance, long *e* is not indicated in רע (=*rēʿa*) 14^{14c}, and in תמה (=תֵּימַהּ) 16^{11b}. Long *i* wants the sign י in תערם 6^{32b} (cf. יַעֲרֵם Pr 15^{5b} 19^{25}). Long *o* is not represented by ו in גדולת 3^{18a} (where גְּדוֹלַת might have been intended, but where *gedôlôth* is demanded by a point that has been added), or in עון 3^{27b} 5^{5b}, אהביה, etc., $4^{12a.\ 13a}$, השיע (=הוֹשִׁיעַ) 13^{6}, עקבת (=*ʿiḳḳēbôth*) 13^{26a}, תעבה 15^{13a}, בגדים 16^{4b}. I do not mean to assert that examples of *scriptio defectiva* are entirely wanting in the parts of B which are now published (cf. מוקשת = *môḳḳēshôth* 32^{20b}, לעינהם 36^{4a}), but I have the impression that the vowel letters prevail to a greater extent in this MS., and especially towards the end of it.—More weight is due to the testimony of the marginal notes. This proves directly that the two MSS of the Heb. text differed from one another in respect of *quantity*. For instance, at 32^{1} there is written in Persian on the margin, 'This is not found in this verse in another exemplar.' The meaning of this note is clear enough, although there is a small blank space after نی ('not'). Further, from the Persian note found on the margin of 35^{20} ('this verse [is] from [;\] other exemplars') it results with certainty that a difference between various copies of the Sirach text in regard to the amount of their contents is spoken of. Again, the Persian marginal note at 45^{8} runs, 'This exemplar extended thus far,' and from this verse onwards the marginal notes, which up to this point have accompanied this MS. B in closest array, are wanting everywhere, with the solitary exception of $47^{8f.}$ From this it follows that the source of the readings, which down to 45^{8} appear on the margin, was a comparison with the MS., which 'extended thus far,' and which—in all probability—was a MS. of the *Hebrew* Ecclesiasticus, else it could not be called simply 'this exemplar.' The last-mentioned marginal note shows then indirectly that the MSS differed from one another in regard to *quality*, and thus the view is confirmed which had already been adopted on the ground both of the internal differences between the sources of G, and of the differences between G, S, and Vetus Latina (cf. Herkenne, *de Vet. Lat. Ecclesiastici capitibus i.–xliii.*, 1899, p. 4 f.), the view, namely, that different recensions of the Heb. Ecclus. were in existence.

This being so, the possibility arises that the various portions that make up the MS. B were copied from exemplars of different character, and when one observes how the relative ש is found only in $30^{11d.\ 12b}$ 31^{10a}, whereas אשר meets us in $38^{13a.\ 14b.\ 15a.\ 27b}$ 44^{20a} $45^{23c.\ 24c}$ 47^{13c} 49^{10c} $50^{1b.\ 2a.\ 3a.\ 24c.\ 27cd}$ 51^{8b}, one may be disposed to regard the

suggestion I have just put forward as more than an abstract possibility.

But, after all, the form of the newly discovered Hebrew texts may be unable to claim absolute authenticity in all points, and we may speak of its originality as a relative one, in so far as we take into account the possibility that the absolutely original form has been modified through unintentional and intentional changes. But even if we do not have recourse to this possibility, the *linguistic* character of the new Fragments permits the conclusion that they contain the original.

If we meet with כש once (30^{12b}), does not this word occur twice in Qoheleth (9^{12} 10^{3})? Moreover, the employment of the synonymous כאשר predominates, occurring as it does in 4^{27b} 12^{12e} 30^{20b} 36^{4a}. Further, in regard to the verb, לירד in 30^{17d} runs parallel with למות. The ideal affinity of לירד with the Infinitive is thus clear, and my opinion that the forms ליטול, etc. (Mishna, *Berachoth*, ii. 8, etc.), are a syntactical substitute for the use of the Infinitive (*ZDMG*, 1897, p. 331), is supported by the parallelism of לירד and למות. Of course it may be said that this usage is not found in O.T. Hebrew. But do the linguistic phenomena that encounter us in the Mishna all bear one stamp? May not some of them have found their way sporadically at an earlier period into the literature? And might not the Aram. form להוה (Dn 2^{20}, etc., Ezr 4^{12}, etc.) thus early favour the choice of forms like לירד? In like manner may not כדי, 'according to sufficiency' (= 'corresponding to'), 13^{9b}, or כיוצא בו, 'corresponding to it,' 38^{17b}, or אילו, 'these,' 51^{24a}, have been in use before the Mishna was committed to writing? Is it the case that the language of these Hebrew Sirach texts bears *throughout* a Mishnic character? Nay, do not these texts show an absence of many phenomena which are quite common on the Mishna and the later Hebrew writings? I am thinking in particular of the indication of the genitive. In the post-Biblical literature of the Jews it is a prevailing usage to express the genitive by a proleptic pronoun and a following של, as in שְׁלוּחוֹ שֶׁל אָדָם, 'the sent of a man' (*Berachoth*, v. 5; for instances from the later centuries see my *Syntax*, § 284 e). But in the newly discovered Hebrew texts of Ecclus. we search in vain for any example of this way of indicating the genitive, although the employment of this ש is five times attributed to Ben-Sira in the tradition about his Sayings (cf. *ap.* Cowley and Neubauer, pp. xix ff. the numbers xiv., xliii., lviii., lix., lxviii.).

But do not the new Fragments of the Hebrew Ecclus. contain *Arabic* elements?

H has in 38^{1b} the verb חלק, but G, which gives ἔκτισε, and S, which has ܒܪܐ, express the notion of 'create.' Professor Margoliouth in the August number (p. 528^{b}) assumes that G and S lay before the author of H, and that the latter expressed the notion of 'create' not by the universally familiar Heb. word ברא (or יצר), but by the Arab. خلق. Yet the author of H meant to restore the Heb. form of the Sirach oracles, and in Heb. 'create' is ברא, to the choice of which word, moreover, the retranslator would have been guided by the similarly sounding verb employed in S! How then could the supposed *re*-translator have stumbled upon the Arab. خلق (= חלק)? Before this can be assumed, the other possibility must first be examined, namely, whether Ben-Sira may not have written the Heb. חלק. He may have chosen this word, intending it in the sense of 'assign,' which it actually has in 2 Ch 23^{18}. This conception of 'assign *or* destine to something' is allied to the conception of 'produce *or* furnish,' and also the Arab. خلق has the senses 'quantitate et mensura definivit, disposuit, procreavit.' Moreover, if one is to recall the Arab. خلق, 'to be smooth,' reference ought to be made also to the Heb. החליק, 'to smooth,' 'to work over,' in Is 41^{7}. The meaning of Sir 38^{1b} then is that God has also raised up or commissioned the physician. [I had written these words before I made the acquaintance of Schechter's and Taylor's book in the beginning of September. Now I observe that Taylor likewise renders the חלק of 38^{1b} by 'apportioned.'] The Heb. חלק, as it meets us in 2 Ch 23^{18}, might be reproduced by ἔκτισε, and it is not necessary to attribute to the author of H the choice of the Arab. חלק.

But the new Fragments contain also the words ובשמש משרקת וג', 'and as the sun dawning,' etc. (57^{7a}). They thus offer in their text a form of the verb השריק, in point of fact the participle משריק which we have found in a marginal note to 43^{9b}. Here emerges the question of *Arabisms in the O.T.* which I have already discussed in THE

Expository Times (1898, pp. 286 ff., 430 ff., 474 ff.). There it was shown that one of the most certain Arabisms of the O.T. is contained in אלקום of Pr 30^{31b}. For the notion 'a king with whom is the army' (*al-ḳaumu*) suits the context excellently. Neither are we to seek in אלקום a corrupted אלהים, nor to render with Wildeboer, *Kurzer Hdcomm.*, 1897, *ad loc.*), 'against whom there is no opposition,' because this rendering does not tally with the עִמּוֹ, 'with him.' Frankenberg, it is true, who edited *Proverbs* in Nowack's *Handkomm.* (1898), substitutes points (. . . . .) for אלקום עמו, and remarks that we must not appeal, in favour of אלקום as an Arabism, to אלנביש, אלמנים, etc. But why not? He adds no reason. Nor has he taken into consideration that the majority of approximations to Arabic linguistic usage are found in the Wisdom literature of the O.T. (cf. above all Mühlau, *de Proverbiorum quae dicuntur Aguri et Lemuelis origine et indole*, pp. 1, 23 f., 35 f., 41 f.). What is the explanation of this? Because Eastern tribes, such as the peoples of Têman, were renowned for their wisdom (Jer 49^{7}, Ob ^{8}, Job 2^{11}, Bar $3^{22f.}$). Are there not even sections in the Book of Proverbs which are attributed to an author whose home lay in the Arabo-Syrian desert, and has not the poem of Job also its background in those Eastern regions? Cf. Pr 30^{1} 31^{1}, Job 1^{1}, and 'the wisdom of all the children of the east country,' 1 K 5^{10} [Eng. 4^{30}]. Hence it is possible that the Hebrew friends of wisdom were acquainted with not a few words used by the neighbouring tribes of Arabia; and אלקום, *e.g.*, might be employed in their writings, because this word (= 'the army') had become familiar to the Hebrews through the incursions of the Bedawin, just as אלגוּמִים, etc., had become familiar through commerce. And if any other Arabic word might become known to the Hebrews through intercourse on the frontier, it was שרק. For it was precisely from this word (which designates the sun-rising, the East) that the בני קדם, or 'children of the East,' whose wisdom is celebrated in the O.T. (1 K 5^{10}), received the name by which they were known — *ash-sharḳijjûna*, 'the Orientals,' 'the *Saracens*'! It may be added that these two words אלקום and שרק might make their appearance in Hebrew literature all the more readily, because the former has an ideal affinity with the Heb. קום 'rise, raise oneself,' and the latter resembled phonetically the Heb. זָרַח 'rise,' used of the sun.

That the text of the new Fragments of the Heb. Ecclus. contains also *Persian* elements has not yet been asserted. But I touch upon this question because Professor Margoliouth in the September number (p. 568[a]) says, 'The Greek translator would not have rendered this ["a tongue of light"] by "sparks" (ἀτμίδας).' Now, the expression, לְשׁוֹן אֵשׁ, 'tongue of fire' (Is 5^{24}), is a well-known metaphor for 'flame of fire,' and the same expression as the לשון מאור of Sir 43^{4c} is found in the *Targum sheni* (ed. by Moritz David, 1898) to the Book of Esther, at 6^{13}, namely, לישנא דנורא, and the Arab. لسان النّار is used in the same way; cf. also γλῶσσαι ὡσεὶ (γλῶσσαι) πυρός, Ac 2^{3}. What right then has Professor Margoliouth to say that the Greek translator could not have reproduced the Heb. 'tongue of light' by ἀτμίδες = '*ardores*,' 'sparks'? No right whatever, and therefore I cannot approve of his theory that only a Jew who was acquainted with the *Persian* language could have hit upon this translation, because in Persian a by-form of زبان (*zabân*), 'tongue, speech,' namely, *zabânah*, means 'flame.' He appears to me to have confused between what is found *also* in Persian linguistic usage, and what is expressed *only* in Persian.—I may take this opportunity to add this remark to my explanation of 42^{14b}. That Persian friend of the author of H, whose existence is assumed by Professor Margoliouth, might have reproduced the καταισχύνουσα of G by the *Arab.* ptcp. خانية, 'una quae turpia verba facit.' But if we are to assume, further, that the late author of H replaced this participle by בית 'house,' he must have neglected the letter ـة in that Arab. word, and read for the latter the Persian خانه, 'house.'[1]

But are there not other grounds still which

[1] I may here add a word of explanation regarding my discussion of 43^{8d} in the August number (p. 516a). I inadvertently assumed, owing to Professor Margoliouth's transliteration of his Arabic (p. 7 of his pamphlet) that what he had in view was رضف instead of رصف (which in Dozy, i. 534, is quoted from a late glossary with the meaning *briller, reluire*). This of course does not alter my view of the passage, as I see no occasion to have recourse to this sense.

necessitate the conclusion that the newly discovered Heb. text of Ecclus. is a retranslation?

In $30^{11cd.\ 12ab}$ fathers are exhorted to check the defiant spirit of their sons, and we read that they are to apply chastisement to the shoulders (^{11c}), the loins (^{11d}), the head (^{12a}), and the loins (^{12b}). It would not be unnatural in this connexion for the loins to be twice mentioned. In point of fact they must have been so, for in G we find v.^{11c} (*κάμψον τὸν τράχηλον, κ.τ.λ.*) and v.^{11d}, while S again has v.^{12a} ('bend his head,' etc.) and v.^{12b}. If now G correctly reproduced the original Ecclus., Ben-Sira mentioned only the neck, apart from the loins, and if S correctly translated the original, Ben-Sira named only the head, apart from the loins, as the subject of chastisement. But what in that case can have actually stood in the original? Further, if S originated from G, whence came the mention of the head by S? Consequently the wise Ben-Sira must have specified not only the stiff neck, but also the proud head of the disobedient son as the subject of discipline. All this is left out of account by Professor Margoliouth when he says in the August number (p. 528[a]), '30^{12} is rendered twice, the Greek has *θλάσον*, the Syriac, *paḳḳa'*. The first is rendered רציץ, the second בקע!' No, it is simply impossible, as I have shown, that Ben-Sira in this context mentioned, apart from the loins, either only the neck or only the head.

30^{17} reads in G, 'better is death than a bitter life, and better is eternal rest than a continuing weakness *or* disease,' and in S we read, 'better is it to die than a wretched life, and (better is it) to go down into Sheol than continual pain.' H offers, 'better is it to die than a life of vanity (שוא), and eternal rest than continual pain, better is it to die than life that is evil, and to descend to Sheol than lasting pain.' What is Professor Margoliouth's judgment upon this (*l.c.*)? That the author of H has translated 'the verse 30^{17} twice.' But 'a life of vanity' he would have found neither in G nor in S, and lines that commence alike are too numerous in Ecclus. to be traced to textual repetition; cf. מי, מי $31^{9.\ 10}$; לפני, לפני $32^{9.\ 10}$; דורש vv.$^{13\text{-}15}$; אל vv.$^{21.\ 22}$; לא $33^{13.\ 14}$; עד vv.$^{18\text{-}20}$; רחם $36^{12.\ 13}$; תן vv.$^{15.16}$.

30^{20b} reads in H 'as an eunuch embraceth a maiden and groaneth,' and these words belong, as the 'as' (כאשר) shows, to what precedes. Then follows, 'So is he that doeth judgment with violence,' and then comes 'as a guardian of a harem who lieth with a virgin.' For כן נאמן has arisen from כנאמן by dittography, and נאמן is the confidant *κατ' ἐξ.*, *i.e.* the guardian of the harem. Professor Margoliouth (*l.c.*) says, to be sure, that the first of the three clauses just quoted is an imitation of G, while the third adds the corresponding clause of S. But this is not exactly how the matter stands. It is not necessary to regard נאמן as an imitation of the Syr. ܦܩܝܕܐ ܡܗܝܡܢܐ. Further, as has been already shown, כנאמן must have been the form written at a time when final letters were not yet employed. Once more, the meaning of the first and of the third of the three clauses above quoted is by no means identical; and that unfaithfulness on the part of a harem-guardian was possible, one sees from the *ἐπιθυμία εὐνούχου, κ.τ.λ.* of Ecclus 20^{3a} as well as from Ebers' (*Aegypten u. die Bücher Mose's*, 298 f.) discussion of the marriage of the eunuch Potiphar. Finally, if the author of H had before him the text of G and S, he has dropped 30^{20a} of G (*οὕτως ὁ ἐκδιωκόμενος κ.τ.λ.*) and $30^{19cd.\ 20a}$ of S ('so is he who has riches and uses not his own, and sees it with his eyes and sighs'). Professor Margoliouth's view of the origin of the three clauses of H above quoted is not then probable.

In 30^{21a} of H the exhortation is offered, 'Give not thy soul to strife.' This is not meaningless, especially in view of the parallel clause, 'and stumble not by thine iniquity.' But it is very probable that ו and י have been interchanged in דן of v.^{21a}, just as איותה is written instead of אויתה in 6^{37}, and ושאו, etc., instead of ישאו, etc., in 13^{22c} 14^{10a} 49^{14a}. Ben-Sira may then have intended דון, *dawôn*, a word cognate with דוי (Ps 41^{4}) = 'pain *or* grief.' This is the view of Schechter and Taylor. On the other hand, Margoliouth (*l.c.*) simply concludes that the author of H misunderstood the Syr. *duwânâ*. By the way, where then did G get the term *λύπη*? Had Ben-Sira's grandson also the *duwânâ* of the Syr. before him?

The preceding investigations appear to me *not* to render the supposition *necessary* that the newly discovered Heb. texts of Ecclus. are a retranslation. But, further, this view is for more reasons than one *absolutely impossible*.

To begin with, the former argument of Margoliouth that the marginal notes are the result of reflexion on the part of the retranslator, has lost much of its weight owing to the circumstance that the MS. A contains no such marginal notes. But even the marginal notes contained in B cannot have the origin ascribed to them by Margoliouth. For instance, the words that stand on the margin of 31^{1b} agree with G and S. Hence the *marginal notes* result from a comparison of H with these two versions. Whence in that case came the *text* of H?

From many other passages as well it can be positively proved that the text of H cannot be derived from G and S.

Almost at the very beginning of the Heb. Ecclus. we meet with such a passage. In 3^{8} G reads, 'By deed and word honour thy father, that a blessing from him may come upon thee.' S agrees with this as far as v.^{8a} is concerned, while in v.^{8b} it has, 'that all his blessings may come upon thee.' Finally, H offers, 'By word and deed honour thy father, that all blessings may come upon thee.' That is to say, in v.^{8a} H has 'word' and 'deed' in the reverse order from G and S, while in v.^{8b} there is the general expression 'all blessings,' and not 'his blessing(s).'

In 6^{4b} H says, 'and the joy of an enemy (*or* of enemies) shall overtake them' (the possessors who were formerly indicated by בעליה). בעליה might also mean *a single* possessor, as in Job 31^{39}, Qoheleth 5^{10}, etc. (see all the instances in my *Syntax*, § 263 k), and in this singular sense בעליה is taken in the *αὐτόν* of G, where the expressions of H are somewhat more clearly put, 'and will make him an object of joy to enemies.' S agrees with H, except that it has '*his* enemies.' But the simple words of G and S would not have been transformed into what we read in H.

6^{16a} reads in H, 'a bundle (*ẓĕrôr*) of life is a faithful friend.' *Ẓĕrôr* may here stand for a costly vessel, which, filled with myrrh (צְרוֹר הַמּוֹר), was carried in the bosom (בין שדי ילין, Ca 1^{13}). This small vessel, which gave forth a refreshing scent, might be identified with a sweet-smelling resin, all the more readily that the latter is called by a similar word to *ẓĕrôr*, namely, *ẓŏrî* (צֳרִי, Gn 43^{11}, etc., cf. וּצְרִי in 37^{25}), and if *ẓĕrôr* was written defectively, simply with three letters צרר, it would be not unlike צרי, for at an earlier period in the history of writing the letter ר was almost as long as ו (cf. Chwolson in my *Einleit.* p. 152, and Weir, *A Short History*, etc., p. 79). Hence it is even not impossible that Ben-Sira wrote the second of the two words, *ẓŏrî*, in the Old Heb. writing found on the Maccabee coins, thus— , or, with a somewhat different form of *Resh* and *Jod*, found likewise upon the Jewish coins, . In this way his grandson might render the opening words of 6^{16a} by *φάρμακον ζωῆς*, and S could offer 'a true friend is a spice (*sammâ*) of life' (ܣܡܐ = 'pharmacum,' *ap.* Brockelmann, *s.v.*). But if G and S had been the sources from which the author of H drew, he would not have selected צרור, 'a bundle.'

Let us, again, look, for instance, at 6^{21a}. The context speaks of wisdom, and in vv.$^{20b.\ 21a}$ it is said of her that 'he that is void of understanding cannot bear her, and as a burdensome stone shall she be upon him.' The expression 'stone of burden' (משא, *massā'*) would recall the testing of strength by lifting heavy stones (cf. Zec 12^{3}, a passage of extreme interest for the history of civilization), and 'test' is expressed in Heb. by a homonym of משא, namely, מסה. Might it not then readily happen that 'stone of burden' should be replaced by 'heavy stone of testing' (*λίθος δοκιμασίας ἰσχυρός*) in Ben-Sira's rendering? But H could not have arisen from G. So too S, with its 'like a stone is she heavy[1] upon him,' shows a trace of that משא of H. But neither could the words of S have been transformed into those of H, 'as a burdensome stone shall she be upon him.'

I might thus go on proving by the comparison of H with G and S, that these versions cannot have been the source of H. This has been shown also by Smend (*Theol. Literaturzeitung*, 2nd Sept., 1899, p. 506) in the case of the two passages 12^{9} and 13^{6}, and he expressly remarks that the new Fragments as well contain the original of the Heb. Ecclus. and not a retranslation.

But, instead of continuing thus to compare H, G, S, etc., I prefer to point out that I think I have discovered also in these new Fragments traces that H—leaving out of account, of course, scribal errors and secondary alterations or additions—was already in existence *before the use of the final*

[1] ܣܒܪܢ = 'gravis,' or, according to the Milan Codex of the Pesh. ܟܒܪܘܬܐ = 'gravitas' (cf. Herkenne, *de Veteris Latinae*, etc., 1899, p. 92), and משא reflects itself also in the *ἰσχύος* of Codd. 23 and 53.

letters came into vogue. For instance, was not the ב of בעבור overlooked after אביכ of 3^{8}? כ and ב are confused in Jos 4^{18}, etc., as is already noted in *Okhla we-okhla*, No. 149 f.—Did not 6^{2b} end with חילכ כאלופ instead of חילך עליך, the present ending in H? If, as I suggest, the closing words were חילכ כאלופ, this would explain ὡς ταῦρος of G and ואשר לסגן נשלא (‘like a bull thy possessions’) of S. אלופ or אלוף stands in 38^{25c}, and from this might arise עליכ or עליך, for the similarly sounding letters ע and א are probably interchanged in 7^{17}, where לאמר was written instead of לעמד. By the way, what a clear proof this verse (6^{2b}) furnishes that G and S did not supply the basis of H!—עם, ‘people,’ read in 7^{16a} for עין, originated at a time when it was still the fashion to write עמ and עינ.—In 13^{5a} Schechter proposes to read אם יש לך instead of אם שלך. He thus assumes that the letter י was overlooked. This transition might readily take place when אמ יש (or אמיש) was written, but less readily when אם יש represented the form of the text.—From מאינ שלומ more readily than from מאין שלום proposed by Schechter might arise the מאיש שלום which is now read in 13^{18a}. But perhaps in מאיש there is concealed *mâ-yesh* = ‘is there not?’ This would be better than to suppose that מאינ, ‘whence?’ was employed both in v.^{18a} and v.^{18b}. That the prefixing of *ma* in later times increased in vogue we know, and the negative sense of *ma* shows itself in *Job* 31^{1}, etc. (cf. S’s ܡܕܡ, ‘what?’).—In 30^{20b}(2) כנאמנ became כנ נאמנ before these two words had reached the form כן נאמן.—The כעת of 35^{20b} is explicable from בענג, as Dr. Taylor has already remarked.

Such is my new contribution to the solution of the question touching the originality of the recently discovered Heb. texts of Ecclus., but I cannot close without an additional remark. Frequently in the course of this investigation the two questions ‘What is possible?’ and ‘What is impossible?’ have come up, and a constant regard to these appears to me to be the most important principle of criticism. Let us then apply this principle in seeking to solve the problem before us, and we shall be constrained to say: That the original Hebrew form of the sayings of Ben-Sira underwent change in the matter of spelling and even in some individual points besides is possible, and *thus far* it is possible that the newly discovered Heb. texts possess only a relative originality. But that these texts were composed with the ancient versions for their basis is impossible, for a whole series of passages in H cannot have been derived from these. Consequently the view that H is a retranslation is to be rejected.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS III. 13.

‘Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree’ (R.V.).

EXPOSITION.

‘Christ redeemed us.’—The opening of this verse without any connecting particle lends sharpness and emphasis to the contrast. The Law brought a curse. There it stopped short. That was all it could do. The first thing that Christianity does is to undo this result of the Law by deliverance from the curse.—SANDAY.

THE verb has two meanings: (1) ‘To redeem, ransom,’ especially from slavery; this is its general signification. (2) ‘To buy up,’ a somewhat exceptional sense. The former meaning is required here and in 4^{5}; the latter seems best suited to Eph 5^{16}, Col 4^{5}.—LIGHTFOOT.

THE deliverance is represented under the form of a *ransom.* Christ ‘bought off’ the human race from the penalty of its sins, the price paid being His death, cf. 1 Co 6^{20} 7^{23}, ‘Ye are (were) bought with a price’; 2 P 2^{1}, ‘The Lord that bought them’; Rev 5^{9}, ‘Thou wast slain and hast redeemed (bought) us to God by Thy blood;’ Rev 14^{4}, ‘These were redeemed (bought) from among men.’ The word used in these passages, as well as in that before us, is the general word for ‘buying.’ But that the ‘buying’ intended is that more definitely conveyed by the idea of ‘ransom’ appears from the use of the special word for ransom in Mt 20^{28} (=Mk 10^{45}), ‘The Son of Man came to give His life a ransom for many’; 1 Ti 2^{6}, ‘Who gave Himself a ransom for all.’ The word commonly translated ‘redemption’ (Ro 3^{24}, 1 Co 1^{30}, Eph $1^{7.14}$ 4^{30}, Col 1^{14}, He 9^{15}) also contains the same special idea of ‘a ransoming.’—SANDAY.

‘Having become a curse for us.’—*Having become on our behalf a curse.* The position of *curse* makes it emphatic. The form of expression, ‘become a curse’ instead of ‘become accursed,’ is chosen to mark the intense degree in which the

Law's curse fastened upon the Lord Jesus. Compare the expression, 'made Him on our behalf sin,' in 2 Co 5^{21}. Probably the form of expression was suggested to the apostle by that found in the Hebrew of the passage of Deuteronomy which he proceeds to cite.—HUXTABLE.

'It is written, Cursed is every one that hangeth on a tree.'—The apostle makes good every step of his argument by an appeal to Scripture. By the Law of Moses (Dt 21^{23}) it was ordained that the body of a criminal, who, after being put to death, was exposed on a tree, should not be suffered to remain all night; and the reason is assigned, 'for he that is hanged is accursed of God.'—PEROWNE.

THE Hebrew of Dt 21^{23} reads 'a curse *of God*'; the LXX, 'cursed *by God*.' The apostle omits the last two words, not inadvertently, as Meyer supposes, for he must have had a painfully vivid remembrance of the wording of the original, but out of a reverence that made it impossible to speak of the Redeemer as 'accursed *by God*.'—FINDLAY.

THE passage in Deuteronomy here adduced does not allude to crucifying, but to exposure after death on stakes or crosses (Jos 10^{26}). Yet is fully pertinent as specifying 'the ignominious particularity to which the legal cross belonged,' and which our Redeemer, by hanging dead on the cross formally fulfilled. It is interesting to notice that the dead body was not hanged by the neck, but *by the hands*, and not on a tree, but on a piece of wood.—ELLICOTT.

HOW did this quotation from the book of the law apply? The apostle had just declared that Christ redeemed us (Jews) from the curse of the law, '*having been made a curse for us*'; and, confirmatory of that statement, he cites the judicial sentence of the Mosaic law, that 'cursed is every one who is hanged upon a tree.' When therefore an enlightened Israelite would hear that 'Jesus, *delivered by the determinate counsel and foreknowledge of God, was crucified* and slain,' would he not be prepared to recognize in the execution of that sentence that He was a person *accursed of God*? And when he was further informed that that same Jesus thus suspended upon the cross was none other than God's immaculate son, who had fulfilled all righteousness in His own person, *and done nothing worthy of death*, would he not have further concluded that He was a victim devoted to destruction, not for His own sins, but for the sins of others? And for whose sins could He possibly have suffered, if not for theirs, who, being amenable to the same law, had become obnoxious to its curse? The suspension, therefore, of Jesus Christ upon the cross, was an evident token to the believing Jew that his sins were atoned for—that the curse of the broken law had been transferred from himself to his substitute, and that, 'by His stripes he was healed.' So far as we are informed, a death by any other process would have sufficed to have made atonement for the sins of others; but, owing to the peculiarity of the Mosaic institute, a death upon the cross was essential for the Jews.—GWYNNE.

METHODS OF TREATMENT.

I.

The Niagara Rescue.

By the Rev. J. Monro Gibson, M.A., D.D.

Above the Falls of Niagara, on the American side, there is a cluster of islands, the largest and best known of which is Goat Island. Between it and the main shore there runs a broad and very rapid stream crossed by a wooden bridge. One day, in the spring of 1874, a man was painting that bridge; and, missing his footing, he slipped into the current and was carried swiftly down. He struggled hard to make for the shore, but in vain. The rush of the water was far too strong for him. Down, down he was hurried, and it seemed as if in a few moments he would take the fearful leap into that unknown abyss. Before he reached the brink, however, he was intercepted by an islet of rock. To this he clung, and cried for help. Meantime, many people had gathered on the shore, and were consulting what they might do to save him. While they were discussing, a brave man had procured a strong rope, and making the one end fast to the shore, he tied the other firmly round his body, and, plunging into the torrent, he made for the rock. Reaching it, he grasped the man, who with all his remaining strength clung to his deliverer. Fastened firmly together, they left the rock, and through the boiling water safely reached the shore.

The story may serve in a rough way to illustrate the great salvation achieved for us by our Lord Jesus Christ.

1. In the man on the islet we see a picture of those living in sin; the waters are the emblem of sin threatening to plunge its victim into an unknown abyss. Like the sinner the man is helpless, the current is too strong for him. What makes it strong? The force of law—the law of gravitation. Just so 'the strength of sin is the law.' It drags down in the moral world as gravitation does in the physical.

2. In order to save this man six things are necessary. (1) Some one *from the shore* must rescue him. No one in the same case can help him; any number of people on the rock would be as helpless as he. (2) His helper must leave the shore and come to him. It is of no avail to pity him at a distance. (3) The deliverer must get into the water, and the force of the current must spend itself on him. (4) The deliverer must bear the sufferer's share of the curse of the law. The law of gravitation is benficent, but it has its curse for those who stand in its way. In this case the curse of the law is the force it would exert on the man's body to sweep him over the Fall if he should plunge in alone. But if he plunges in with his

friend the strain is borne for him, and only in this way can he be saved. (5) The deliverer must not only bear the man's share of the force of the law, he must have strength to stand it all and to return to the bank. The weight of a drowning man often drags down his rescuer to death with him. He who came to save us must be able to return with us to the shore from which He came. Though He laid aside His glory to come down to us He did not lose connexion with the eternal shore. He came in peace, heralded by angels. Very different was his return. He stoops anguished in the garden. He faints on the cross. He bows his head and dies. The waters have closed over His head. But he has not gone down into the abyss. The cord binding Him to the heavenly shore is not severed. He is only submerged because of the load He bears. He rises again and regains the shore. He has borne the whole curse, and He lives, omnipotent to save. (6) One thing is yet wanting for the rescue—the two must be bound together, otherwise the one who can bear the strain will get back, the other will go down. In the same way the sinner must be attached to his Saviour in a real union. He does not evade the law by the transference of its penalty to another; he still bears the penalty. The force of the waters still comes on the man being rescued; but it no longer carries him down, not because the law is relaxed, but because he is borne up by the strength of his rescuer. Far from escaping all suffering, he shares it all. And this it is to be 'crucified with Christ,' dead with Him, buried with Him, and raised with Him to newness of life.

II.

St. Paul's Gospel.

By the Rev. Richard Hargreaves, B.A.

Passing years have so enhanced the preciousness of the Cross that it is necessary to picture to ourselves a state of feeling which is entirely removed from present experience. In her nobler and simpler days Rome had not known such a death, and in later times she reserved it only for the alien and enslaved. Cicero in his oration against Verres (v.[66]) tells us that it was a capital crime to crucify a Roman citizen. 'It is a crime to bind a citizen of Rome; a desperate crime to beat him; to slay him is almost parricide; how then shall I speak of his crucifixion? There is no word in the Roman tongue that can describe it.'

To the Jew death by crucifixion was even more abhorrent. This feeling was largely due to the curse attaching to the ignominious exposure of the body in accordance with the Hebrew legislation. Though there are occasional instances of the employment of this mode of punishment by princes in times of tumult, it is nevertheless always regarded as an atrocious act. The Jews had other forms of capital punishment, but not crucifixion: had they been their own masters, Christ would doubtless have been stoned to death (Jn 18.[31. 32]). The Hebrew did not practise the crucifixion of living persons. The words here cited by the apostle from the Book of Deuteronomy in their original setting have no reference to death by crucifixion; they refer simply to the hanging up of dead bodies (see Dt 21[22ff.], cf. Jos 10[26], 2 S 4[12]). St. Paul's application, however, of the words to our Lord is quite legitimate, and would not be questioned by any Hebrew, as the ignominy was in the hanging and not the death. Hence the Jews regarded Jesus as a pretender; the manner of His decease put beyond question that He was *not* the Messiah.

The objection felt by the Jews to the crucifixion was also felt by the educated Greek and Roman as a degradation of the Christian faith. To the Jews it was a stumbling-block, to the Greeks foolishness.

In nothing do we see more strongly the absolute confidence of the great apostle than in the manner in which he grappled with the problem of the Cross. Knowing that the death of Jesus was the culmination of His saving work and the crowning glory of His Messianic salvation, he hesitated not to preach the Cross where he knew it was most offensive (1 Co 2[2]). St. Paul's gospel lay in the Cross; obscure that fact and religion was as heaven without a sun, a compass without a needle, a lamp without oil. The law had subjected the very descendants of Abraham to a curse, for it was written, 'Cursed is every one which continueth not in all things that are written in the book of the law to do them.'

To this knowledge St. Paul had not attained apart from much conflict. What was now his glory he had in earlier years regarded as intolerable blasphemy. He believed Christianity to be false and dangerous; in his eyes it dimmed the bright hopes of Israel's future power and glory. Consequently he became a fiery persecutor of the new sect, and left no stone unturned in his attempt to exterminate the movement.

By a gradual process, however, the fierce antagonist of the gospel was transformed into a Christian apostle. Saul of Tarsus was no every-day Pharisee. For him the law demanded holiness; conformity in heart and life to the mind of God was his chief ideal. But how to attain it—that was the question. By fulfilling every requirement of the law he thought the path was open, but after much honest endeavour he failed to reach the goal. What was the secret of his non-success? The power of indwelling sin. (See Ro 7^{7-25}.)

This experience served as an indirect preparation of his heart for the reception of the gospel. Though perhaps we are not justified in regarding this conflict as an indication of his realization that the law could never gain him salvation, yet doubtless the struggle was a means to this, end inasmuch as it was bringing him to an end of himself, and was also highly calculated to make him question the qualifications of the law in reference to salvation.

The great crisis came in Christ's supernatural revelation to him on the way to Damascus. The Messiah is now no longer a pretender; he readily surrenders the theory of salvation by deeds of legal obedience, and accepts salvation by grace through faith in Jesus Christ. Hence his theme, 'Christ redeemeth us from the curse of the law, having become a curse for us.'

In this passage we have the sum of the gospel according to St. Paul, Christ died in order that both Jew and Gentile might be redeemed. But how should such an ignominious death secure the salvation of mankind? The text gives the answer. Jesus Christ was in no sense the accursed of God; He was ever the object of the Father's good pleasure. But the Son of Man did '*become* a curse,' and that solely on our account (ὑπὲρ ἡμῶν). The apostle instinctively avoids the assertion that the curse which the law passed on sin and that which the Saviour in His passion endured, are the same in kind. The Lord did not take upon Himself the curse of the law; He became *a curse* (κατάρα, not ἡ κατάρα or ἡ κατάρα τοῦ νομοῦ). 'The Christ was enveloped, lost, overwhelmed in sin and its consequences so far as He could be without being sinful.' (*Vide* 2 Co 5^{21}; cf. He 7^{26}, 'separated from sinners'; He 4^{15} 'without sin'; 1 P 2^{22}, 'who did no sin.') He was treated as a sinner, not for His own sake, but for ours.

Calvary is the one spot in the whole world where the law has no jurisdiction. For there the law has done its worst. Jesus Christ has endured the penalty of man's sin. He died for our sins, and rose again for our justification. Hence the law has no power over Him. 'He that hath died is justified from sin.' A dead man has his quittance from any claim that sin can make against him. So likewise we, if in our lives we repeat the redeeming acts of Christ, viz. His Death, Burial, and Resurrection, shall also be free from the law. The law can have no more power over us. In other words, if we become one with Christ by faith, so that He may live in us and we in Him, we shall be outside the dominion of the law. St. Paul, in his 7th chapter of the Romans, illustrates this transition from law to grace thus: The law of marriage binds a woman only so long as her husband liveth. It is so with the Christian. He was joined, as it were, to his old sinful condition; during that period he was subject to the law pertaining to that state. But this old sinful state was killed when he identified himself with Christ in His Death. He was therefore free to contract a new marriage—with Christ, who is no longer dead but risen. Hence the Christian is dead to the law through the body of Christ, and lives a new life quickened by the Spirit. No verdict of 'guilty' goes forth any longer against him ('There is therefore now no condemnation to them that are in Christ Jesus'). The believer lives in closest union with Christ; the Spirit of Christ, the medium of that union with all its life-giving energies, enters and issues its laws from his heart, dispossessing the old usurper sin, putting an end to its authority and to the fatal results which it brought with it.

Yes, theology has its centre in the Cross. 'Calvary,' however, is not in the first instance a school for theologians, but a refuge for penitents. Here God embraces man with the arms of His mercy; here we find the connecting link between earth and heaven. All history has shown that since the day Christ was crucified on Calvary, that sacred Form has been the most fascinating one in the eyes of mankind. Let the Cross in which the apostle gloried be our glory too. Dr. Pierson has finely said: 'The rallying point and the radiating point of both doctrine and life is the Cross of Christ, that golden milestone in the forum of the ages where all roads meet. From all quarters sinners seeking to be saved must come to it; to all quarters saints seeking to save others must move from

it; and on our way to the Cross as penitent sinners, and on our way from the Cross as witnessing saints, we find every need met and every question answered.' And well assured are we that no message is truly effective in our ministry unless it is 'born within three feet of the Cross.'

Illustrations.

The Curse of the Law.—A traveller relates that, when passing through an Austrian town, his attention was directed to a forest on a slope near the road, and he was told that death was the penalty of cutting down one of these trees. He was incredulous until he was further informed that they were the protection of the city, breaking the force of the descending avalanche which, without this natural barrier, would sweep over the homes of thousands. When a Russian army was there, and began to cut away the fence for fuel, the inhabitants besought them to take their dwellings instead, which was done. Such, he thought, are the sanctions of God's moral law. On the integrity and support of that law depends the safety of the universe. 'The soul that sinneth, it shall die,' is a *merciful* proclamation. To transgress once is to lay the axe at the root of the tree which represents the security and peace of every loyal soul in the wide dominions of the Almighty.

'Twixt breath and death a sinner saw
The meaning both of Love and Law;
Flashed in a dream from out the night,
And dazzling with excess of light.

And Law was Love that masked behind
Long silences to make us blind;
And Love was only Law, uplit
By glories that transfigured it.—R. Burton.

Become a Curse for Us.—St. Vincent de Paul was at one time almoner-general to the prison ships in the chief harbours of France, during the reign of Louis XIII. While visiting those at Marseilles, he was so much struck by the broken-down appearance of one of the convicts, that on discovering that his sorrow was less for his own sake than for the misery to which his absence must needs reduce his wife and children, St. Vincent absolutely changed places with the convict. The prisoner went free, while St. Vincent wore a convict's chain, did a convict's work, lived on convict's fare, and, worst of all, had only convict society. He was soon sought out and released; but the hurts he had received from the pressure of the chains lasted all his life.—A. C. Price.

Their rulers thought to lay on the hated Nazarene an everlasting curse. Was it not written, 'A curse of God is every one that hangeth on a tree'? This saying attached in the Jewish mind a peculiar loathing to the person of the dead thus exposed. Once *crucified*, the name of Jesus would surely perish from the lips of men; no Jew would hereafter dare to profess faith in Him. His cause could never surmount this ignominy. In later times the bitterest epithet that Jewish scorn could fling against our Saviour (God forgive them!) was just this word of Deuteronomy, *hattalîy—the hanged one.*—G. G. Findlay.

Sermons for Reference.

Brown (C. J.), Word of Life, 205.
Bruce (A. B.), St. Paul's Conception of Christianity, 62, 166, 184.
Gibson (J. M.), A Strong City, 133.
Hoare (E.), Great Principles of Divine Truth, 84.
Maurice (F. D.), Doctrine of Sacrifice, 130.
Price (A. C.), Fifty Sermons, xi. 41.
Spurgeon (C. H.), Twelve Sermons on the Passion of Christ.
Thorne (H.), Foreshadowings of the Gospel, 22.

Recent Foreign Theology.

Bertholet's 'Deuteronomium.'

We do not expect any startling novelties in a new work on Deuteronomy. There are points in the history of that book which remain, and will for ever remain, debateable; there are critical questions to which the final answer has not yet been given; there are details of exposition concerning which we are not fully satisfied. But there is no doubt as to the position of the book as a whole in the literature of the Old Testament; the problems awaiting solution are distinctly marked out, and as to most of them, we know the permissible alternatives. An Englishman may perhaps be forgiven if he adds that something very nearly approaching the ideal commentary on Deuteronomy has already been produced by one of our own scholars. Yet Bertholet's brief volume—only twenty pages of Introduction and one hundred and nineteen of text—is by no means superfluous.'

One of the best sections in the Introduction is that which sketches the historical conditions which demanded such a movement as is represented in Deuteronomy. It traces the manner in which the ideas and practices of Canaanite religion almost inevitably acquired a strong hold on the

[1] *Deuteronomium.* Erklärt von Lic. Alfred Bertholet. Freiburg i. B.: J. C. Mohr. 1899.

Hebrews who had come under the influence of Canaanite culture, and the consequent danger of Yahweh becoming entirely confounded with Baal. It is easy enough for us to distinguish sharply between the two, the deity who was believed to be the bounteous bestower of the gifts of nature, and the God who had manifested Himself in the history of His people. It was not so easy for the Israelite, who was inferior in general knowledge to his idolatrous neighbours, and encompassed on every hand with their ancestral shrines. Then came the period when the gods of Assyria seemed to prove themselves mightier than all other deities. The successes of the Assyrians endangered Yahweh's throne. At this time, too, Hebrew society was worm-eaten with corruptions of every conceivable kind. The prevalent cultus provided no remedy for these social and moral evils, nay, rather, it intensified them. The voices of the prophets were now raised, threatening a destructive judgment. But the judgment was deferred. Was this interval of delay meant to furnish an opportunity for amendment and salvation? In what way could God's approval of His people be regained? That was the problem which was attempted to be solved, and the method proposed was as follows: 'The people were to be brought under a system which should strictly regulate what they were to do and what not to do, so as to ensure a well-ordered obedience, springing out of grateful love to Yahweh. To this end they must be made to realize, not only their relation to Him, but also His precise relation to them, and the manner in which He has been mindful of His covenant with their fathers, and has directed and fashioned their history, loading them with benefits. Deuteronomy is a precipitate from this movement, not formed in a few days, or even in a few months. *Its genesis must therefore be understood as a process in which the ideas and suggestions of the prophets became crystallized.*' Thus understood, its leading features are at once accounted for: it could not but be history, hortatory address, and law-book all in one.

In another very interesting section (pp. xxvii, xxviii), Bertholet reminds us that the deeply religious movement which finds expression in Deuteronomy produced some results which were out of harmony with its own object. The centralization of worship, which it had no choice but to insist on, give rise to an undue emphasis on the dangerous distinction between things secular and things religious; too much attention was attracted towards external objects, the temple and the law-book; the 'holiness' required of the people was the ground on which the narrow exclusiveness of later Judaism was built. In human affairs, even when touched with the divine, the issues are mixed. The Reformation of the sixteenth century was indispensable, but its consequences were not all alike good.

The Commentary proper is brief but thorough. If we compare it with Driver's masterly production, we shall find that whilst the latter not only states his conclusions but also, in most instances, the reasons on which they rest, Bertholet's limitations of space compel him to be content with giving results. But he has the advantage of writing later, and can therefore utilize whatever has been published since the English commentary appeared. Two specimens of his workmanship must suffice.

The first is furnished by his critical note on the very confused passage, Dt 1^{1-5}. Driver, it will be remembered, says of $v.^{1b}$ that it 'presents difficulties which in the present state of our knowledge do not admit of a satisfactory solution,' and suggests that 'the words have been transplanted from their original context.' Bertholet believes that 1^{b} and 2 have been transplanted from that list of the desert stations of which we have a fragment in $10^{6f.}$ With Driver and others he ascribes $v.^{3}$ to P, and reinforces Driver's reasons with the consideration that Deuteronomy usually has כָּל־יִשְׂרָאֵל not, as here, בְּנֵי־יִשְׂרָאֵל He sees no reason why $v.^{4}$, containing the *date*, should not be continuous with $v.^{1a}$, where the *place* of the discourse is mentioned. He admits that the origin of $v.^{5}$ is doubtful, but is disposed to assign it to a redactor, not, as Driver, to D. The analysis will bear looking at, and is decidedly helpful.

In chap. 33, which consists mainly of the so-called Blessing of Moses, Bertholet distinguishes $vv.^{2-5}$, $^{26-29}$, as the framework in which the sayings concerning the individual tribes are set. Some of his suggestions for the correction of the text deserve careful consideration. He adopts von Gall's לְעַמּוֹ in place of the לָמוֹ of v^{2}. There can be little doubt that an emendation is required. But Ball's לָנוּ is preferable: it is the minimum of alteration; it is supported by LXX, Pesh. and Vulg.; it yields excellent sense. Parenthetically it may be

remarked that our author makes good use of von Gall's monograph on Altis. Kultstätten,[1] a work which does not seem as yet to have attracted quite as much attention amongst us as might have been expected. In v.[3] the critic is bold. With good reason he follows the LXX עַמּוֹ, instead of the M.T. עַמִּים, and approves of the בְּיָדָיו for בְּיָדֵךְ, which was suggested to Steuernagel by the LXX of Lucian. The text is certainly improved by these alterations—

> Yea, He had affection for His people ;
> All His consecrated ones [*i.e.* warriors] were in His hand.

The restoration of the second half of the verse is plausible, but not convincing. For

וְהֵם תִּכּוּ לְרַגְלֶךָ יִשָּׂא מִדַּבְּרֹתֶיךָ

he would read

וְהוּא תֹּמֵךְ גְּרָלֶךָ וְשֹׁמֵר בְּרִיתוֹ אִתָּךְ

The only instance, however, of the use of חמך with גרל (Ps 16[5]), is admittedly one in which the correctness of the M.T. is doubtful. Duhm (*in loc.*) maintains its correctness, but גרל is not a natural object after the verb in question. To pass on. Bertholet is probably right in regarding 4[a] as a gloss. If so, מוֹרָשָׁה will be better than מוֹרָשָׁה, and Yahweh is obviously the subject in v.[5]. As to the latter verse, Bertholet is surely right in taking the day of assembly to mean the day of battle: Sinai is not thought of here. Bertholet would replace the וּבְגַאֲוָתוֹ of v.[26] by וּבְגַאֲוָתֵךְ, because of the parallelism. This is hardly necessary; God can be represented as riding through the heavens as Israel's 'help': it is not quite so natural to think of His riding in the skies as Israel's 'dignity.' More might be said for the treatment of the next verse: מָעֹנָה is but a slight textual deviation from מָעוֹן, and the idea of *refuge* seems more appropriate than that of *habitation*: וְתַחַת זְרֹעֹת עוֹלָם approaches very nearly to a familiar biblical expression, and paves the way for the clause that follows; the מִתַּחַת of the uncorrected text works incomplete without ד— ; the LXX does not directly help us, but its insertion of אֵזֶר after מִתַּחַת indicates its dissatisfaction. On the other hand, 'to break the arms' is so regularly expressed by שָׁבַר זְ as to lead us to doubt whether another verb would be employed in this connexion; נתח is with equal regularity employed in the sense of *cutting to pieces* rather than of *breaking*; after זְ we expect רָשָׁע; hence the utmost that can be said for the emendation is that it is one we should like to make.

The two passages which we have selected—any other pair would have served the same purpose—will show that this latest volume of Marti's *Kurzer Handkommentar* has been carefully written, and will repay careful reading.

Winchcombe. J. TAYLOR.

[1] *Inter alia*, von Gall's arguments are strong enough to convince him that the original Sinai of J is to be sought, not in the peninsula, but on the south coast of Arabia.

Mohr's 'Textbibel.'

THIS great work, to which reference has already been made in THE EXPOSITORY TIMES (see the November number, p. 96[b]), has now reached us. For the last five or six years biblical students have been familiar with the *Heilige Schrift des A.T.*, edited by Professor Kautzsch, and with Weizsäcker's translation of the New Testament. These two publications represent what might be called the German Revised Version of the Bible. The former contains the results of the labours of such well-known scholars as the editor, Professor Kautzsch himself, and Socin, Marti, Kittel, Kamphausen, Ryssel, Baethgen, Rüetschi, Rothstein, Siegfried, Guthe, while the thoroughness of the N.T. translation is guaranteed by the name of the late Dr. Weizsäcker. The *Heilige Schrift* contains marginal indications of the sources (J, E, P, etc.), a variety of signs to indicate where the Massoretic text has been departed from, etc. etc., besides a number of critical notes at the end of the volume. All these have been found of value by the student of the O.T., but in the present work, which unites the former two translations in one volume, they have been omitted, as being less demanded by the average reader. Further, in order to meet varying tastes, the publisher (J. C. B. Mohr, Freiburg i. B.) has issued two editions, one containing the apocryphal books included in Luther's Bible, the other without these. We bespeak for this publication a hearty welcome, and trust that it will not only become widely disseminated in Germany, but that in our own country both clerical and lay students of the Bible will give it a place alongside our

Revised Version. The details regarding the different editions are as follows:—

Ausgabe A (with the Apocrypha), price M. 10.50; bound, M. 12.
Ausgabe B (without the Apocrypha), price M. 9; bound, M. 10.50.
The Apocrypha is not to be had separately.

Among the Periodicals.

A Dutch Estimate of some Recent Volumes of 'The International Critical Commentary.'

The three volumes dealt with in the review before us (*Th. Tijdschrift*, November 1899, pp. 555 ff.) all belong to the N.T. division of the above Commentary. This circumstance lends a special interest to such a review, for two reasons. First, because of the opinions pretty freely expressed at present (*e.g.* in the Preface to the *Encyclopædia Biblica*) regarding the position of N.T. as compared with O.T. studies. Second, because the reviewer is Dr. van Manen, whose own standpoint as a N.T. critic is exhibited in his papers, entitled 'A Wave of Hypercriticism,' in The Expository Times (February–April 1898).

First comes Plummer's *St. Luke*, regarding which van Manen writes: 'I have no hesitation in commending this commentary as one of the best we can consult.' The clearness of the exposition, the explanations of words, the 'special notes,' etc., all come in for more or less praise. The reviewer has, indeed, objections to Plummer's 'standpoint' as revealed in his Introduction and throughout the Commentary, which he thinks sometimes prevents his forming an impartial judgment. This, however, van Manen tells us, is a weakness common to nearly all the commentaries which have gained the most applause.

We pass next to Abbott's *Ephesians and Colossians*. Dr. van Manen of course does not share the author's views as to the undoubted Pauline authorship of these Epistles, and he misses exegesis properly so-called, considering that, as Abbott himself has said, the interest of the commentary is 'primarily philological.' He adds that there is much to praise in regard to the criticism of the text and the explanation of individual words, and instances as a type of clear and convincing argument that against the genuineness of the words ἐν Ἐφέσῳ in Eph 1[1].

Finally, comes Vincent's *Philippians and Philemon*, which, from van Manen's point of view, is the least satisfactory. Above all, the reviewer misses an intelligent apprehension of the difficulties that beset the taking of these N.T. books as *letters* at all, and the attributing of them to St. Paul. The best illustration of the difference between the standpoint of the Dutch school represented by van Manen and that of American or English commentators like Vincent, is found in the airy way in which the latter writer dismisses theories by which some of the Continental critics set great store: 'It is needless to waste time over these [the theories of Baur, Holtzmann, Weizsäcker, Pfleiderer, Steck about the *Epistle to Philemon*]. They are mostly fancies.'

A 'Crux Interpretum' (Job xix. 26).

The Massoretic text of this verse reads וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ, for which A.V. gives 'and (though) after my skin (worms) destroy this (body), yet in my flesh shall I see God'; R.V. 'and after my skin hath been thus destroyed, yet from my flesh shall I see God.' The varieties of rendering suggested in the margin of both the English versions, are a sufficient indication of the difficulty of finding a satisfactory sense for the traditional text. Professor Ley of Kreuznach (in *Stud. u. Kritik.*, i. [1900], p. 117 f.) makes some proposals with a view to clearing up the meaning. First of all, אַחַר עוֹרִי yields, he thinks, no suitable sense, and has linguistic difficulties to contend with, whether it be taken in the temporal sense, 'after my skin' (*i.e.* after it has disappeared), or in the local sense, 'behind my skin' (*i.e.* while I am still in it). Hence Ley would emend עוֹרִי to עוֹדִי (the two letters ד and ר having frequently been confused). The word עוֹד = 'duration *or* existence,' as in Ps 104[33], 'I will sing praise unto my God, בְּעוֹדִי' (*i.e.* 'during my being'; parallel with בְּחַיָּי, 'during my life'), cf. Gn 48[15], Nu 22[30]. In this way we obtain from *'aḥar 'ōdî* the meaning, 'after my being,' *i.e.* 'when I am no more.'—A more radical suggestion follows. The word נִקְפוּ Ley would drop from the text, as having been originally a marginal note, referring to a *lacuna* in the original exemplar, the meaning being '(the letters) are damaged *or*

indistinct' (נִקְפוּ; cf. Is 10^{34} 17^{6} 24^{18}; perhaps a technical term). In course of time the *lacuna* was filled up from the word in the margin, which thus took the place of what Ley believes to have been the original reading, אֵדַע ('I shall know') or אֶרְאֶה ('I shall see'). The whole verse would thus read: 'And after my decease shall I learn this, and freed from my flesh shall I see God.'

J. A. Selbie.

Maryculter, Aberdeen.

Sacrifice in Ancient Ritual and in Christian Sacrament.

By the Rev. E. P. Boys-Smith, M.A., Hordle Vicarage, Lymington.

II.

In Christian Sacrament.

Three observations at this point may contribute to a firmer grasp of the results reached hitherto, while also affording a transition to the sequel. First, the act of sacrifice was not an individual act, but the act of a clan or kindred community. Early religion was not concerned with individuals, and personal worship had little or no place. Least of all was there room for this in sacrifice; for that was intended as a bond of life, and the life of the whole kin was regarded as one. It followed, therefore, that all those in whose veins the same blood flowed were concerned in any act of sacrifice, and the obligation upon all to bear their part in it was strenuously enforced. The community might in different cases be that of a household, a clan, or a nation, but in every case all the responsible members of it were bound to take their share in the sacrifice, refusal to do so being equivalent to cutting themselves off from their kin. Secondly, it should be observed that in all the more efficacious sacrifices in which blood was shed there were of necessity two steps, one consisting in the slaying of the victim that there might be libation of its life; the other, in the participation in this life by the parties human and Divine who thereby were bound to one another by its common possession. The latter step was the really important one, but as it could not be taken without the former, both were essential factors in the act of sacrifice. Although, therefore, there were particular sacrifices in which the victim was never slain, but was sent forth to lead an inviolable life far from human use or habitation, it is none the less true of sacrifices generally that the slaughter of the victim on the one hand, and the sacrificial meal with the offering of the blood in the sanctuary on the other hand, were equally parts of the sacrifice. And, thirdly, it should not be overlooked that in earlier usage, and in the most sacred sacrifices, the victim consecrated was held to be in some sort related to the men who offered it and to the god to whom it was offered. This supposed kinship made its life a natural and continuing bond between God and man, where otherwise the tie would have been little else than that of food received in common.

Now the connexion between ancient religion and Christian sacrament is to be traced of course through the usages and ideas of the Hebrew people. Their sacrificial customs rest on the same basis as those of other races round them, embodying the same fundamental beliefs and following largely the same forms. Of course the cruder and more barbarous ideas of sacrifice are modified in the Hebrew practice of historical times, and accessory notions were introduced, particularly from the Canaanites, in whose cult much prominence was given to the religious dues payable to God. For the Canaanites regarded Baal as the Lord of the land, and from them the Hebrews borrowed largely what may be called the local and agricultural side of their worship. In the Jewish Law, therefore, as it prevailed in the age of the second temple, and as it regulated the practice of the central sanctuary, both alien and late ingredients in sacrifice are to be found. But this is of the less consequence, because the connexion between ancient religion and Christian sacrament was not through the general usages of

the central sanctuary which are embodied in the Law. The connecting link was the Passover, which, unlike the other principal feasts, goes straight back to Israel's nomadic life, whereas Pentecost, Tabernacles, and others were of Canaanite affinity. While, then, much the same account might be given of the Passover, and of many of the sacrifices offered in the temple at other times, it is only important to examine closely the former. When, moreover, it is borne in mind that in the earlier stages of Hebrew life in Canaan, sacrifice was offered by clans and households all the land over, it is easily understood that these local acts of worship afford the characteristic types of Hebrew sacrifices. Only in the seventh century was sacrifice restricted to the central sanctuary, and even then with very imperfect success. The customary ideas of Hebrew religion down to the eve of Christian times were moulded therefore less by the ordinances of the temple priesthood than by the traditional sacrifices of families and tribes.

Of these last the Passover was a striking instance. From the first it was the act of a body of kinsmen, and even in the days of late Jewish ecclesiasticism it retained its primitive features in an exceptional degree. 'Take you lambs according to your families,' ran the Law, which the later statement defined further, 'according to their fathers' houses, a lamb for an household.'[1] It was no act of individual piety, but the service of all who recognized themselves and one another as of one blood. Originally the lamb was slain and eaten at the family centre, wherever this might be; and though in later times all kept this feast at Jerusalem, the lambs being slain in the temple precincts, the household features of the ancient order were retained as closely as possible, the flesh being eaten at home, the instruction being given by the head of the family to its assembled members, and none being allowed to go out of the house wherein the Passover was being kept, before the morning. The blood—*i.e.* the life—was in part poured out as a libation to Jehovah, after the manner of Semitic sacrifices in general, and in part put upon the posts and threshold of the door of the house in which the family was mustered, thus virtually covering its members. Meantime the flesh—as being the more material and less holy portion of the victim—was consumed sacramentally by the sons of the house. All these were bound to assemble, and to take their part in the act, though, of course, the restriction of the service in later times to Jerusalem made it impossible to enforce this rigidly. And the whole lamb had to be consumed within the limits of the night, the underlying purpose being that every morsel of the consecrated life should be transferred to the Lord on the one hand, or the sacrificing family on the other, to form a living bond between them. It must be noted that the sacrifice of the Passover was by no means completed when the lamb was slain, but that it consisted in the sharing of its blood and flesh among the Lord and the household which offered it, and that the leading feature of the sacrifice was the sacrificial meal at which the lamb was eaten with the blood on the threshold. Also that the lamb was selected some time in advance, and was solemnly set apart (under the later law) from the 10th to the 14th of Nisan, as a consecrated creature. And, meantime, the whole sacrifice was connected with that act of redemption, when the Lord saved His people out of Egypt. The 'Haggadah' rehearsed by the head of the house, in response to the inquiry which a younger member always made, 'What mean ye by this service?' told the story of that eventful night, —'a night of watching unto Jehovah,'[2]—of which indeed the Passover was considered a memorial sacrifice.

This, then, was the sacrifice which filled the minds of Jesus and His disciples at the time when He instituted the Sacrament of the Lord's Supper. He was presupposing and adapting the old ideas and rites connected with sacrifice in Hebrew religion, and He was choosing as the starting-point for His own ordinance the most conservative, not to say archaic, of contemporary sacrificial services. Here, as elsewhere, He did not destroy, but fulfilled. 'With desire,' He said, 'I have desired to eat this Passover with you before I suffer; for I say unto you, I will not eat it until it be fulfilled in the kingdom of God.'[3]

Now, when it is remembered that the ancient purpose of sacrifice underlying the Passover was to unite God and man by means of an act of communion in one life shed in order to be shared by the Lord and His people alike, it becomes at once easy to understand how this old rite might find a place in the spiritual community of God's kingdom

[1] Ex 12^{21} 12^{3}.

[2] Ex 12^{42} margin.

[3] Lk 22^{15}.

among men. But as soon as one looks at the matter from this point of view, the thing that strikes upon attention is the fact that the Christian sacrament does not answer to the whole sacrifice of the Hebrew Passover, but only to a part of it. The Lord's Supper answers to the Paschal meal: in that the flesh of the Lamb was eaten, just as in His own ordinance Jesus 'took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye, this is My body.'[1] But the sacrifice of the Passover did not begin with the sacramental eating of the lamb, it began with its consecration, with the offering of its life through death, and the presentation of the life-blood to the Lord at the threshold of the house. And the analogy would make the Christian sacrifice begin with the consecration of Jesus Himself, and with the offering of His life, as that of the 'Lamb of God, which taketh away the sin of the world.'[2] Then the sacrament answers to the solemn meal at which all the members of the household joined in sharing the body of the lamb of whose life-blood Jehovah was partaking too. On another occasion Jesus said, 'Except ye eat the flesh of the Son of Man, and drink of His blood, ye have not life in yourselves';[3] that thought so evidently prompted by the central idea of sacrifice, he embodied in the Christian Passover meal, which forms the sequel to His gift of His own life as a ransom in the stead of those many ransoms which the Jewish law of sacrifice provided. And that those of His first followers who had insight into the mind of Jesus understood His purpose so, is well shown in St. Paul's language, 'Our Passover also hath been so sacrificed, even Christ, wherefore let us keep the feast;'[4] where it is the sacrificial meal which it remains for believers jointly to receive, the offering of Christ's life and the Divine acceptance of His blood being already past.

From the standpoint, then, of historical religion the oft-debated question, 'Ought one to speak of the Sacrifice of the Lord's Supper?' presents itself in a somewhat different guise. It cannot be answered with a simple 'yes' or 'no.' The Christian sacrament is in reality the second half of a sacrifice, neither more nor less. And it follows that it is equally incorrect to say that in the Lord's Supper there is a renewal of Christ's offering upon the cross, and to say that it is merely a memorial of His sacrifice. To speak of His death, as if it alone constituted a sacrifice, is to misunderstand what a sacrifice was meant to be: that self-immolation was only the first act in a sacrifice. And to speak of the Christian ordinance continually celebrated as a sacrifice, is again to misunderstand the term: that Christian service is only the second act in a sacrifice. The one is the offering of a sacred life and its acceptance on the part of God, the other is a means of receiving of that life on the part of man. And only when both acts are joined together is there communion in one holy life between God and man, which is what sacrifice aims at.

There are, of course, other aspects of the Lord's Supper which transcend the scope of sacrifice. Even in the case of the Jewish Passover there was something of the like nature, since in all later generations it became a eucharistic memorial of the redemption from Egyptian servitude wrought by the arm of Jehovah when He turned the face of His people towards the home He promised them in a land of their own. And so the Christian Passover is a eucharist in remembrance of Jesus Christ, and of the redemption which God wrought in Him; and it is a common pledge to seek in the same self-sacrifice, which knew no limit in His own case, a means of overcoming selfishness and sin which cling so closely—so entering into Life. But to dwell on these or the like aspects of the Christian service would be to digress from the aim here in view, which is to show the true connexion between the Christian rite and sacrifice. It may, however, be of interest to point out some few ways in which light is thrown upon other points of controversy connected with the Lord's Supper, so soon as it is considered from the standpoint of historical sacrifice.

As a first instance, take the use of the term 'altar' in our churches: Is it a term which ought to be employed for the 'holy table'? As a matter of correctness it cannot be defended. What really answers to the ancient altar is the cross of Christ. For the paschal lamb, though its life was offered in the sanctuary, was not eaten at the altar but at home. And so the holy tables in our churches correspond with the household board around which each family ate the Passover, and the members of a congregation answer to the members of the

[1] Mk 14^{22}. [2] Jn 1^{29}.
[3] Jn 6^{53}. [4] 1 Co 5^{7}.

family in ancient times. It is quite in accordance with this that early Christian usage often spoke of the 'altar of the cross'; while, on the other hand, the most conservative communities of Christians, as, *e.g.*, the Church of the East Syrians, do not employ the term 'altar' for the holy table. It would certainly conduce to the general understanding of the nature of the Christian sacrament if this use of the term were discontinued among ourselves.

A matter of more importance than the use of a word is the question of 'reserving the sacrament.' In ancient sacrifices generally, it was required that the whole of the sacred flesh should be consumed by those who were partakers in the service. And in the Passover this rule was particularly stringent, the Law declaring that all must be eaten during the night, and nothing left remaining till the morning. In case it was impossible to act on this, the Law appointed that in such an event all remaining should be burnt. The reservation, which was common in mediæval times, and is habitual now in the Roman Church, is entirely out of harmony with sacrificial tradition. Where the elements are reserved only for the *present* use of the sick, who are necessarily absent, there is no breach of the spirit of sacrifice, or of sub-apostolic usage, as Justin Martyr shows[1]; even there, however, reservation implies a relaxation of the ancient usage, which was as strict as possible.

Again, of more consequence is the growing practice of non-communicating attendance at celebration of the Christian sacrament. Any one who looks at the matter from the historical standpoint, cannot fail to see how this violates not only the feelings and usages of the past, but also the very object of sacrifice itself. All those who were held to be members in the family or community on whose behalf the sacrifice was offered, were held bound to take their part in it, and to share in the reception of the life which had been rendered. In many cases the utmost care was taken to ensure that no single member of the kin was absent, and still more that none was present without receiving of the consecrated flesh himself. In the Passover it was required of every son of Israel that he should eat of it as often as he was present at its celebration. And to refuse to do so would have been held equivalent to cutting oneself off from the people of the Lord. It was only at times and in places where the purpose of sacrifice had been forgotten, where it was no longer understood as an act of communion in a life surrendered, and the rite had become debased into a sort of magical charm merely, that the fellowship of general participation in the sacrificial meal fell into abeyance. And in the Passover this point of decadence was never reached. In that, and in all other instances of sacrifice at its best, the greatest stress was laid on the actual participation of all who had the right to be present at the feast. And in early Christian times this feeling was perfectly understood, and very strongly entertained in regard of the Christian sacrament. In some cases, indeed, the very strength of the feeling led to a singular abuse; for the proper distribution of the bread and wine was discontinued, and Christians were left to come and take as each desired, in order that if there were any present who did not intend to participate, they might not be forced to incur guilt by refusal of what was offered them, so bringing upon themselves virtual excommunication. Non-communication when present was always in early times regarded as an anomaly, as in fact it must be by anyone who considers the nature of sacrifice, and recollects that the Lord's Supper is a Christian Passover; for the old purpose remains, although transfigured, and although the ancient ties of blood, which formerly united the members of one house, are now replaced by the spiritual relation of those who are brethren in Christ. The anomaly was only tolerated to begin with when the wholesale admission of heathens to baptism gave rise to the question whether it were the lesser evil to bring men still practically heathen to share in this holy mystery, or to allow men professedly Christian to be placed in the position of the excommunicate by being warned off from the table of the Lord. The difficulty was then evaded by allowing those who, though baptized, were confessedly still heathen at heart, to be present without communicating. And in mediæval times, when the nature of sacrifice was little appreciated, and superstition mingled largely with religious practice, this anomaly acquired an established position. In our own Church at the time of reform it was very rightly condemned; and there can be no excuse for reviving it in an age like the present, when research has shown with greater clearness than ever before how entirely opposed it is to the

[1] *First Apology*, cap. 65.

central purpose of sacrifice which Jesus had in view in the sacrament He appointed.

Another matter which receives light when regarded from this point of view is that of sacerdotal theory in connexion with the consecration of the Holy Communion. For it cannot fail to strike one immediately that no priest had any function to fulfil at the Paschal meal; nor would any priest be present save, of course, where it was being eaten in a priestly family. The head of the house presided at the feast, and ordinarily he would be a layman. And in the Christian sacrament, the priest, as being a presbyter or elder, presides similarly, as in early times the bishop alone did ordinarily[1]. But in no case is there room for strictly sacerdotal functions in this Christian Passover. A wider survey of ancient sacrifice leads to the same result. For everywhere sacrifice preceded sacerdotal orders, and the latter commonly arose as the meaning of sacrifice became overlaid by later accessory ideas. Among the Hebrews this was markedly the case. Sacrifice was offered as an act of the family in the natural home of the clan down to the date of the building of the temple, and still later. And the rise of a definite priesthood was due chiefly to two causes; first, borrowing from the Canaanite practice at the sanctuaries scattered over the land which the incoming Hebrews respected and often frequented; and, secondly, the organization of the temple service in Jerusalem when that became a national sanctuary, and especially when the offering of sacrifice was limited to this one centre. There was little of sacerdotalism in the old priestly tribe of Levi in ancient days; and the position of the Levites became entirely subordinate in later days when the priesthood was restricted to the house of Aaron. The sacerdotalism of the Jewish law grew up and centred in the practice of the temple, when sacrifice was ceasing to be that act of communion in a life rendered to God and man which it was meant to be. And it is very significant that Jesus selected as the basis for His own ordinance that one among Jewish sacrifices which best retained its primitive character, and was least closely connected with the temple. For in the Passover the priest's function was to the last limited to the slaying of the lamb; and to that there is nothing correspondent in the Christian sacrament, it being done once for all upon the cross.

Lastly, may it not well be said that a truer appreciation of sacrifice affords a safeguard against materialistic views of the Christian sacrament, of whatever kind they may be? For the purpose always was a communion of life. And though in an ignorant age the life was identified with the flesh and blood, the real aim was a fellowship in life and not in material food. And now that the distinction is more readily appreciated, there is nothing materialistic in retaining the ancient forms. They have become more consciously symbolical than of old, but no truer account can be given now of the soul's craving than that which found expression in sacrifice long ago,—the hope of communion with those bound to one, and with the unseen God, in the bond of that sacred life laid down for us by Jesus our Saviour. In the offering of Christ and the sacramental eating of His flesh and blood we may enter into communion with God, for so 'we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin.'[2]

[1] Justin Martyr assigns this τῷ πρωεστῶτι τῶν ἀδελφῶν.

[2] 1 Jn 1[7].

Recent Gift-Books.

Messrs. Gardner, Darton, & Co. have published *A Nobody's Scrap-Book* (3s. 6d.), and *The Chatterbox Christmasbox* (1s. net), one for the older, one for the younger members of the family, both grotesque enough. They have also published *Chickabiddy Stories*, by Edmund Mitchell (2s. 6d.), with illustrations by Norman Hardy. Mr. Mitchell, whose *Temple of Death* made us catch our breath with horror, now makes us lose it altogether with laughter.

Those of us who, being interested in Zenana missions, wish knowledge about them of an attractive and telling kind, should see the *Stories*

from Mother's Note-Book, written by Lucy Tonge, and published by the Church of England Zenana Missionary Society. The third edition (2s. net) includes *More Stories*.

Another small and attractive volume of addresses by the late Dr. Culross has been issued by the Drummond Tract Depôt in Stirling. It is named *Christ's Joy* (1s., cloth; or 1s. 6d., bevelled boards, gilt edges).

The annual volumes of *Good Words* and the *Sunday Magazine* (Isbister) are ready. They are as artistically bound as before. At their price of 7s. 6d. it is doubtful if they can be surpassed for New-Year giving and New-Year reading. Some will pay the money, or nearly so, for the serial story which each contains, when it appears in a separate volume. And what is the serial story to the accumulation of entertaining matter which the Annual itself contains?

The Sunday School Union in all its issues has this advantage that its tone and tendency are unmistakable. No one can cry 'Bibliolatry' or 'Sabbatarianism,' or use any other obnoxious epithet. Yet no lover of the Bible or the Sabbath hesitates to buy or give a volume published by the Union.

The most conspicuous of the new books is the annual volume of *The Silver Link* (2s.). The most instructive is *The Sunday School Teacher's Manual*, by W. H. Groser, B.Sc., a revised edition (2s. 6d.). The most original is a collection of papers by the Rev. E. W. Shalders, M.A., entitled *The Bivouac of Life* (2s. 6d.). Then there are two books for boys: *Driven into the Ranks*, by the Rev. R. Vennel (1s.), and *Stories of Travel Adventure*, by Frank Mundell (1s. 6d.). Two smaller books (9d. each), for smaller people, one *Nat and his Little Heathen*, by Mary E. Ropes, and *A Lucky Sovereign*, by M. Harriette M. Capes. Yet smaller and cheaper (6d. each) are *White Mouse* and *Margaret Graham's Self-Conquest*. The least and last is the loveliest. It is *Comfort and Help for Common Days*, by Dr. J. R. Miller (1s.).

Mr. Andrew Melrose has published three books for the New Year. *Fairy Stories from the Little Mountain* is its own description, except that one must *see* the thumb-nail sketches to appreciate their cleverness. The illustrations in *Child Voices* (3s. 6d. net) are larger. They cover the page indeed, and there is nothing printed on the back. They are not finer, but they are more serious. The artist is Charles Robinson. The writing is by W. E. Cule, quite touching in its tender feeling towards the comedy and tragedy of childhood. The remaining volume is one of the best young men's books this season has produced. It is a book of Christian heroes, as its author calls it, published under the title of *Torch-Bearers of the Faith* (3s. 6d.). The author is the Rev. Alexander Smellie, M.A.

Mr. Elliot Stock has published *A Metrical Version of the Psalms*, by John Albert Robertson. One verse of one familiar Psalm will reveal its quality—

> The Lord is my shepherd, no want shall I know,
> He guideth my steps where the cool waters flow,
> And in the green pastures He maketh me feed,
> And my soul doth restore and to righteousness lead.

Mr. Stock has also published the third edition of *Thoughts Through the Year*, by J. E. A. Brown.

Mr. Fisher Unwin has done a clever thing (and it is not the first clever thing of the kind he has done) in issuing *Unwin's Chap Book* for 1899–1900. It is a book for chaps, he explains—for chaps who buy books. It tells about Mr. Unwin's new books in a way that almost drives one to the buying of them.

The Rev. E. J. Sturdee has set some imaginary young persons to discuss the Creed, the Lord's Prayer, and the Duty to my Neighbour. And under the title of *Stories on the Apostle's Creed* (C.E.S.S.I.) he has published their edifying and instructive conversations.

Messrs. Gay & Bird have a series in hand which is called 'The World Beautiful' Library. The volume that has reached us is named *The Perfect Whole* (3s. 6d.). Its author is Horatio W. Dresser. The fuller title is 'An Essay on the Conduct and Meaning of Life.' Deep things like Mysticism, Intuition, Fate are discussed. But the discussion is always practical and wonderfully illuminating. The book is a good example of what we call fireside philosophy, and fireside philosophy we fondly love. It is charming in appearance.

Contributions and Comments.

The 'Dictionary of the Bible': Addenda.

A REFERENCE is wanting, i. 264, to *Beelzebub* or *Beelzebul*, see *Baalzebub*, p. 211, and supply there the ingenious explanation of Halévy, that the second part of the word is the proper name of a *place*, as in other compounds of Baal; see *Comptes rendus de l'Acad. des Inscr.* 1892, xx. 74; *ZDPV.* 17, 161; C. B[ezold], *Lit. Centr. bl.* 1895, 37, 1327.

EB. NESTLE.

Maulbronn.

Galatians ii. 10.

Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν.

PROFESSOR RAMSAY (*St. Paul the Traveller and the Roman Citizen*, p. 57) in stating the theory that the visit to Jerusalem of Gal 2^{1-10} is to be identified with that of Ac $11^{29.30}$ paraphrases the above words as follows: '*the only advice and instruction which we have to give is, that you continue to do what you have been zealously doing*,' *i.e.* relieving the wants of the poor brethren at Jerusalem. The purport of the words is to pay a 'graceful and delicate' compliment to Paul.

But suppose we adopt for a moment the other hypothesis—that the visit of Gal 2^{1-10} is to be identified with that of Ac 15, and ask how, on that view, these words fit the context. What were the circumstances? The apostles and elders at Jerusalem have marked the fiercely critical spirit of 'certain of the sect of the Pharisees who believed'; they have heard Paul and Barnabas talk of all the works God had wrought through them in opening a door of faith to the Gentiles; they have been *forced* to realize that there is such a thing as Jewish Christianity and such a thing as Gentile Christianity; they feel that the extreme position taken up by some of the Jewish Christians makes union for the present impossible. The two things must develop on different lines. They feel that the entire unity they would have desired, is for the present out of the question. This being so, they snatch eagerly at any possible bond of union. Such a bond lies at hand, in the contribution of the whole Church to the support of its poorer members—a contribution that should be irrespective of Jew or Gentile origin.

Is there not, on this supposition, a touch of deep pathos in the μόνον? 'If all other bonds of union are for the present removed, let us preserve at anyrate *only* this one—the remembrance by the Gentiles of their poorer Jewish brethren; if this be the *only* bond, let us use it to the full.'

This seems to be a very reasonable interpretation of the words; and if it be accepted, it seems to strengthen the view that favours the identification of Gal 2^{1-10} with Ac 15.

DAWSON WALKER.

Durham.

Asherah among the Ancient Minaeans.

IN the December number of THE EXPOSITORY TIMES (p. 127a) there was only a passing allusion to the identity of the O.T. *Asherah* with the goddess *Athirat* (אתרת), whose presence I have proved in the Katabanian inscriptions (as the wife of the god Amm and the Minæan moon-god *Wadd*). I have just read a special paper on this subject at the Congress of Orientalists at Rome, and should like in this note to call the attention also of the readers of THE EXPOSITORY TIMES once more to the important bearing of this evidence upon the history of the religion of Israel. One remembers, no doubt, the sensation caused at the time by the proof of the presence of the goddess *Ashirtu* (plur. majest. *Ashrâtu*) in the Tell el-Amarna letters, and no less noteworthy is the circumstance that now also in far South Arabia, among the people which had colonies in Midian (*el-Ola*), we meet with *Asherah*, and that, indeed, in the etymologically older form *Athirat*, and as wife of the moon-god who was there the principal object of worship. As to the identification itself there cannot be the slightest doubt. It is interesting, further, to note that the well-known Babylonian ideogram for the goddess Istar (Brünnow, p. 143) appears originally to have been meant for a pole on which an animal's skin is hung (cf. Heb. עצי האשרה).

FRITZ HOMMEL.

Munich.

The Genealogy in St. Matthew and the Septuagint of Chronicles.

THE suggestions of Mr. W. C. Allen in the last number of THE EXPOSITORY TIMES (December 1899, p. 135) on the origin of the genealogy from the Septuagint of Chronicles, and the omission of Joash, Amaziah, Azariah (=Uzziah), gain additional strength from two facts, which have been overlooked hitherto. Against this supposition it was hitherto urged (see, for instance, Zahn, *Einleitung*, ii. p. 290 f.; Holtzmann, *Hand-Commentar on Mtth.*) that *Uzziah* was called in Chronicles, in the Hebrew and in the Greek text, עזריה, Ἀζαρίας, which has no likeness to אחזיהו, Ὀ(χο)ζίας. But many MSS of the Greek Chronicles, not only those which represent the recension of Lucian, wrote Ὀζίας instead of Ἀζαρίας (see the edition of Holmes-Parsons, codd. 19, 44, 74, 93, 106, 108, 120, 121, 134, 144, Compl. Ald.), therefore it was the more easy for a copyist to glide over from Ὀ(χο)ζίας in v.[11] to Ὀζίας in v.[12]. Nay, there is even one manuscript of the Septuagint recorded in the work of Holmes-Parsons, in which this has really happened. Parsons remarks to v.[11]: Ὀχοζίας *υἱὸς . . . υἱὸς αὐτοῦ* [in fine, com. 12] Οχοζιας υιος αυτου Ιωαθαμ υιος αυτου 236.

In other words, in this MS (it is the Vaticanus 331, '*circa x. saeculum, eleganti diligentique exscriptus stylo*'), *just these three names have been dropped in Chronicles* (Ἰωὰς, Ἀμασίας, Ἀζαρίας = Ὀζίας), which, according to Allen's explanation, are missing in Matthew. See on such omissions caused by *Homoioteleuton* my *Einführung* (2nd ed. pp. 198 f.).

I am anxious to have this note printed as a new example that it is not sufficient to refer for the text of the Septuagint to that of the few uncial MSS represented in our handy editions; the Oxford edition of Holmes-Parsons is still indispensable.[1]

Whether this theory of the origin of the genealogy will stand, when scrutinized as a whole, I am not prepared to say. Mt 1[12], *μετὰ τὴν μετοικεσίαν*, seems to show that the genealogy took אסר in 1 Ch 1[17] as *appellativum*, Jeconiah 'as captive,' and not with the Septuagint as *nomen proprium Assir*; this case, by the bye, being an interesting parallel to *Zerubbabel Rhesa* (=the prince) in Lk 3[27], as pointed out by Plummer (*Comm.* 104; 'Genealogy of Jesus Christ,' *Bible Dictionary*, ii. 140).

Maulbronn. EB. NESTLE.

[1] In the useful book of W. Dittmar, *Vetus Testamentum in Novo*, "Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut des Urtextes und der Septuaginta zusammengestellt," vol. i. (Göttingen, 1899), the reading of Lucian's recension is given (Ὀζίας for Ἀζαριὰ), but even here there is no reference to the MSS of the Septuagint, except the uncials used by Swete.

The External Evidence against the Cairene Ecclesiasticus.

DR. SCHECHTER'S list of authors who quote the Cairene Ecclesiasticus collapses so soon as it is looked at. He names four authors who quote it, and then observes that two of them do not quote it; this reduces the number to two. One of these is Saadyah, who has been discounted; this leaves *one*, Rabbi Nissim. Will he stand his ground? Alas! no; he is also a phantom. One of his quotations (as Harkavy and Neubauer agree) comes from the *Sefer Ha-Galuy* itself; the other, xvi. 4, *does not come from the Cairene Ecclesiasticus!* The Cairene text has מאחד ערירי ירא י"י תשב עיר, 'by one childless man who fears the Lord a city shall be peopled'—as usual, an absurdity, due to the translator having conflated the Syriac version, 'by one who fears God the whole city shall be filled,' with a Persian translation of the Greek, which he could not properly read (viz. with *'ākil*, which he read *'ākir*). R. Nissim has, according to Jellinek's text (p. 133), באחד מבין תתישב העיר, 'by one intelligent man the city shall be established,' which is a correct rendering of the Greek text. The other text has 'by one *head* the city shall be established'; and the context implies that this is what the author intended. But be this as it may, this author, at any rate in one text, has a correct representation of the Greek, whereas the Cairene text is an absurd conflation of Syriac and Persian renderings; how, then, can this be called *a quotation* from the Cairene text? So that we are again reduced to the *Sefer Ha-Galuy*, which classes the Cairene Ecclesiasticus with mediæval compilations.

The assault therefore on sec. 1 of the external evidence has been repulsed with loss; those on secs. 2 and 3 need not be noticed. Then Dr. Schechter endeavours to deal with sec. 4. Rashi

on B. *Sabbath* 13b states that none of the Mishnah or Baraytha, except the Megillath Taanith, might be written; and on *Erubin* 62b he states that no Halachah might be written. Hence, it appears, Dr. Schechter argues that Mishnah is Halachah! Let us open the Talmud and see how this theory works. In B. *Berachoth* 22a we read that persons in certain states 'are allowed to *read* in the Law, Prophets, and Hagiographa, and to *recite* in the Mishnah and Gemara, and in the Halachoth and Aggadoth.' Now if Mishnah is the same as Halachah, Gemara must be the same as Aggadah. But Gemara is not the same as Aggadah; therefore we have here a cross-division; the Oral Law from one point of view may be regarded as text and commentary, from another as narratives and precepts. Just as the Written Law contains both, so the Oral Law contains both. If Aggadah were not Mishnah, the verb *shanah* would not be used of it.

That Aggadah is something found *in the Talmud* is certified by the Introduction to the Talmud, appended to many editions of B. *Berachoth*; it is there defined as 'any explanation which comes *in the Talmud*,' etc. Since Ben-Sira's proverbs do not come in the Talmud, they are not Aggadah.

The name which Ben-Sira's book had so long as it was preserved we learn from the Gemara of B. *Sanhedrin* 100b; it was one of the 'exoteric' or 'non-canonical books.'

I should recommend those who wish to start the study of the Talmud to commence by mastering the method of Goldziher's *Muhammedanische Studien*, vol. ii.; it will then occur to them that an intelligent analysis of the Talmud has yet to be begun.

Since Professor König desires me to translate some lines of the *Sefer Ha-Galuy*, of course I must comply; but why, if he requires such assistance, does he complain of my recommending him an Arabic dictionary—not to *use*, but to *cite*? The passage is on p. 163, from line 9. 'The qualifications of the prophetic books are three: (1) that they should contain some formula signifying revelation, *e.g.* "and the Lord spake," or "thus saith the Lord," as is the case with the rest of the books, or some mysterious information, as is the case with Proverbs, Ecclesiastes, and Esther. (2) That the prophetic character of the author should be certified by some miracle, or the testimony of another prophet. (3) That the nation should introduce the book in question into its religious literature (literally "among its consecrated books"), and hand it down together with it. If these three qualifications are not all found, nay, if one of them be not found, such a book is not prophetic; how much more then if not one of them be found, as none of them is found in the case of the books of Ben-Sira, etc.?' Surely the writer could not more distinctly assert that Ben-Sira's book was not handed down with the religious literature of the Jews.

No one who has read Saadyah's works could possibly charge the great philosopher and critic with thinking that the Scroll of Antiochus was written by Judas Maccabæus and his brethren, or that points and accents were pre-Christian. Moreover, Eleazar Ben-Ira is a mythical writer, who owes his existence to a mistake made by Saadyah in his commentary on the *Sefer Yetsirah*. When therefore the Karaite author of the *Sefer Ha-Galuy* makes the supposed Saadyah couple Ben-Sira's work with those of Judas Maccabæus and Eleazar Ben-Ira, his purpose must be, in the first place, to ridicule the mistake made by Saadyah (to whom the name of Ben-Sira was no more familiar than it was to Ramban when he wrote his Preface to the Torah), and, in the second place, to ridicule the Cairene Ecclesiasticus. If Professor Wellhausen (who may without insult be compared to Saadyah) were made to say that just as Schechter discovered the original of Ecclesiasticus, so Simonides discovered the original of Uranius, and Shapira discovered a pre-exilian Deuteronomy, Professor König would of course quote Wellhausen as an authority for all three propositions; but the right way to argue would be as follows. Uranius is well known to be a forgery, and the pre-exilian Deuteronomy is well known to be a forgery; therefore the writer who couples Schechter's Ecclesiasticus with these works must also have believed it to be a forgery.

If Professor Bickell has publicly joined the side of common sense in this question, I may feel in the position of a chess-player who has reached the point at which the game may be considered won. And before I take any notice of any remarks made again by either Professor König or Professor Schechter, I must request that the misrepresentations refuted in this article be acknowledged.

Oxford. D. S. MARGOLIOUTH.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Briggs, having left the Presbyterian and entered the Episcopal Church of America, has not given peace to the one and has much disquieted the other. He has not given peace to the Presbyterian Church he has left, because it is greatly agitated over the case of his colleague, Professor McGiffert. And he has much disquieted the other, for every Episcopalian organ is ringing with attack or defence of his theological writings.

The latest to enter the fray is the extreme High Church magazine called *The Church Eclectic*. Though late in coming, *The Church Eclectic* pushes at once to the front, and promises that 'we shall strive to do our part in the battle.' The issue for December contains an article by the editor on 'The Word of God.'

The whole dispute that has gathered round Dr. Briggs since he entered the Episcopal Church may be expressed in a single sentence. Does the Bible *contain* the Word of God, or *is* it the Word of God? If you believe that it contains the Word of God, you mean that you yourself have found truths in it which edify your spiritual life and which you reckon Divine. If you say that it is the Word of God, you mean that all that is contained in the Bible is Divine, not because you have found it so, but because it is in the Bible. The editor of *The Church Eclectic* believes that the Bible is the Word of God.

For if the Bible only contains the Word of God, then we may select from the Bible such portions as suit ourselves and cast the rest away. Moreover, we may find that writings which are not in the Bible suit us better than some that are. So if we cast away the Book of Judges, because we do not find that it is for edification, we may fill its place by the *Imitation* of St. Thomas à Kempis. And that will not do. So the Bible *is* the Word of God.

And if the Bible is the Word of God, then every part of it is the Word of God, and one part quite as much as another. To speak of degrees of inspiration is absurd. A book, a sentence (the editor does not descend to a word, a letter) is either inspired or it is not. If it is in the Bible it is inspired, and it is equally inspired wherever in the Bible it is. The Psalms are more edifying than Judges, the eighth chapter of Romans than the single chapter of Jude; but that does not mean that the one is more inspired than the other, it only means that the *immediate purpose* of the one is edification, the immediate purpose of the other is not.

It is undoubtedly true, says the editor of *The Church Eclectic* that the Scriptures are the word of man as well as the Word of God. Man wrote, not to God's dictation, but along the lines of his own understanding, so that one man's matter and one man's style are different from another's. But what man wrote, God overruled and made His own. So you cannot separate the human from the Divine. You cannot draw a dividing line in any direction in Scripture and say, This is the Word of God and that is the word of man. All is the word of man and all is the Word of God.

Being, then, the Word of God, 'we are bound to regard the Scriptures as inerrant.' But here at last we seem to have an exception. The editor's sentence does not stop at 'inerrant.' 'Inerrant,' he says, 'in all matters in which they are inspired to guide us, *i.e.* in faith and morals.' The Scriptures were not inspired, he says, to anticipate the results of scholarship; they were inspired 'for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.'

So the editor of *The Church Eclectic* does not carry us further than we were. That there is a human element in Scripture, we all can see. The hand that wrote the Epistle to the Romans is not the hand that wrote the Epistle to the Hebrews. That there is also a Divine element in Scripture, we are ready to believe. But how that Divine hand comes in or where, he does not tell us. Does he not leave us after all to discover it by finding edification there? He is also right when he says that the human and Divine in the Bible cannot be separated. But what becomes of the rest when the parts that make for faith and morals are taken away? He does not tell us that.

The *Bibliotheca Sacra* for January opens with an article by Professor Hugh Scott on the influence of Ritschlianism upon personal piety. It is an article of independence and value, and we hope to return to it. There are also other articles of attraction in this number, together with one of manifest repulsion. But we shall pass them by for the present in order to touch upon a 'Critical Note.' The note occupies nine closely printed pages. Its subject is the motive of Christ in working His miracles.

Dr. Chase (not of Cambridge, but of Minneapolis), who writes the note, says that in a meeting of men who were discussing the social elevation of the poorer classes, it was stated that no higher motive for interest in the poor was needed than the motive of Jesus Christ. That motive was said to be pity. He performed many of His miracles, it was stated, solely out of compassion. And the statement was supported by a quotation from Professor Drummond's *Greatest Thing in the World.* This is the quotation: 'Have you ever noticed how much of Christ's life was spent in doing kind things — in merely doing kind things? Run it over with that in view, and you will find that He spent a great proportion of His time in simply making people happy, in doing good turns to people.'

Dr. Chase 'runs it over.' He considers each miracle separately. We need not consider them separately after him. And then he gathers his results. He finds that in five of the miracles compassion is declared to be a leading motive, perhaps the only motive. These are: (1) the raising of Jairus' daughter (Mt $9^{18.\ 19.\ 23\text{-}26}$ and ||), in which this is the only motive he sees intimated, though faith seems to have been a necessary condition to the result; (2) the cleansing of the leper (Mt $8^{1\text{-}4}$, ||), which is ascribed first to Christ's pity and then to the leper's faith; (3) the raising of the widow's son at Nain (Lk $7^{11\text{-}16}$), where it is stated that 'He had compassion on her,' but where the result is given as glory to God; (4) the healing of the impotent man at the pool Bethesda (Jn $5^{1\text{-}16}$), where pity seems to be the leading motive, though it is stated in the sequel that the man's sins had something to do with it: 'Sin no more, lest a worse thing befall thee'; and

(5) the feeding of the four thousand (Mt 15^{32-39} 11, Mk 8^{1-9}), which is ascribed to compassion alone.

Those are the miracles that have to be considered. The rest need not be looked at. For of the rest, thirteen are done in answer to faith, or else in order to produce faith; twelve are wrought as proofs of the Lord's Divinity; in five salvation is the clearly defined result. There remain: (1) the coin in the fish's mouth (Mt 17^{24-27}), in which the motive seems to be the same as that which sent Him into the lonely places of Ephraim, to avoid precipitating His time by giving needless offence to the rulers; (2) the healing of Malchus's ear (Lk 22^{49-51}), which Dr. Chase regards as a practical illustration of 'Love your enemies,' and meant more for the disciples than for Malchus; and (3) the feeding of the five thousand (Mt 14^{15-21}, ||), where compassion is prominent, but it is compassion for those that are lost, not for those that are hungry.

We shall return to the five miracles of pity. First, however, we must ask, with Dr. Chase, if there are any general statements as to our Lord's purpose in coming into the world, and in particular as to His purpose in working miracles.

Our Lord's purpose in coming into the world was 'to give His life a ransom for many' (Mt 20^{28}, Mk 10^{45}). St. Paul seems to interpret that saying—it is the saying of the Lord Himself—when he explains that 'He humbled Himself and became obedient unto death, even the death of the cross' (Ph 2^{5-8}). He came, we are told again, to accomplish a certain work ('We must work the works of Him that sent Me,' Jn 9^{4}), which was not accomplished until He died on the cross (Jn 17^{4} 19^{30}); and this is interpreted by St. John (1 Jn 3^{5}) and by St. Paul (Ro 4^{25}) as the taking away of our sins. These general sayings and these interpretations of them seem to show that the work of Christ on earth had one and only one end in view, the world's salvation.

Do the references to the miracles agree with that? They do not contradict that, but they do not simply repeat it. They cover larger ground. Sometimes they are pointed to as evidence of Christ's Messiahship. That seems to have been their message to John the Baptist, when he sent disciples to ask, 'Art thou He?' Sometimes they lift up the conception of Messiahship. The demons were cast out to prove the presence of a Messiah who was Prince of the Powers of the air. Sometimes (and especially in St. John) they are appealed to in evidence of His mission, in evidence, that is, that He *had* a mission, what that mission was (the giving of life abundantly, the leading into all the truth) being otherwise expressed. And oftenest of all they are wrought and said to be wrought because faith compelled them.

If this examination is exhaustive, and it seems to be, then Professor Drummond was wrong in saying that Jesus often did merely kind things. That He often did kind things, who would dream of denying? He did kind things always. Ye know the grace of our Lord Jesus Christ. Ye know that He was most wonderfully kind while He was upon the earth, and every moment of His life upon the earth, even as He is now in heaven. But that He often did merely kind things we have not seen. We have seen that only five times does He seem to have done merely kind things. And now we have to consider whether in these five miracles it was merely a kind thing that He did.

Only in the case of the feeding of the four thousand is pity the single motive mentioned. But no one believes that pity for the hungry bodies of the multitude was all the motive Jesus had. We have but to recall the after-reference to this miracle, as well as to the feeding of the five thousand. 'Beware of the leaven of the Pharisees,' He said. And when they grossly misunderstood, 'When the four thousand were fed, how many baskets took ye up? How is it that ye do not understand? Then understood they that He

bade them not beware of the leaven of bread.' The pity was there, but it was not there alone. In the case of the disciples at least, that is to say, in the case of all who could profit by it, a higher motive was there, even the salvation of the soul.

We need not linger over the miracles of the healing of the impotent man or the cleansing of the leper. Far more difficult, indeed the only really difficult miracles, are the raisings from the dead. Dr. Chase classes the raising of Lazarus among the miracles which were proofs of Christ's Divinity. And no doubt it was that. But it was more than that. In the three narratives of the raising from the dead one lesson is prominent beyond all others.

It is the littleness of death. Christ Jesus came into the world to save, to save from a great calamity. When He came He found that the greatest calamity men knew was death. So great a calamity was death that when it occurred it paralysed a whole neighbourhood. So terrible an event was it that mourning was raised to a science and made a lucrative profession. All professions bowed before the profession that tore the hair and beat the breast; all occupations, all interests, gave place to a humble funeral procession.

Well, death *is* a great thing, and Jesus knew it. But not this death. She that liveth in sin is dead. That is death, and that death is terrible. But the death of the body is not terrible. The death of the body is not worth calling death. It is natural and simple, and ought to be childlike. It is like falling asleep at night and waking refreshed in the morning.

So when He came to the home in which the daughter of Jairus lay dead, He said, 'Give place; the maid is not dead, but sleepeth.' They laughed Him to scorn, those hired mourners, as indeed they might, for if He had had His way their lucrative profession would be taken from them. We laugh Him to scorn still. 'Terrible to all men is death, from of old named king of terrors.' We quote and say that Carlyle never spoke more impressively. But Jesus knew better than Carlyle. And when He raised Jairus' daughter to life, He gave her back to her mother that she might live the life indeed, and then fall asleep in Jesus.

Again, when He heard that Lazarus, His friend, was sick, He let him die. Why not? Lazarus is none the worse of dying. And when at last He went, that in raising him from the dead He might show how little a thing death is—and did He not show it in word as well as deed?—when He went He heard them weeping, and even upbraiding Him that He was so cruel as to let Lazarus die. He groaned in the spirit and was troubled. His whole frame shook with emotion. They were dead all round Him and did not care. Lazarus was asleep, and they were beating their breasts with anguish.

As for the general question, surely Professor Drummond went far astray when He said that our Lord 'spent a great proportion of His time in simply making people happy.' He spent all His time in seeking and saving that which was lost. And though we are not formally told, we know that even in the case of the raising of the widow's son at Nain, His purpose could not be simply the making of people happy. He could not make people happy till first He had made them miserable. And it would be nearer the truth to say that He spent a great proportion of His time in making people miserable. If the happiness came, it came after, but it never came 'simply.'

At the opening of the New College, Edinburgh, for the present session, Professor A. B. Davidson delivered an address on 'The Uses of the Old Testament for Edification.' The address is published in the *Expositor* for January.

Professor Davidson recognized that in delivering the opening lecture he would be expected to speak 'on some topic connected with the Old

Testament.' The special topic to which, it seems, his mind first travelled was Archæology. But he did not find that there was enough in it for his purpose. Archæology—'in particular the archæology of Egypt and Babylon, considered as casting light on biblical questions, and as corroborative of Bible history'—is a topic of much interest at present. But that may be because archæologists attach an exaggerated importance to their favourite study. Professor Davidson does not find that the antiquities of Egypt, or even of Babylon, are of much use to the student of the Bible.

Professor Davidson does not say this in the interests of the lazy student of the Bible. It is not on record that he ever said much on the lazy student's behalf. So if the lazy student exclaims, 'Ah, I never believed in archæology,' to excuse his laziness and ignorance, Professor Davidson has something more to say to him. He has to say that it is from archæology, we have learned that the cosmology and even the eschatology of the Bible are similar to those of Babylon. And from this he is able to draw the conclusion that the early narratives of Genesis are neither the mere invention of the Hebrew writers nor immediate revelations to their minds. Israel brought her heritage of thought with her from the far East. It lay in her mind till the religion of Jehovah began to work upon it. Then, when it was 'shot through and illuminated with the rays of true religious light,' the writers of Scripture brought it forth, not that they might teach us cosmology, or even eschatology, but that our religion might be right, that we might take up a right religious attitude towards the world that now is, as well as that which is to come. And not only does he bring this immediate conclusion out of his own painstaking study of archæology, but he also draws the remoter inference that, 'as these narratives are not pure creations of the Hebrew mind, but reflexions of ideas common to a large division of the human race, so the strange traditions of early humanity recorded in the first ten chapters of Genesis, and much more the stories of the Patriarchs from the twelfth chapter onwards, have all a real historical basis, and are not mere ideal inventions.'

Those are really great gains from archæological study, and Professor Davidson has no desire to belittle them. But those are not the things we went to archæology for. Those are not the things which some archæologists encouraged us to expect. As mere apology for the historical accuracy of the Old Testament archæology is of little worth. And it does not even touch the great fundamental questions with which we are now concerned—the questions, 'whether there be a living God, and whether He has come down into the history of mankind to purify them and lift them up into fellowship with Himself, and whether there be an eternal hope for the individual and for the race.' So Professor Davidson passed from archæology.

He passed to criticism. Not that he might say what criticism is, or even what it has done. The one is unnecessary, the other impossible. We know what criticism is; no mere man can tell us what it has done. He passed to criticism to say that 'so far as the doctrines of the faith are concerned, criticism has not touched them, cannot touch them, and they remain as they were,' and to make that saying good.

Now, in making that memorable saying good, Professor Davidson first quotes from his own pupil, the late Professor Robertson Smith. He does not call him pupil. He quotes as if he were his master. And he is right so far at least as this, that Professor Robertson Smith's opinion was not a reflexion of Professor Davidson's own, but original and immovable. What he quotes from Professor Robertson Smith is to be had in everlasting remembrance.

'Of this,' said Professor Robertson Smith, 'I am sure that the Bible does speak to the heart of man in words that can only come from God—that no historical research can deprive me of this

conviction, or make less precious the Divine utterances that speak to the heart. For the language of these words is so clear that no readjustment of their historical setting can conceivably change the substance of them. Historical study may throw a new light on the circumstances in which they were first heard or written. In that there can only be gain. But the plain, central, heartfelt truths, that speak for themselves and rest on their own indefeasible worth, will assuredly remain with us.'

It is many years since Professor Robertson Smith made that statement. Professor Davidson accepts it still. He no doubt sees that criticism has done much more with the words of the Bible than readjust their historical setting. But if *a priori* judgments as to what the Scriptures ought to be are set aside, and if we take the Scriptures as we find them, then he believes that the Old Testament can still be used in the Church for edification, and can be handled with the same firmness and assurance in public teaching as in the past.

The trouble is not with the Word of God but with the *a priori* theories. There was a time when an *a priori* theory of what the Word of God must be, contended that the Hebrew vowel-signs were an integral part of the Old Testament. But historical investigation showed that the vocalization of the Hebrew Bible, so far from being as old as Moses, was not so old as Jerome and the Talmud, four or five hundred years after the Christian era. There was another time when it was contended that the Greek of the New Testament must be classical. This was a far less feasible contention, says Professor Davidson, than the other. For thoughts may be as accurately expressed in an impure or non-literary dialect as in a classical one, 'and I daresay there are few of us here who have not heard our Scotch dialect used by good men in prayer with a power and pathos, which, to us at least, was more touching and impressive than the purest English would have been.'

And then he comes nearer. 'At another time,' he says, and it cannot be long ago, 'the strict conception of the Word of God was held to imply that everything in Scripture which seemed to be historical representation must be regarded as a record of actual facts.' He quotes the saying of a German theologian (for the Germans are either sheep or goats in this matter), that if the Book of Job was not a record of historical fact it was a fraud. But this rigid conception of the Word of God, he says, has now been greatly relaxed. A better acquaintance with the actual Scriptures has done it. Now it is recognized that 'there may be dramatic representation in Scripture, that speeches may be put into the mouths of persons which were never actually spoken, and that even a situation may be idealized or created so as to represent the conditions of a moral problem more vividly to the mind; in a word, that the kinds of literary composition usual among men may be expected in Scripture.'

But it is not so much the form of Scripture that we are concerned with now; it is its substance. Give Scripture the right to appeal to us in its own way, and admit that its own way is as effective as it could be, what if the truth with which it comes is not truth? Surely the use of the Old Testament is impaired for edification if, for example, its morality is less than our morality and its history is our fiction. Professor Davidson deals both with the morality of the Old Testament and with its history.

He deals first with its morality. He points out that the writers of the Old Testament were really speakers. The prophet spoke and then wrote down what he had spoken. Or if it had not been already spoken, the writing was still as speech, for *it was always addressed to the men of the prophet's own day*. Moreover, the addresses were always religious addresses, the writings always religious writings. Things that lay outside the sphere of religion the prophet did not touch. The fisherman might work by erroneous tables of

the ebb and flow of the tide, but he must know that God holds the waters in the hollow of His hand.

It follows that the morality *as morality* is not for us. It also follows that wherever the morality came under the influence of religion it was purified and lifted up. The ruler was allowed to rule according to use and wont, but conduct that contradicted the knowledge of God, he was taught that God would judge. Now it was in its details that morality lay outside the sphere of religion, its principles were within. Religion, in short, was the principle, and could only slowly gather the details within its scope. But it did gather them. There is no express denunciation of polygamy in the Old Testament, as there is no express denunciation of slavery in the New. Yet it was the religion of Jehovah that put an end to the one as it was the religion of Christ that put an end to the other.

Moreover, we have to remember—and we thank Professor Davidson for reminding us of it—that the religion of the Old Testament is a state or social religion. Its legislation is therefore a code of conduct. The religion of Christ, on the other hand, is a religion for the individual. His legislation is a law of the mind. Professor Davidson does not forget that as time went on the law of the Old Testament grew more and more inward, till in the thirty-first chapter of Job—'the high-water mark of Old Testament morality'—not only do we find wrong actions but even wrong motions of the mind and heart condemned. This is, indeed, as we ought to expect it. But it remains that in the Old Testament morality is outward, and a rule of conduct for states; in the New it is inward, and a law of life for individuals.

So we are not to contrast the morality of the Old Testament with the morality enjoined by Christ, and condemn the former. The Sermon on the Mount cannot be made the law of a state. And although Jesus set His own words in sharp contrast with the words of those 'of old time,' Professor Davidson hopes for pardon if he doubts that the reference is to Moses. 'It is probably not to Mosaic law that He opposes His own, it is to the interpretations of Mosaic law current among the Doctors of His day.' It is to the righteousness of the Scribes and Pharisees that He opposes a righteousness which is greater than theirs.

In any case, we must not condemn, but distinguish. And as soon as we see that the morality of the Old Testament is a state morality, we see that the edge is greatly taken from the criticisms that are made upon it. For even in later days, when Israel was no more an independent state, it was distinctly conscious of its separate nationality. It is therefore the community and not an individual who 'curses' in the cursing Psalms. And it is against some other nation, some nation apostate to Jehovah and traitors to His people, that the 'curse' is hurled. 'It is doubtful,' says Professor Davidson, 'if anywhere there be imprecation by an individual against another individual.' Let in the idea of nationality and the question is greatly complicated—as even Christians feel whose country is at war with another.

The other question, the question of the historical character of the early narratives of Genesis, Professor Davidson is compelled to treat more briefly. But his words are well chosen. He asks three questions. Who were the writers of the primitive history? On what principles did they write? With what aims? And he answers, The writers were prophetic men. They wrote with the same principles as animated the prophets. They sought the same ends.

Now it was the faith of the prophets that God was the Maker of history. And the only end they had in view in recording it was to reveal His hand. Accordingly, the prophet sees more in history than the ordinary eye can see. He sees God in it, and he sees the end which God has

before Him as the history moves on. He may not give the simple historical succession of events; into the past he may project something of his own experience in the present, or even something of God's purpose for the future. So when we ourselves look back upon the past to trace God's hand, our recollections are not pure and simple, but coloured somewhat by our present. The prophetic writer of the early history of Israel may have reflected back into that history something of the light amidst which he himself stood. But there is continuity even in an individual life. How much more in the life of Israel. 'The principles of the prophetic age were the fruit of the seed sown in the age of the patriarchs and the time of the Exodus.'

Thomas Boston.

WITH LETTER HITHERTO UNPUBLISHED.

By the Rev. George D. Low, M.A., Edinburgh.

Thomas Boston is a great figure in Scottish Church history. Born at Duns in 1676 and dying at Ettrick in 1732, the period covered by his life was a memorable one. It included the persecution of the Covenanters, the Revolution of 1688, the establishment of Presbyterianism in Scotland, the Union of the kingdoms, and the Settlement of the House of Hanover in room of the Stuarts. As a little boy Boston lay in the prison at Duns to keep his father company, who, 'being a nonconformist during the time of prelacy, suffered on that head to imprisonment and spoiling of his goods.' In his twelfth year he came under deep spiritual conviction. 'The toleration being granted,' he tells us, 'Mr. H. Areskin preached at Newtoun of Whitsome, and my father took me thither and laid me in Christ's way. At first I was struck with wonder at the words that proceeded out of his mouth, the like whereof I thought I had never heard. At length I was pierced to the heart.' Mr. Areskin was the father of the famous Secession leaders, Ebenezer and Ralph Erskine.

Boston attended the Grammar School of Duns from 1684–5 to 1689. As a boy at school he 'desired to be a preacher of the gospel, because of all men ministers were most taken up about spiritual things.' His father sympathized with him in his love of learning and in his desire to become a student, but want of means closed the way. Boston was for a time in the office of a notary, where he learned much that was useful to him in after days: in his work as Synod clerk, and in the drawing-up of important documents. At length his father resolved to face the expense of his college education, and took him to Edinburgh in December 1691. After examination in the Greek New Testament, Boston was received into the class of Mr. Herbert Kennedy, regent, under whom he remained till his graduation on 7th July 1694. In the Book of Matriculation of the Edinburgh College, from 1627–1703, page 137, he signs his name Thomas Bouston. The same spelling is given in the *Catalogue of Graduates* for the year 1694, printed in 1858. These are the only instances we know of variation from the ordinary spelling.

After graduation he began to study theology, and in January 1695 he entered the School of Divinity, then taught by 'the great George Campbell,' who had been appointed to the office in 1690. The only other professor of divinity was Alexander Rule, professor of Hebrew, appointed in February 1694. The session lasted for about three months, and after it was over, Boston went home bearing with him a testimonial from Professor Campbell, setting forth his diligence and honourable character. He returned to Edinburgh in February 1696 to take charge of a pupil, Andrew Fletcher of Aberlady, a boy of nine years. His duties left him free to attend the School of Divinity, but ere a month had passed the family of his pupil removed to Kennet, in the parish of Clackmannan, and Boston's college studies in theology were brought to an abrupt conclusion. 'Though it was heavy to me,' he says, 'that I was

taken from the School of Divinity and sent to Kennet, yet I am convinced God sent me to another school there, in order to prepare me for the work of the gospel, for which He had designed me; for there I learned in some measure what it was to have the charge of souls.' His further studies in theology were carried on under the superintendence of the local Presbytery. A sense of his own unfitness kept him from seeking licence, and it was not till June 1697 he was licensed by the Presbytery of Duns and Chirnside.

He continued a probationer for upwards of two years, at first in Berwickshire, thereafter within the Presbytery of Stirling, and again in Berwickshire. As a probationer he wrote his *Soliloquy on the Art of Man-Fishing*, an admirable little treatise, worthy of perusal for its wisdom, its discrimination of motive, its high aim. Boston wished to know how he might follow Christ and become a fisher of men. At first he began 'preaching in a rousing strain, and would fain,' to use his own quaint language, 'have set fire to the devil's nest.' A hint from a minister whom he honoured, that if he were entered on preaching Christ he would find it very pleasant, was not lost upon him. He says, 'I have often remembered that word of Mr. Dysart, as the first hint given me by the good hand of my God towards the doctrine of the gospel.' His power as a preacher was quickly recognized, and quite a number of parishes wished to have him as their minister; but although Boston was generally acceptable to the people, he could never 'fall into the good graces of those who had the stroke in the settling of parishes.' There is point and humour in the counsel of carnal wisdom as set down in the *Soliloquy*: 'Be fair, especially to them that have the stroke in parishes, till you be settled in a parish to get stipend. If you will not do so, you may look for toiling up and down then; for parishes will scare at you, and will not call you, and how will you live?'

It was in September 1699 he was ordained minister of Simprin, a small parish a few miles from Duns. The stipend was meagre, the number of examinable persons was only eighty-eight, but no sooner was he settled than he threw himself with ardour into the work, preaching twice on Sabbath, holding a week-day service on Thursday, visiting his people for the purpose of finding out their spiritual necessities, and studying diligently. Two things he found specially helpful: spiritual converse with his people, and plying his studies closely. His books were few, so few that when one of his friends in the ministry, looking at his book-press, smiled, Boston was touched to the quick, being conscious of his want of a tolerable quantity. The books he possessed he mastered, but he was too sincere and independent a thinker to be content to substitute the thoughts of others for his own. His knowledge of the English Bible was wide and deep, as appears conspicuously in the felicitous and striking quotations of Scripture in his sermons. The massiveness and nobility of his studies are seen in his *Miscellaneous Questions*, written for his own profit and not for public use during his ministry at Simprin. Nor must we omit to mention his finding a little old book in a house at Simprin, entitled *The Marrow of Modern Divinity*, which helped him greatly to a clearer understanding of the freeness of the gospel. He rejoiced in it as a light which the Lord had seasonably struck up to him in his darkness. He came to understand more fully the meaning of the great declaration that God so loved the world that He gave His only begotten Son, and with increasing urgency to press the offer of salvation through Jesus Christ upon all without distinction. 'Jesus Christ was God the Father's deed of gift and grant unto all mankind lost.' The simple incident of Boston's finding the little old book above the window-head not only marked an epoch in his own spiritual history, but was the beginning of a great movement which was to agitate profoundly the Church of Scotland in after years, and the effects of which are not spent to this day.

In July 1700 Boston was married to Katharine Brown at Barhill, in the parish of Culross. Thirty years after, in 1730, he describes her in language of tenderness and beauty, 'as a woman of great worth, whom I therefore passionately loved and inwardly honoured . . . of a quick and lively apprehension, sagacious and acute in discerning the qualities of persons, modest and grave, but naturally cheerful, a pattern of frugality and wise management of household affairs, well fitted for and careful of the woman's education of her children; a crown to me in my public station and appearances.'

After a ministry of seven and a half years at Simprin, he removed to Ettrick, where he was inducted on 1st May 1707, the very day on which

the Union of England and Scotland was completed. At the meeting of Synod, at which it was decided to send him to Ettrick, he mentions that 'some of the honest men from Simprin were weeping near by me, which was a heavy sight to me, who dearly loved them.' He never forgot the first and most comfortable years of his ministry in Simprin as in a field that the Lord had blessed. 'Simprin! Blessed be He for His kindness at Simprin.' It was only a sense of the Divine call that led him to Ettrick. The last twenty-five years of his life were spent there, and Boston of Ettrick came to be honoured throughout Scotland. He was one of the best known representatives of the evangelical spirit in Scotland during the first thirty years of last century, and held a singular place in the regard of the devout in the land of his time. Ettrick was an outlying lonely district, far removed from the busy centres of life; but as an illustration of Boston's growing influence in that remote sphere, it may be mentioned that whilst at his first Communion in 1710 only fifty-seven communicants from the parish were present, at his last Communion in June 1731, the number of communicants was seven hundred and seventy-seven.

In 1711 Boston purchased a Hebrew Bible. He says, 'I plied the Hebrew original close with great delight, and all along since it hath continued to be my darling study.' He had the instinct of a scholar, and by dint of diligent study he acquired a sound knowledge of French and Dutch, as well as Latin, Greek, and Hebrew. He was among the most learned men in the Scottish ministry of his day. But his learning never cooled the ardour of his soul. It only added fuel to the flame as he preached the living Personal Christ, the sum and substance of theology and gracious experience. It was in the same year (1711) that Dr. Trotter of Duns, one of his most intimate friends, surprised him with a motion to print some of his sermons, and this suggestion was so urgently pressed that he prepared his sermons on the *Fourfold State* for publication. In the summer of 1714 he went with Dr. Trotter to Edinburgh to have the volume printed, but a friend there advised delay on the ground of the Pretender coming in. 'This being so feasible, I could not in modesty refuse the advise; but after that my courage in the case abated and sunk.'

Meanwhile a sermon on the *Everlasting Espousals*, preached by Boston at the Ettrick Communion of August 1714, was published in March of the following year, and an edition of 1200 copies was rapidly sold out. Boston received cheering testimonies regarding the sermon, and in consequence he recovered his courage for publishing the *Fourfold State*. The story of his difficulties, especially with Treasurer Wightman of the City of Edinburgh, in connexion with the publication of the book, is narrated at length in the *Memoirs*. The following letter, hitherto unpublished, presents the matter in so interesting a light that lovers of Boston will be pleased to have it in full. It brings the narrative up to the point before the troubles with the Treasurer began. The letter is addressed to the Treasurer's sister, Mrs. Schiell, one of Boston's correspondents. The original spelling is retained. The letter itself is in the library of the University of Edinburgh.

ETTRICK MANSE,
August 16, 1718.

MADAM,—Being informed that at Mr. Wilson's desire you was pleased to speak to your brother the Treasurer, anent some papers of mine; and that thereupon he moved for a sight of them, I heartily fall in with the motion, which came to me both seasonably and surprizingly, having known nothing of the application made to you, by my Friend, on that head, till his sister in my presence made the report from you to him. I have therefore greedily embraced the opportunity of transmitting to you these sheets, which herewith come to your hand, craving leave to give you a short account of the affair.

I was far from dreaming of appearing in print, when, in the year 1711, visiting Dr. Trotter in Duns, my good friend and intimate acquaintance, he surprised me with a motion to prepare something for the press, being then removed into this country from the Merse, where he lived, and I had spent the first years of my ministry. I had then providentially by me, my notes on man's fourfold state, namely, of Innocence, Nature, Grace, and the Eternal State, the which I left with him. They being afterwards returned to me, I was pressed both by him and others to revise them for publick view, which cost me several thoughts of heart. At length having prepared them, as the Lord was pleased to help, we essayed to agree with a Printer to print them, in the year 1714. But

something then occurring determined a delay for a time; with which delay my courage failed, which was never very great in that matter. Being again somewhat encouraged by the Acceptance the printed sermon met with the year following, I transcribed over again what I had written on the Three First States, tho I had not then, nor yet have recovered the Resolution to venture it into the world. (And it's that copy I send you.) Thereafter the Doctor died, and so the project was quite laid aside. And receiving it at Edinburgh from one with whom it had been lodged a long time, and designing to carry it home with me, I was prevented at that time, by a Gentleman then borrowing it of me. And if there be a copy of it not written with my own hand, I judge it to have come that way. But in June last Mr. Wilson, my friend, with some others, revived the motion for publishing it. As for my own part, I am not yet determined what to do in the matter; but desire to wait the discovery of the Lord's mind in it, in His own time and way; for which I desire the prayers of my Christian Friends, 'mongst whom I presume to reckon your worthy Husband and you.

Tho I cannot pretend to the Treasurer's acquaintance, I am so fully satisfied as to his character, that I thankfully acknowledge the kind providence, which gives me an occasion of putting the manuscript into the hands of him as a judge; sincerely declaring, I desire nothing of him so much, as impartial dealing with me in that matter. For to which side soever his Judgment, declared freely without reserve shall incline, I hope it will not a little contribute to the easing of my perplexed mind. And it will not only be a kindness to me, but a piece of Duty to the Honour of the Lord, which doubtless has a very particular concern in such cases. I desire that as he reads, he'd please commit to writing his particular Remarks, whether as to Matter, Method, or Stile, with his Amendments, which will be very obliging to me. I cannot now send that on the Eternal State, which is more than a third part of the whole, because I have lately began to transcribe it. If afterwards it be desired, it shall come to your hands.

Pray, Madam, excuse the prolixity of my letter, the contents whereof you may communicate to the Treasurer, any way you shall think fit. If the perusal of these sheets can gratify you or your husband, whom I much respect, as my wife also doth, it will be very satisfying to,

Madam,
Your most humble servant,
THO. BOSTON.

A bound copy of the *Fourfold State* came into Boston's hands in November 1720, and his son, whom he had sent immediately thereafter to wind up the business, returned from Edinburgh on the 14th with the cheering news that the book was going off well.

Ere long a second edition was demanded, and Boston was gladdened by learning of the widespread acceptance and usefulness of the book, particularly in the Highlands.

In the Falkirk edition of 1784 there is prefixed a recommendation by his grandson, Michael Boston, Relief minister of Falkirk, in which he says that since its first appearance in 1720 'it has undergone, at an average, one complete edition every two years. Twenty thousand copies of it have been exported to America from one single city in Scotland, besides those that have been sent to the Continent from England and Ireland. The rapid sale of the Book upon its first publication, is a demonstrative proof of the esteem in which it was then held, and the uninterrupted demand for it still, shows that the principles it inculcates are yet held in repute.'

Boston also published in 1726 an edition of the *The Marrow of Modern Divinity*, with notes, which had a wide circulation. But the work he chiefly desired to publish was his *Treatise on Hebrew Accentuation*. It was the fruit of enormous labour, unfortunately largely misdirected; none the less we cannot but admire the heroic spirit in which he accomplished his self-appointed task, or withhold our sympathy from him when we think of the heart-breaking delays which postponed its publication.

It says much for the thoroughness of his studies and the literary completeness of his work that, after his death, volume after volume was issued of a high standard of excellence.

His personal influence steadily increased to the end of his life. It was to Boston that Thomas Gillespie was introduced by his mother. Gillespie was then twenty years of age, upright and dutiful, but indifferent about Divine things. Boston dealt wisely and tenderly with the young man in the

presence of his mother, and with the happy result that Gillespie became thoughtful, his after-life giving evidence that his meeting with Boston was the turning point in his spiritual history. Those who are acquainted with Scottish Church history know how much Scotland owes to the evangelical, tender-hearted, deeply experienced and brave Gillespie.

It has been already stated that many copies of the *Fourfold State* found their way to America. About the middle of last century there were many links of connexion between Scotland and America. Jonathan Edwards, the great New England divine, was held in highest honour by the best Scotch ministers of the time. Edwards was the correspondent of M'Culloch of Cambuslang, Robe of Kilsyth, M'Laurin of Glasgow, Gillespie of Carnock, and others. In a letter dated November 1746 Gillespie asks Edwards whether the works of the great Mr. Boston are known in his country, namely, the *Fourfold State*, etc., to which Edwards replies, 'I have read his *Fourfold State of Man* and liked it exceeding well. I think in that he shows himself to be a truly great divine.'

It must be confessed that interest in Boston had ebbed considerably, but the tide is turning. Not a little of this revived interest in the minister of Ettrick is due to Dr. James Walker, whose volume on the *Theology and Theologians of Scotland* is of first-rate value. There is nothing finer in the book than his wise, generous, and glowing estimate of Boston and the Marrow-men. Dr. Andrew Thomson's volume on Boston ought also to be mentioned as interesting and informing.

In September last a service was held at Simprin, in remembrance of Boston, who began his ministry there two hundred years before. During the past year the *Soliloquy on the Art of Man-Fishing* has been published in a neat form, with an excellent preface by the Rev. D. D. F. Macdonald of Swinton and Simprin, and two editions of Boston's *Memoirs* have also appeared. The earlier of the two is published by M'Neilage of Glasgow. It is a useful reprint, clearly printed and easily handled. In the publisher's note Boston's son is mentioned as of the Relief Church, Oxnam. He was parish minister of Oxnam, and minister of the Relief Church at Jedburgh. It is further stated that the *Memoirs* have been published three times—in 1776, 1805, and 1852. There was an edition published at Edinburgh in 1813. At page 30 the old word 'mandated' is explained as meaning 'written out,' instead of 'committed to memory.' The other edition of the *Memoirs* to which reference has been made is published by Oliphant Anderson & Ferrier of Edinburgh, and is edited by the Rev. G. H. Morrison, M.A., of Dundee. It is a goodly volume. The introduction, extending to thirty-six pages, is characterized by great literary skill, competent knowledge, true insight, and generous feeling. It is a just, a warm, and a dignified appreciation of one with whose great purpose in life Mr. Morrison stands in closest relation. The notes throughout the volume are models of their kind, brief and illuminating—the fruit of much labour.

And yet when all this is said, something more has to be done in connexion with Boston's *Memoirs*. The first edition was published in 1776, forty-four years after Boston's death. Since that time no editor seems to have had the original manuscripts before him from which the *Memoirs* in their present shape were drawn up. Boston designates the one manuscript volume 'Passages of my Life,' and the other the 'General Account of my Life.' We have no information regarding the 'General Account of my Life,' and do not know if it has been preserved, but the 'Passages of my Life' is in existence. We cherish the hope that this valuable manuscript, drawn up by Boston for the use of his children, may yet be published as it left his pen, believing that thereby a fresh glimpse would be given into the heart of one who is justly held in remembrance as a great scholar, a great preacher, and a great saint.

On the Question of the Exodus.

By Professor J. V. Prášek, Ph.D., Prague.

I.

At last the soil of Egypt, too, begins to supply direct, contemporaneous information on the earliest history of the Israelites, and in particular on the question of their sojourn in Egypt, their Exodus, and their Wilderness Wanderings. What I have in view is the now famous stele of Merenptah, which, according to the competent interpretation of Naville (in *Recueil de Travaux*, xx. 32 ff.), expressly establishes it as a fact that in the time of Merenptah the Israelites still resided on the eastern border of Egypt, and that for some reason not more specifically stated in the inscription they were hostile to the Egyptians.

This result may be commended to the attention of those investigators who treat the earliest history of the Israelites from a one-sided philologico-literary standpoint. By the discovery of the above-named stele the ground is completely cut from under their most important thesis, the unhistorical character of Israelitish history prior to Joshua. If the sojourn of the Israelites in Eastern Egypt prior to the close of the nineteenth dynasty is monumentally proved, we have no reason to doubt the historicity of Moses and his mission, or of the Wilderness Wanderings. It appears to me that these things must even on other grounds be clear to an unprejudiced investigator who calls to the aid of his demonstration all available material data, using the latter of course according to their intrinsic historical value, which must be ascertained by testing them critically. I will attempt to show that the biblical narratives, when examined even from the standpoint of rationalistic criticism, contain incontrovertible evidence of the sojourn of the Israelites in Egypt.

Let us first look at the different sources with reference to their origin. The majority of critics are agreed on one very important point, namely, in regarding the narrative of the so-called Jahwist (J) as the oldest component of the Pentateuch. A few followers of Wellhausen, indeed, and to these H. Winckler has also recently attached himself, give the priority to the so-called Elohist (E), but I may be allowed at the outset to remark that the Jahwist is well informed about Egyptian conditions during the period preceding the Exodus, and hence that the source represented by his book must have originated at a time when the relations between the Israelites and the Egyptians were active, in fact those of neighbours, which of course was never the case subsequent to the Exodus. The relations of Solomon with the last king of the twenty-first dynasty, Pisebḫanen II., were never of such a kind as to account for a source exhibiting so intimate an acquaintance with Egyptian conditions. It is of course not to be denied that the Jahwist's narrative is not necessarily contemporary with the events he describes, and I agree with Sayce (*The Higher Criticism*,[3] p. 228 f.) and Driver (*Contemporary Review*, 1894, p. 418), in admitting the supposition that the Jahwist simply committed to writing a tradition which had been already developed. Indications of an internal kind show that this writing of his must have preceded the first of the writing prophets. The commencement of the activity of the latter was perhaps connected with the frequently recurring pestilence noticed in the Assyrian Chronicle of the years 803, 765, and 759, and with the political misfortunes of the house of Jehu, and may be assigned to *c.* 800 B.C. Now, we can trace in these prophets, especially in Amos, the use of the already existent Jahwistic tradition, and we may conclude, accordingly, that the latter was reduced to writing about the middle of the ninth century, in the times of an Ahab with his friendly policy to foreign cults. In so far as a conclusion is permitted by the Jahwistic elements discoverable in the Pentateuch and the Book of Joshua, we may assume that the author of the tradition in question had an accurate acquaintance with the past of his people; and his descriptions, true to nature, and free from recourse to the marvellous, suggest that he belonged to the higher grades of Jewish society. Under such circumstances, definite and uninterrupted knowledge of Palestinian conditions from the age of the Patriarchs downwards is what we should have expected

of him, but when we examine closely the contents of his tradition, quite the opposite is found to be the case. The fact is that the geographical and ethnographical colouring of Palestine in pre-Mosaic times has a fairly definite character only in such passages as deal with personal relations of particular Patriarchs, elsewhere we find a very confused notion of the geographical relations of the land as a whole. Worse still is it with his knowledge of the former conditions in the district east of Jordan. The only places specifically named in the patriarchal history are such as were famed as places of worship, and which at a later period served the Israelites as spots for sacrifice, *e.g.* Bethel, Shechem, Beersheba, Mahanaim, the Vale of Mamre, the Cave of Machpelah, etc. For the pre-Israelite population of Canaan the Jahwist employs only general designations such as Canaanites, Perizzites, or Hivites, nay, he does not hesitate, where correct information is wanting to him, to claim even the Philistines for the pre-Israelite period, although these cannot be proved to have occupied their later settlements in the low-lying country on the coast until after 1200 B.C., *i.e.* subsequent to the reign of Ramses III.

The Jahwist's acquaintance with the *history* of the pre-Mosaic period is equally meagre. There is no distinct mention of the Egyptian power which had held sway in Palestine for more than two centuries (from Thothmes I. till far down into the times of the twentieth dynasty), the land of Canaan is merely named constantly in company with Egypt, but without an understanding of the original connexion between them. The narratives the Jahwist hands down about the Patriarchs never get beyond the frame of family histories, which lack any definite historical background; their scene is, indeed, the land of Canaan, but they have lost their connexion with the history of the country and the people. What we owe then to the Jahwist is a tradition which grew up on foreign soil, and consequently concerned itself only with events upon which the religious and national life of the Israelites was built up. Not even the name *Canaanites*, which the Jahwist gives to the whole pre-Israelite population of Palestine, can be regarded as the original designation of all the inhabitants of the land, for in the contemporary records the name Canaan [Ki-na-aḫ-na, ^{m}Ki-na-na-at, ^{m}Ki-na-aḫ-ḫi, K-ï-n-n-ʿ-nw] is sometimes given to that part of the Maritime Plain which was afterwards occupied by the Philistines, at other times to the strip of coast at Acre, nay, it is several times applied in a collective sense to the low country *par excellence*, as opposed to the neighbouring hilly regions of Judah and Ephraim. In the Amarna tablets (lviii. London collection, xiv. Winckler), *šarrâni ša* ^{m}*Ki-na-aḫ-na*, 'the kings of the land of Canaan,' are opposed to the *Amílûti* of the land, and the dwellers by the coast in the neighbourhood of Acre bear (London ii., Winckler 7) the significant appellation *Ku-na-ḫa-ai-u* (=כנענים), probably the earliest occurrence of this name, which of course at that time simply stood for an insignificant clan on the coast. Hence I regard the name 'Canaanites' as a purely conventional one, which originated presumably in Babylon, belonged in the first instance to the sea-coast population at Acre—the real state of the case is still dimly reflected in the geographical note in Gn 12^{6} which was already unintelligible to the Jahwist—and did not become the general designation of the whole population of Palestine until the closing period of the eighteenth dynasty, as is suggested by the Egyptian gentilic name *Ka*(or *Kï*)-*n*-ʿ-*n*-*m*ʿ*i*-*w* (cf. W. Max Müller, *Asien u. Europa*, 207). This designation, of foreign origin, and whose earliest demonstrable occurrence is in cuneiform and hieroglyphic records, has been adopted by the Jahwist in his narrative, notwithstanding that he has already in the above-cited Genesis passage taken account, although unconsciously, of the real state of affairs. The original general name for the population of Palestine and Middle Syria was radically different. In the Amarna tablets, in Egyptian sources, as well as in the second Israelitish narrator, the so-called Elohist (E), there is agreement in giving to the whole aboriginal population of Palestine and Middle Syria, from Kadesh on the Orontes to the Dead Sea, the name אמרי, 'Amorites' (according to Gesenius = 'dwellers in the hills'), in the Amarna letters *A-mu-ri* or *A-mur-ri*. As inhabitants of the inland mountain region, the Amorites could be distinguished from the Canaanites, who were settled only on the coast, and as they had possession of considerably the larger part of the land, this led suitably enough to the oldest Babylonian designation of Syria as ^{m}*Martu*, 'the land of the Amorites.' The oldest central point of the Amorites is to be sought in *Aram Dammešeḳ*, which is called in the cuneiform inscriptions, ^{âl}*Imíri*, *mât ša Imíri*, 'the city *Imíri*,'

'the land which is of the *Imîri'* (*i.e.* the Amorites). The ancient Babylonians thus looked upon the land of the Amorites as the 'West land' *par excellence*, and in what is demonstrably the oldest passage in Genesis, namely, chap. 14, we find in vv.[7. 13], which should undoubtedly be connected with the official terminology in the archives of Canaan, the Amorites as inhabiting the whole of Palestine. Likewise, in the mural paintings at Medinet Abu, of the time of Ramses III., the captive Palestinian princes are designated 'princes of the Amori,' a circumstance of extreme ethnological importance, as indicating that even as late as the declining years of the twelfth century B.C. the whole population of South and Central Syria still bore the name *Amori*.

It is clear then that the Jahwistic narrator, when he gives to the population of Palestine prior to Joshua the name 'Canaanites,' is following a foreign usage, the usage, namely, of the people that lived nearest to the low-lying strip of coast of Palestine and the population of the same. These neighbours can have been none other than the then rulers of the Palestinian low land on the coast, *i.e.* the Egyptians, and specially those Egyptians who were the immediate neighbours of Canaan, namely, the inhabitants of the Eastern Delta districts, who from the time of the eighth dynasty were largely of Asiatic-Semitic origin. It is to the Egyptians then that the Jahwist owes a peculiarity which shows itself in the use of 'Canaanites' for the whole population of Palestine before the time of Joshua, and, since the story of the Patriarchs is inseparably connected with this designation, we may legitimately conclude from the latter circumstance that that story was brought from Egypt to Palestine by a narrator who was acquainted with the conditions in Egypt, but not with those in Palestine. It is characteristic of the Jahwistic narrator that he has no correct notion of the geographical details of the country, for, whenever he happens to speak of the Maritime Plain, he employs the designation, 'land of the Philistines,' which in the pre-Mosaic period is of course an anachronism. In the mouth of the Jahwist, 'Canaanites' is, consequently, a term whose connotation is of a purely conventional kind, resting no doubt on good old recollections, but without any proper knowledge of its connexion with the historical situation.

Still more clearly is the Egyptian origin of the Jahwistic tradition indicated by the numerous comparisons it institutes with Egypt, and above all by its allusions to Egyptian conditions. We may note first of all the valuable ethnographical data of Gn 10[13f.]: 'And Mizraim begat the Ludim, the Anamim, the Lehabim, the Naphtuhim, the Pathrusim, the Casluhim (whence went forth the Philistines), and the Caphtorim.' Here we have several geographical names, or perhaps simply concepts, which occur nowhere else, and for the most part still await a passable explanation. From the side of Egyptology it has merely been recognized that the Pathrusim owe their origin to the hieroglyphic designation of Upper Egypt as *p-t-r'is*; Naphtuhim, again, may either have arisen as a corruption from פפתחיץ, based upon the hieroglyphic name of Lower Egypt, *p-t-mḥt*, or it may, like the Coptic *na-fthach*, be the name for the region about Memphis. For Anamim no explanation has yet been found, and as little for Casluhim. Regarding the Caphtorim, it was known merely that they were immigrants from a country or an island, בפתור, who had left Egypt and taken possession of the S.W. strip of Palestinian coast under the name of *Philistines*. These data, likewise, which are unknown to other sources, prove that the Jahwistic narrator has handed down a tradition closely bound up with Egyptian notions and information, a conclusion which is still further strengthened by the circumstance that during the winter of 1894 Sayce and de Morgan discovered at Kôm Ombo, in the neighbourhood of Assuan, a small Egyptian temple choked up with sand, in which was found a hieroglyphic list, based apparently upon an ancient authority, of lands and peoples in the times of the eighteenth and nineteenth dynasties. Now, in this list likewise the names *Ka(p)tar* and *Kasloḥet* occur; the first is preceded by a strange conglomeration of names—Parsa, S(u)ša (Susa), Balbal, Punt, Upper Rṭnu, and Chita; the latter by the names Menti and Lower Rṭnu, which are followed by Zaghar or Zo'ar (Sayce in the *Academy*, 1894, i. 314). From this one sees that the names Caphtor and Casluhim are derived from Egyptian sources, but, as they occur in the Jahwistic tradition, the evidence is strengthened that this tradition stands in close connexion with Egypt, nay, that it is interpenetrated with Egyptian notions, ideas, and even names.

Keeping in view this standpoint we are able to

explain certain phenomena which appear to me to confirm the theory of the Egyptian origin of the Jahwistic tradition. For instance, in Gn 13^{10} the tract of land by the Jordan is declared to be equal for fertility to the garden of Jahweh, like the land of Egypt. Again, the S. Palestinian Shur lies, according to Gn 25^{18}, eastward from Egypt; according to 43^{32} the Egyptians may not eat with the Hebrews, because the Egyptians consider themselves defiled thereby; according to 46^{34} the Israelites, as shepherds who are an abomination to the Egyptians, have the land of Goshen assigned them to dwell in. With the geographical vagueness of the references to Palestine contrasts favourably the certainty in the localizing of the neighbouring districts of Goshen and the Eastern Delta, nay, even of more distant Arabian maritime districts, with which the Egyptians of the eighteenth and nineteenth dynasties maintained active relations. Hagar in her flight came upon 'the fountain in the wilderness, the fountain on the way to Shur; . . . wherefore that well was called Laḥairoi; behold, it is between Kadesh and Bered' (Gn $16^{7.14}$).

Finally, we must emphasize also the surprising acquaintance with the conditions in Egypt, which one cannot help recognizing as a marked feature of the Jahwistic tradition. There has been much discussion of the notice in Gn $47^{20f.}$, according to which Joseph was regarded as the author of the law which appropriated the whole of the soil for the king. Modern studies in Egyptology have actually shown that theoretically the king was viewed as owner of the whole of the soil of Egypt (cf. Erman, *Aegypten und aegyptisches Leben im Alterthum*, i. 112). The usufructuary of the land was, according to Egyptian conceptions, simply a tenant by the grace of the king, and was hence bound to pay to the latter a considerable portion of the produce. This impost might be heightened according to circumstances, until it might reach such an amount as to make the lot of the ancient Egyptian peasant akin to that of the modern fellah (cf. Erman, *l.c.* i. 179, ii. 590 f.). The priests alone were exempt from such dues: 'Only the land of the priests,' thus it is that the Jahwistic narrator describes Joseph's agrarian measures, 'bought he not, for the priests had a portion which the Pharaoh gave them, therefore they sold not their land' (Gn 47^{22}). The situation of the priests which is thus depicted by the Jahwist, proves, then, to be in full harmony with the condition and privileges of the priesthood as hieroglyphic sources show these to have existed during the glorious eighteenth dynasty, and this supplies the proof that we owe the Jahwistic tradition to a race which knew intimately, and from personal experience, the condition of things in Egypt. Consequently, in the discussion of the questions connected with the Exodus, the Jahwist must be considered a witness of the first importance.

(*To be continued.*)

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS iv. 4, 5.

'When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons' (R.V.).

EXPOSITION.

'When the fulness of the time came.'—The ideas involved in this expression may be gathered from the context. It was 'the fulness of time.' *First*, in reference to the *Giver*. The moment had arrived which God had ordained from the beginning and foretold by His prophets for Messiah's coming. This is implied in the comparison *the promise of the Father*. *Secondly*, in reference to the *recipient*. The Gospel was withheld until the world had arrived at mature age: law had worked out its educational purpose, and now was superseded. This educational work had been twofold: (1) *Negative*. It was the purpose of all law, but especially of the Mosaic law, to deepen the conviction of sin, and thus to show the inability of all existing systems to bring men near to God. This idea, which is so prominent in the Epistle to the Romans, appears in the context here (vv. $^{19.21}$). (2) *Positive*. The comparison of the child implies more than a negative effect. A moral and spiritual expansion, which rendered the world more capable of apprehending the gospel than it would have been at an earlier age, must be assumed corresponding to the growth of the individual; since otherwise the metaphor would be robbed of more than half its meaning.—LIGHTFOOT.

'God sent forth His Son.'—That is, from Himself; from that station which is described in Jn 1^{1}: 'The Word

was *with* God.' The pre-existence of the Son is distinctly recognised by St. Paul.—SANDAY.

'Born of a woman.'—There is no allusion here to the miraculous conception. The phrase, 'born of a woman,' was of common use. Cf. Mt 11^{11}, 'Among them that are born of women, there hath not risen a greater than John the Baptist.' So here the expression is intended to bring out, not the divinity, but the true humanity of Christ.—SANDAY.

'Born under the law.'—This expression, to the mind of the reader of ch. 3, conveys the idea of *subjection*, of humiliation rather than eminence. 'Though He was (God's) Son,' Christ must needs 'learn His obedience' (He 5^{8}). The Jewish people experienced, above all others, the power of the law to chasten and humble. Their law was to them more sensibly, what the moral law is in varying degree to the world everywhere, an instrument of condemnation. God's Son was now put under its power. As a man He was 'under law'; as a Jew He came under its most stringent application. He declined none of the burdens of His birth. He submitted not only to the general moral demands of the Divine law for men, but to all the duties and proprieties incident to His position as a man, even to those ritual ordinances which His coming was to abolish. He set a perfect example of loyalty. 'Thus it becometh us,' He said, 'to fulfil all righteousness.'—FINDLAY.

'That He might redeem them which were under the law.'—The redemption was not merely from the curse, but from the *bondage* of the law.—ELLICOTT.

ST. PAUL refers primarily to the Mosaic law, as at once the highest and most rigorous form of law, but extends the application to all those subject to any system of positive ordinances.—LIGHTFOOT.

'That we might receive the adoption of sons.'—*Receive*, not *recover*, for the redemption by Christ infinitely transcends the original child-like innocence lost by Adam. The *sonship*, through and for the sake of Jesus, the only-begotten Son. He is the Son by nature and from eternity, we become sons by grace in time. The word 'sonship' or adoption as sons is used only by St. Paul, in five passages, Ro $8^{15.\ 23}$ 9^{4}, Eph 1^{5}; while the term 'children of God' is more frequent. The former suits here better, as contrasted with slavery, and in distinction also from a state of mere pupillage. Both terms, 'sons' and 'children' of God, and the corresponding 'Father,' never refer in the New Testament to the natural relation of man as the creature to God as the Creator, but always to the moral and spiritual relation, which results from the new birth and the communication of the Holy Spirit.—SCHAFF.

IT is certainly startling to find St. Paul drawing no essential distinction between the Law imposed upon the Jews and the kind of discipline, in many ways of course inferior, which was provided under paganism. Both were in their degrees preparatory, and both were temporary. When they had served their purpose, and when God's time was ripe, there was given to the world the revelation and the offer of sonship. The Son of God became man and was made subject to the Law, in order that He might liberate men from bondage to law—whether it were Jewish or any other—and enable them to enter upon a sonship which could not otherwise have been theirs. Adoption is the granting by an act of favour of a sonship which could not have been claimed as a matter of right.—ROBINSON.

METHODS OF TREATMENT.

I.

Man in the Light of the Incarnation.

By the Rev. H. Batchelor.

1. The Incarnation implies the greatness of human nature. God has expressed His attributes in many things; in the Incarnation He has embodied *Himself*. How closely man's nature must be related to God's. He is our Father, we His offspring, not merely in figure of speech, but in reality—so really that the Incarnation of Deity in humanity became possible. We revolt at the heathen idea of God enshrined in an idol of wood or stone, but if man is the offspring of God, the Incarnation becomes credible. In all creation man alone is called God's offspring, made in His own image, and the coming of the Son of God in the flesh is the demonstration of the grandeur of his nature.

2. The Incarnation indicates the high destiny of man. The nature of a thing discloses its primary intention. From the adaptation of an organ we argue to the use for which it is designed. The eye is for light, the ear for sounds, and from the powers of man we infer the purpose of his Maker. From these we argue—(1) that our souls were intended for fellowship with God; (2) that we were framed to *work with* God, finding the model of our benevolence in the love of God; (3) that man was made for dominion and glory.

3. The Incarnation brings out the sinfulness of our race. The greatness of man's sin stands or falls with the greatness of his nature. His sinfulness towards God cannot be exaggerated. If you make him an alien, without ties of nature binding him to God, you lessen his guilt; but his high descent certified in the Incarnation increases it. According to what is sometimes said, man would be too mean by nature to be able to sin, too contemptible to be worth saving. But the assumption of our humanity by our Divine Redeemer ratifies the greatness of his relationship and of his guilt.

4. The Incarnation should inspire us with hope. Truth lies neither with those who deny man's greatness or those who underrate his sin. Were he not so great he could not be so evil. He is a ruin; but what is that? The wreck of something great. And terrible as his state is he is not beyond recovery, and the Incarnation is the Divine testimony that he can be lifted again to the fellowship from which he fell.

5. The Incarnation suggests that the perfection of our humanity is unattainable unless God dwells in us. Not that God must be incarnate in every man, but that each must have the fulness of the Divine Spirit which accompanied the Incarnation. The sinless life of Christ is nowhere ascribed to the power of the Divinity as simply incarnate in Him, but we see His human faculties actuated by the fulness of the Holy Spirit dwelling in Him. And the life of the Holy Spirit is accessible to *us*. Christ is thus our example, and His life is the pattern and pledge of our future perfection.

6. The Incarnation demonstrates that our souls are dear to God. His condescension is overwhelming evidence of it. No one could represent Him, He must come in His own person. Hence God 'sent forth His Son.' He had a work to do to which no other was equal. He crowned His incarnate life with His redeeming death. He not only died, but died 'for our sins.' Why this love? We are His offspring, He is our Father. He loves as a father loves his children, and the whole story of the incarnate life of our Lord proves how dear men's souls are to God.

II.

The Adoption of Sons.

By the Rev. A. C. Price, B.A.

Christ has not only bought us out of condemnation, but into God's family,—we receive the adoption of sons.

1. *The Grace of Adoption.*—Adoption is strictly a New Testament term. It signifies first the act of adopting into the family one who does not belong to it, and then the condition of the adopted one, *i.e.* sonship. The idea meets us in the Old Testament, but it is only in the New that it is fully explained to what extent we are God's sons. It is an act of pure grace on God's part. Outcasts by sin, He puts us into the relation of children.

2. *How the Sonship becomes ours.*—It comes through union with Christ, and so it is distinguished from the sonship sometimes ascribed to the whole human race. It is not by blood nor by the will of the flesh, but to as many as received Him Christ gave the right to become children of God. United with Him by faith we are accepted in Him, and so His sonship becomes ours.

3. *The Nature of the Sonship.*—It is not bestowed on us apart from Christ but in Him. Having been crucified with Him He lives in us. Our old personality is superseded by a new, that of Christ. Henceforth His Sonship is ours, and God is His Father and our Father—ours in Him.

Illustrations.

The Fulness of the Time.—Time has two chapters. The Old Testament records the first. The New Testament records the beginning and predicts the ending of the second. The birth of Christ is the fulness of the first half of time. The reign of Christ is the fulness of the second half.—Mark Guy Pearse.

Born of a woman.—The position of women in the ancient world was, as a rule, one of deep degradation. There are some great and saintly women in ancient Israel—Miriam, Deborah, Hannah, Huldah. There are women who are socially or politically great in paganism, without being at all saintly—Semiramis, Aspasia, Sappho, and the wives and mothers of the Cæsars. But, as a rule, in antiquity woman was degraded; women were at the mercy of the caprice and the passions of men. They lived as they live to-day in the Mohammedan East, at least generally, a life in which the luxuries of a petty seclusion scarcely disguises the hard reality of their fate. And yet women were then, as now, the larger part of the human family; and one object, we may dare to say, of the Divine Incarnation, was to put woman's life on a new footing within the precincts of the kingdom of redemption, and this was done when the Redeemer Himself, God's own eternal Son, owning no earthly father, yet deigned to be 'born of a woman.' The highest honours ever attained to by, or bestowed upon, the noblest or the saintliest members of the stronger sex surely pale into insignificance when they are contrasted with this altogether unique prerogative of Mary.

The Adoption of Sons.—The old Romans, in adopting, first selected a slave; then obtained his emancipation; then, in the presence of witnesses, flung a father's mantle over him, and then registered his name among the citizens. Has not that old adoption its parallel in Christian adoption? God finds us slaves—led captive by Satan. He sets us free. He puts upon us the best robe of His Son's righteousness, and registers our names in the roll of heaven's citizens as His sons.—A. C. Price.

Earth was waiting spent and restless,
With a mingled hope and fear;
And the faithful few were sighing,
'Surely, Lord, the day is near;
The Desire of all the nations,
It is time He should appear.'

Still the gods were in the temples,
But the ancient faith had fled;
And the priests stood by their altars
Only for a piece of bread;
And the oracles were silent,
And the prophets all were dead.

In the sacred courts of Zion,
Where the Lord had His abode,
There the money-changers trafficked,
And the sheep and oxen trod;
And the world, because of wisdom,
Knew not either Lord or God.

Then the spirit of the Highest
On a Virgin meek came down,
And He burdened her with blessing,
And He pained her with renown;
For she bare the Lord's Anointed
For His cross and for His crown.

Earth for Him had groaned and travailed
Since the ages first began;
For in Him was hid the secret
That through all the ages ran—
Son of Mary, Son of David,
Son of God, and Son of Man.

W. C. SMITH.

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'The Ritschlian Theology.'[1]

BY THE REV. W. MORGAN, M.A., TARBOLTON.

MR. GARVIE has brought to the by no means easy task of expounding Ritschlian Theology not only keen insight and wide accurate scholarship, but also what is not less necessary, and even more rare, an open mind. He is always willing to go behind traditional dogma to the facts of revelation or experience which dogma expresses or interprets, and to entertain the question whether such facts have been presented in their purity and completeness. The result of his careful and eminently sympathetic study is a work, which for clearness, fulness, and fidelity to the sources leaves little to be desired. While intended, in the first place, for those unacquainted with German, it will prove a valuable and indeed indispensable guide to the student of German who aspires to master the original literature of what is beyond all question the most significant theological movement since the days of Schleiermacher.

Mr. Garvie has not been sparing in criticism; and yet what strikes the reader is not so much the points in which he differs from Ritschl, as the very wide agreement both in method and results. He frankly concedes the Ritschlian contention that traditional dogma contains elements derived from a temporary metaphysic, that metaphysical ideas often obscure historical facts, and that there is need for a new dogmatic construction. With Ritschl he rejects the Scholastic method of manipulating formulas, whether the material be derived from ecclesiastical findings or from the New Testament writings. He rejects the claim of Mysticism to a knowledge of God or of the Risen Christ, that is not mediated by historical Revelation. And, finally, he refuses to accept the traditional Christology, with its *reductio ad absurdum*, the Kenotic theory; and concedes that we must begin, not with a presupposed Divine nature as omniscient and omnipotent, but with Christ's historical life and work.

Mr. Garvie's criticism concentrates in the main round two points, and as these relate to Ritschl's *method*, his objections necessarily extend to many of the particular doctrines in Ritschl's system. To take first the objection which receives the lesser prominence, though it may not be the less important, he thinks that Ritschlians have not attached sufficient weight to the apostolic writings as an *authoritative* interpretation of Christian facts.

[1] *The Ritschlian Theology: Critical and Constructive.* An Exposition and an Estimate. By Alfred E. Garvie, M.A. (Oxon.), B.D.(Glas.). Edinburgh: T. & T. Clark, 1899.

The kind of authority he desiderates is, however, left exceedingly vague. In one place he declares that their authority is not to be regarded as 'an arbitrary and external restraint imposed on the mind,' but as a 'spiritual authority, bringing liberation from error by submission to self-evidencing truth.' But it is not surely legitimate to forbid us, in the name of an authority so defined, to distinguish, for example in the Pauline Epistles, the eternal utterance of Christian faith from the Rabbinic and Greek forms in which the Christian ideas are often clothed, and from the Rabbinic dialectic by which they are sought to be established. That there are such temporal elements in the New Testament, though they are never suffered, as was the case later, to obscure the immediate knowledge of faith, is a fact admitted by almost every competent student of New Testament theology. The normative value of the New Testament with its apostolic witness to Christ is recognized by all Ritschlians; only its authority must not be understood in a formal way, but must be taken along with the emphasis laid on faith as the essential thing in Christianity. What guarantees to Scripture its normative value is the fact that it is the only authentic source of the Christian Revelation from which faith springs. Scripture is an authority, but it is so in the first place for faith alone; and only through faith for dogmatic construction. This is not, as Mr. Garvie thinks, to make Revelation a subjective thing, but only to say that Revelation can be understood or employed only as it is subjectively apprehended.

The main current of Mr. Garvie's criticism is directed against Ritschl's philosophical presuppositions—his theory of knowledge, and his rejection of Metaphysic as a contributor to the material of religious knowledge, or as an ally in producing religious certainty.

Ritschl's theory of knowledge falls into two parts. The first relates to the definition of a 'thing.' Mr. Garvie has needlessly complicated the question by introducing the philosophical puzzle of the ultimate nature of *material* objects. This is a problem that had no interest for Ritschl, and it certainly has no bearing on theology. The question for Ritschl was rather this—how are we to conceive the being of the soul and of God? Traditional theology has in both cases proceeded on a theory of phenomenalism. Thought, feeling, and will do not, in this view, constitute the ultimate nature of spirit, but behind these there lies a substance, which, itself unknowable, is yet the unchanging background and basis of every spiritual activity. If this conception of substance as 'the thing in itself' had been employed merely as an expression or theory of the unity that embraces and knits together all the capacities, activities, and experiences of a self-conscious being, it might have been passed over by Ritschl, as of as slight importance for the theologian as the question as to the ultimate nature of material objects. But, as a matter of fact, a much more ambitious rôle was assigned to it. In this soul substance removed beyond the possibility of knowledge, was placed the critical seat of Divine operations. The action of God in this sphere was necessarily thought of in a *quasi* mechanical way; and His working through the grace and truth manifested in Christ—a working that has as its field the *conscious* self—was thrust into a subordinate position. The mischievous results of this theory of substance are equally evident in the traditional doctrine of the person of Christ. The Divinity of Christ, and therefore His oneness with God, was sought, not in the traits that make Him the object of our trust, but in an unknowable nature supposed to be deeper than the empirical reality. Ritschl's definition of a 'thing' amounts simply to this, that thought, feeling, and will are not the mere appearances of a mysterious noumenon lying behind them, but themselves constitute the essence of the human soul, and that the spiritual life which God imparts to us in Christ is His own essential life. If this is, as Mr. Garvie thinks, vulgar realism, we may, without undue anxiety, be content to rest with Ritschl under the impeachment. Mr. Garvie returns again and again to the charge that Ritschl has confined his attention to the phenomenal aspect of reality to the neglect of the noumenal, and that in consequence 'God is lost in His kingdom, Christ in His vocation, and man in his activities.' Such a charge would be justified only if Ritschl had lost hold of the cardinal truth of Personality, or obscured its significance; but of this no one will accuse him. The doctrine of substantial or noumenal being which Ritschl rejected is only a somewhat crude way of expressing, or explaining by means of a physical analogy, the fact that all the multiform activities of the human soul, all its experiences and its potentialities, are bound up in the unity of a personal life. The centre of this

unity is the self which embraces and holds together the different sensations and ideas, and makes their interaction possible. That all that comes within our experience can exist only as related to the inner centre of unity, and that to this centre we bring the experiences of the past as well as those of the present, are facts beyond which neither psychological analysis nor philosophical speculation can carry us. We are here confronted by the ultimate mystery of personality, one might say the ultimate mystery of being! And the hypothesis of a soul stuff underlying the empirical reality does equally little to explain the possibility of Character, or of immortality. Personality, with its spiritual content, is for us the ultimate fact; beyond this we cannot go, either in our conception of the soul or in our construction of the Divine nature.

More important in Ritschl's theory of knowledge than his definition of a 'thing,' is his analysis of the process of knowledge. The term 'reason' is usually employed to cover the whole of man's cognitive powers; and philosophers, while speaking of a theoretical and a practical reason, have understood by the latter the operation of the former in the region of conduct. Ritschl, on the other hand, found in knowledge two radically distinct processes. All simple judgments can be analysed into judgments of fact and judgments of worth. Judgments of fact are a function of the theoretical reason, which infers from fact to fact by means of the category of causality. Judgments of worth have their peculiarity in this, that they are morally conditioned. They express the worth of the object for man as a spiritual being, or its relation to an ideal presupposed as valid. The two classes of judgments yield different kinds of certainty. The judgments of the theoretical reason possess *logical* certainty; those of the practical, *moral* certainty. Since religion moves wholly in the realm of practice, its knowledge of God being throughout morally conditioned, its judgments belong exclusively to the class of value- or worth-judgments. This is just equivalent to saying that all religious knowledge and certainty are matters of faith. It is, we think, one of the most serious defects in Mr. Garvie's book that it fails to do justice to this determination of faith-knowledge in its distinction from the knowledge of the theoretical reason. To find, as Mr. Garvie does, the significant and valuable aspect of the theory of value-judgments in the emphasis thereby laid on the experimental character of all Christian Theology, is really to miss the chief point. Traditional Theology, as Professor Orr frequently reminds us, has never altogether lost sight of the fact that religious knowledge is morally conditioned. The merit of Ritschl consists in his having given to faith-knowledge precise scientific expression, defining its character as against the knowledge of the theoretical reason. And further, holding by the view that religion is throughout a matter of faith, his theory of knowledge furnished him with a criterion by which to distinguish the legitimate from the illegitimate elements in traditional theology, and to regulate his own dogmatic construction. With regard to the theoretical categories, such as Causality, it is true that the agreement among Ritschlians extends no further than this, that through them we are unable to reach God, or to add to our knowledge of God. Herrmann attempts to prove their inadequacy by means of a Kantian theory of phenomenalism, Kaftan by an empirical theory; but in reality the proof does not depend on any theory. It is a matter of direct experience that we cannot in any case trace back the chain of causes link by link till we come, as it were, to the hand of the living God. And it is no less a matter of experience that the certainty that we have of God's presence and working never ceases to be a faith certainty, never becomes a logical certainty.

Mr. Garvie has done good service in correcting some grey-headed misunderstandings of this theory of knowledge. He shows that these two modes of knowledge are complementary and not contradictory. Ritschlians do not divide the mind against itself, or establish an irreconcilable duality in knowledge. He also vindicates worth-judgments from the charge that they are only of subjective validity. But his own objections to Ritschl's theory of knowledge do not seem to have more force than those he refutes. Everywhere he takes it for granted that it is possible by means of the causal law to pass beyond the system of finite causes to the immediate action of God, but nowhere has he vindicated his right to proceed on this supposition. Nowhere has he subjected Ritschl's examination of the theoretical categories as avenues to a knowledge of God to any real criticism. Something more is surely needed than the bare assertion that 'Ritschl exaggerates the

significance and value of the practical side,' and that 'his opposition to scholastic speculation makes him deny the legitimacy and necessity of the causal as well as the teleological point of view.'

In the light of his account of knowledge it will be tolerably clear in what sense Ritschl excludes metaphysical elements from Theology, and what are the grounds for this exclusion. The metaphysic he rejects is that of the theoretical reason; and his rejection of it is based on the fact that all our knowledge of God is a morally conditioned, *i.e.* a faith, knowledge, and that it is impossible by means of a theoretical category like causality to pass beyond the system of finite things, or to determine the nature of God's being and working. A judgment based on an estimation of worths first opens to us a world of supersensuous realities. Mr. Garvie fails to meet the point of Ritschl's argument when he asks why the objects of faith should not be investigated as thoroughly as the conditions will allow, and when he requires that there should be included in religious knowledge 'all those further inferences which offer an explanation of, and give certainty to, the contents of the value-judgments.' Theology must certainly give as full an account of its objects as possible, but the question is as to the source from which the material for such an account is to be drawn. When you pass beyond what can be directly apprehended by faith, and import into the object of faith elements derived from a speculative construction of its causal grounds, you introduce something which rests on a totally different kind of evidence, on a kind of evidence that can be appreciated, not by spiritual insight, but only by the logical understanding. Not only so, but the evidence for the truth of such a construction can never, from the very nature of the case, amount to logical proof. So far are the inferences to which Mr. Garvie refers from adding to the certainty of the contents of the value-judgments, that it is precisely in the case of these inferences that traditional theology has felt it necessary to invoke the aid of an *ab extra* authority. The belief that there is a Divine Providence watching over our life, that God answers prayer, and that He is present and active in the deepest movement of our spirits, and in the life and work of Jesus, is wholly independent of any theory of the causal process by which these results are brought about.

While finding past philosophies unsatisfactory, Mr. Garvie hopes much from a philosophy which, thinking things together from a Christian standpoint, will give unity to thought and certainty and security to faith. It would of course be equally foolish and vain to forbid the mind to make such an attempt. We must doubtless endeavour to understand the facts of nature, the development of life in the organic world, the revolutions of history, as means in the hand of God for accomplishing His purposes. The only question is as to how far we can go in building the facts of the natural and of the supernatural world into one all-embracing system. Tracing back the chain of finite causes we come to a region of mystery which no thought can pierce. Can we ever, for example, make the process of Creation intelligible? Nor need we deny that a Christian philosophy can render real service to Christian faith. We cannot indeed admit that it can add anything to our religious knowledge of God. Only Revelation can supply faith with its object. The realm of faith is self-contained, and its certainty is self-sufficient. Still less can we with Mr. Garvie regard it as a fault in Ritschl, that his world view is one 'received by faith from the Christian Revelation,' and not one 'established, as a metaphysic must be, on a rational investigation of all intelligible reality.' To turn theology into a philosophy is to pluck it from its living ground in Christian experience. The place of a Christian philosophy is not in dogmatics but in apologetics. Not the least of its tasks is to vindicate for faith a sphere of its own, by showing the necessary limitations of scientific knowledge. A true philosophy will always be required were it only to combat the false.

With some of Mr. Garvie's criticism of the details of the Ritschlian system we can cordially agree. In Ritschl's own writings there is a good deal that is inconsistent with his presuppositions. Some of his leading conceptions—those for example of the nature of religion, revelation, and the value-judgment—still await a clearer, fuller, and more exact definition. We shall not attempt to draw the horoscope of Ritschl's system, but one may safely say that its influence in Britain is only but beginning.

Recent Foreign Theology.

'The Holy Ghost in the Early Church.' [1]

This work professes to be purely historical. It is, as the title states, an endeavour to trace certain lines of life and thought from the generation which succeeded the resurrection to the time of Irenæus. But the present volume contains only the first half of the author's contribution to the subject; the other is yet to follow.

Dr. Weinel is a pupil of Gunkel and Harnack. His work has evidently been suggested to him by their investigations. From Gunkel he derives the ideas of the importance of the Holy Ghost in the early life of the Church, and of the fact of His presence being recognized by what were looked on as its effects. The conception of extending these beyond the limits of the Primitive and Pauline Church to the succeeding generations and their Christianity connects itself rather with the influence of Harnack.

The writer's position is that the belief in unseen, spiritual, personal influences played a much larger part in the life of the sub-Apostolic and Catholic Church than has been clearly recognized. The history of the Church can only be seen by obtaining a clear conception of its life. Similarly, the development of its life and the formation of its history can only be understood if the nature and scope of the controlling ideas present in it are clearly apprehended. Hence the importance of this investigation.

The first part of the work naturally deals with the widespread extent of the influence exerted by the belief in the presence of Satan's kingdom propagated by devils, and of one opposed to it, of which the heart and strength was the Holy Ghost. The former was seen by the early Christians, not only in heathenism, but in everything that was evil, or that obstructed the progress of Christianity. The latter was seen in the Old Testament as prophecy, and in the New Testament Church as life or gifts. It was at once the power guaranteeing ultimate victory, and the apologetic by which temporary vindication was possible.

The difficulties between heathen and Catholics, gnostics and Montanists, as to the test of the true spirit, led the Church gradually to direct more exclusive attention to the gifts which formed the requisites for office, and specially to those which could be transmitted with it. In this is found the line of growth of the Catholic Church.

The first part of the volume is occupied in showing the power exercised by the widespread belief in these spiritual forces. The second part contains an elaborate account of the various ways in which the Spirit was believed to manifest His presence: influences in the speech (tongues), in literature (inspiration), in acts (miracles and healings), over the will (asceticism and martyrdom), over the sight (visions), and of the influence of these on Baptism, Ordination, Prayer, etc.

This is interestingly and capably performed, and gives promise that the remainder of the work—which will deal with the transmission of the Spirit and the teachings as to the Spirit—will be a substantial aid to the understanding of a really difficult subject.

T. Adamson.

Glasgow.

[1] *Die Wirkungen des geistes und der geister im Nachapostolischen Zeitalter bis auf Irenæus.* Von Heinrich Weinel, Lic. Theol. Dr. Phil. Freiburg i. B., Leipzig, und Tübingen: Verlag von J. C. B. Mohr, 1899.

'The Synoptic Question.' [2]

Herr Wernle's book has the merit of not claiming to offer a new solution of the synoptic problem. It is an able and thorough examination of the principal theories advocated in recent years by German scholars, from the point of view of one who thinks that it is possible now to arrive at a decision on the main issues involved in the discussion, though there is little probability of agreement on minor details.

The method pursued in the inquiry is to begin with Lk, the prologue to this Gospel being the only information we possess as to any author's plan. An elaborate comparison of Lk and Mk in

[2] *Die Synoptische Frage.* Von Lic. Paul Wernle, Privatdocent an der Universität, Basel. Freiburg. i. B.: J. C. B. Mohr. M.4.50.

regard to contents, arrangement, and text is then instituted, and is said to prove that Lk was acquainted with Mk, made use of almost all the material which Mk supplied, and shows signs of familiarity with the narratives omitted; Lk, however, dealt freely with the text of Mk, revised it, added comments of his own, and occasionally combined with it information derived from other sources.

A similar comparison of Lk and Mt yields the following results:—Lk and Mt have much in common, but Lk made no use of the additions to the Mk narratives which are found in Mt, nor of the numerous discourses found in Mt but not in Mk; moreover, Lk gives a different account of the birth and infancy of Jesus. These facts prove, in Wernle's opinion, that Lk is independent of Mt, but that Lk and Mt made use of a common source which consisted mainly of discourses; he also concludes that Mt blended these discourses with the narrative of Mk, whilst Lk kept them separate. A third source is required for the narratives peculiar to Lk.

The tradition that Mt was originally written in Hebrew or Aramaic is dismissed somewhat curtly, and the hypothesis of an Ur-Marcus is shown to be unnecessary. Sometimes Wernle's confident statements seem to overlook other possible explanations of a difficulty; it is often impossible to agree with him as to the motives which led the writers of the Gospels to freely alter the text of their sources; and certainly in the Appendix 'legend' is unnecessarily assumed to account for the Johannine tradition which is rejected. Nevertheless, every student of the synoptic Gospels will find in this book much valuable material carefully gathered and conveniently arranged, and arguments with which he may not always agree stated with clearness and force.

J. G. TASKER.

Handsworth College.

Kautzsch's 'Apokryphen u. Pseudepigraphen.'[1]

WITH Lieferungen 25–28 this important work, which we have frequently noticed with commendation, has almost reached completion. The issues named contain the concluding portion of *Enoch*, by G. Beer; the *Assumption of Moses*, by C. Clemen (who discusses very carefully the widely divergent views that have been held as to the date of this book, which he himself would assign, with Schürer, Dillmann, Charles, etc., to a period soon after the death of Herod the Great); and the *Fourth Book of Ezra* (2 Es), by Gunkel (whose introduction to this book strikes us as one of the most careful pieces of work that have marked the series). We may be able by another month to announce the completion of this important undertaking, which forms the necessary supplement to the *Heilige Schrift des A.T.* by the same editor.

[1] *Die Apokryphen u. Pseudepigraphen des A.T.* Freiburg i. B.: J. C. B. Mohr, 1899. Price (to subscribers for the whole work only), 15s.

The 'Theol. Jahresbericht.'[2]

THE fourth and completing Abtheilung of the current issue of this work, whose use to the student is now universally recognized, has just reached us. It deals with the literature of 1898 on the subjects of 'Praktische Theologie' and 'Kirchliche Kunst,' and the notes are written by Marbach, Lülmann, Foerster, Hering, Everling, Hasenclever, and Spitta. A supplement to the second Abtheilung has been issued, dealing with Church history from 1648 downwards. It is from the pen of A. Hegler, and costs two shillings. Possessors of the *Jahresbericht* will do well to procure this supplementary issue.

'Kirchliche Fälschungen.'[3]

THE Professor of Church Law at Tübingen, whose work on the *Epistle to the Hebrews* contained such startling conclusions (see THE EXPOSITORY TIMES, July 1899, p. 451), has contributed another volume to the series published under the title of *Kirchliche Fälschungen* (*i.e.* 'Ecclesiastical Forgeries'). The former work we found it impossible to take seriously, and we note that the same inability is confessed to by Professor Schürer in his review of the book in the *Theol. Literaturzeitung* of 11th November last (p. 634). The present work, while in

[2] *Theol. Jahresbericht*, Bd. 18, Abtheil. 4. Berlin: C. A. Schwetschke & Sohn, 1899. Price for this issue, M.8; for the year's issues, M.30.

[3] *Kirchliche Fälschungen: III. Die Vergötterung der Apostel insbesondere des Petrus.* Von F. Thudichum. Berlin: Schwetschke & Sohn, 1899. Price M.2.

some respects not so extravagantly hypercritical, yet reaches conclusions which we are certain most readers will declare to be unjustified, as to the falsification of the text of the N.T., with a view to exalting the position of the apostles in general and of Peter in particular. Professor Thudichum, in spite of the brilliancy of his style and the ingenuity of his arguments, will not found a new 'Tübingen school.' J. A. Selbie.

Among the Periodicals.

A Suggested Emendation on Ps cx. 3b.

In the *Stud. u. Kritik.* (1899, iv. 626) Cand. Theol. Frederiksen of Copenhagen has a short paper on the difficulties presented by this verse. He starts with assuming that לך טל arose from an original בטל through misplacement of words by a copyist. In order to account for its present position he supposes the text to have stood originally in *stichoi* thus—

עמך נדבת ביום חילך
בטל מרחם שחר ילדתך

The words בהדרי קדש, 'in the beauties of holiness,' or (as Baethgen and Kautzsch, following Symmachus and Jerome, prefer to read) בהררי ק', 'on the mountains of holiness,' would then be a gloss, which, standing over בטל, came down into the text before מרחם שחר (מ in משחר being a dittography of the final letter of רחם, which might naturally occur in the older form of writing where no distinction of final letters was observed, מ, כ, etc., being written, and not ם, ך, etc.). In this way ילדתך was forced out of its original position to the beginning of the next line; בטל, which had been pushed down by בהררי־קדש, took its place before ילדתך; a later dittography of ר before בטל was corrected to ל and combined with כ into לך. Frederiksen claims that thus we can explain both the vacillation between הררי and הדרי, and the omission of לך טג in the Septuagint.

A Forgotten Hebrew Idiom.

In Gn 20[10] the question is put by Abimelech to Abraham מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה, which both our English versions render, 'What sawest thou, that thou hast done this thing?' This is sufficiently literal. But what is the meaning of 'what sawest thou?' It is frequently taken in a sense which is unexampled for the verb ראה, 'see,' elsewhere in the O.T. Thus Gesenius, Kautzsch, Strack, Siegfried-Stade, Dillmann all ascribe to that verb in this instance the sense of 'what hadst thou in view?' 'what didst thou intend?' But Professor Bacher of Budapest (in *ZATW*, 1899, ii. 345 ff.) contends that there is no need for postulating such a sense. He quotes quite a number of instances from Palestinian writers (whose testimony is not invalidated, he contends, by their belonging to the first and second centuries of our era) where רָאָה has the meaning of 'to experience,' 'to live through' something. In particular, when anything surprising is noticed in the conduct of some one, the question is put in some of his examples, מָה רָעָה, 'what has happened to him, what has gone against him' that he has done this? And so Abimelech virtually asks Abraham, 'What has vexed thee that thou hast done this?' Bacher considers that he has thus brought to light from the artificial language of the old Palestinian schools a genuine Hebrew idiom which was current for centuries, but which in the end passed out of use, and which has not been recognized in the O.T. till he has pointed it out.

J. A. Selbie.

Maryculter, Aberdeen.

The Slowness of God.

By the Rev. P. T. Forsyth, M.A., D.D., Cambridge.

'The barley in the appointed place.'—Isa. xxviii. 23-26.

Isaiah was first a speaker then a writer. His books were addresses printed. And these addresses were short, 'occasional,' practical. They were themselves deeds, contributed to the public and social action of his day. Each of these brief and close packed messages to his age was a living act. He was neither a committee-man, an organiser, an agitator, nor a parliamentarian. He had little to show that would have been called work by people who think speech to be waste. He did not preach a gospel of work in the interest of a gospel of silence. Our own prophet of the gospel of work and silence was the most voluble of men, both by tongue and pen. Isaiah's words were themselves deeds, like every word which proceedeth from the mouth of God.

Probably Isaiah prepared his messages. They are too elaborate, concise, and compact with passionate thought to be extempore. Therefore having delivered them he took care of them. Then he published them, first, perhaps, as broadsheets, as ballads used to circulate. Then he collected them, arranged them in some connexion, and made pamphlets of them. Then the pamphlets were collected into those thirty-nine chapters which form the book we now have in our hands. May I take it for granted that you know that the second half of our Isaiah, from chap. 40 onwards, is parted from the first by more than a century! It came from the bosom of the Captivity in Babylon, and from the genius of some inspired servant of God, whose name and personality are quite unknown to us. Whereas the only Isaiah we know lived in the time of Ahaz and Hezekiah.

This 28th chapter alone is made up of three addresses given to different people at different times. The first part, vv.[1-13], is a vehement denunciation to the sneering drunkards who were ruining Samaria. It was therefore before the destruction of Samaria in 722 B.C. The second part, vv.[14-22], is a like denunciation of the rascality of the ruling class in Judea, the ring of Pachas, as we might say, who surrounded the palace at Jerusalem, and who hoped to bribe calamity when it came, and avert by diplomatic chicanery what could be avoided only by righteousness. And the last part, vv.[23-29], is a kind of parable of judgments, couched, like the true parable always, not only in the speech but in the habits of the life that his audience knew best. It is quite a separate address, though it is likely enough that Isaiah himself in publication added it to the other two. In these he had denounced judgment, in this he insists that if judgment is delayed it is never forgotten. The bolt which seems to come so suddenly from heaven comes really from the heart of a storm which gathers long, works round the horizon, draws off and returns, and bursts now here now there with varying force. That, however, is not Isaiah's image. He does not go to the heavens but to the earth. He speaks to the farmer of his ways with the soil. Such, he says, are the ways of God with the people.

It was a quiet time. Hezekiah was on the throne. It might be about 710 B.C. There was little stirring in foreign politics. No great enemy was on the horizon. The Assyrian wolf had for the time retired from the fold. He was occupied with some troubles in his own lair. Hezekiah had not yet revolted from Sennacherib as in 705 he did. It was a time of vassalage, and its peace was a vassal peace. It was not a very noble one. The soul of the people was feeble. Its vices grew on it. It had no high ardour, no fiery faith, no spiritual vision. It took things as they came, and forgot them as they went. With this ease and levity of life came scepticism as usual. But it was not of the theological but of the moral sort. It did not turn on science or philosophy, which had little entrance to the Jerusalem of those days. It was the deadlier moral sort, scepticism not of God's existence but of God's righteousness. They would not deny that God was, but they thought He was careless or irrelevant: or He was venal and could be bought over when the crisis came. If God is irrelevant His word is impertinent. It is a frequent enough habit of mind at certain stages of history. It speaks thus to this very day. 'We see no trace of Him. He gives no sign. Judgment is an old-fashioned idea. We are out-grow-

ing calamity. We are learning to protect ourselves from disaster, and we fail to feel the presence or need of another protector. We prosper. We grow enlightened. Law rules all, and we learn law and control all. Science banishes pestilence. Diplomacy and the growth of humane feelings avert war. Wealth and shipping prevent famine. Free institutions prevent revolution. Calamity, even if it comes, is not to be viewed as judgment. Judgment is an outworn superstition. Let us eat, drink, and be merry—all in measure, all in comfort. Let us fleet the time carelessly, as they did in the golden worlds. Why place the righteousness of God as a spectre at our feast. If He wish to be recognized, why does He not speak infallibly? Why does He not act urgently? Let us see His judgments, and we will believe in them. "Let Him make speed, let Him hasten His work that we may see it. Let the counsel of the Holy One draw nigh that we may know it." The oracles are dumb. The miracles are sealed. Apostles are dead; and prophets are vain. "Where is His promise of His coming? For since the fathers are fallen asleep, all things continue as they were." And even if they change, we perceive neither the finger nor the scheme of God, neither His presence nor His policy, neither His power nor His justice, neither His help, His judgments, nor His kingdom.'

We speak like that in our prosperous to-day. The men of science, for instance, discard a God who does not speak or act according to the canons and methods they are used to. If He do not behave as they prescribe, He is for them practically not there. If He cannot approve Himself by the established philosophic proofs, He need not be regarded. As if faith were not in default of proofs, and the spirit in man had no power to meet God's Spirit in human affairs, and discern His presence. So we speak to-day. They spoke like it in the prophet's old yesterday. Samaria had been swept away, indeed, as the prophet saw and said it would. But that was a dozen years ago. 'We are as bad as Samaria are we? You lie, prophet. For if we were the judgment would have swept over us too. But we stand. We are at rest. We are more comfortable than when we were zealous for Jehovah. Let Jehovah bring on His judgments that we may believe. Let Him speak as we dictate, if He would have us believe. Meantime we are not sure that He is not held in check by Baal, or has not other things to do than judge us. We will treat Baal with some respect, as we do not know when we may need him for a friend. He serves us fairly for the present. For the rest we have treaties, arrangements with foreign powers. We learn to understand high policy. We keep our eye on foreign affairs, and domestic matters, like righteousness, do not seem alarming.' So they said, and so they might have said for another hundred years and more. For it was more than another century before Jerusalem followed Samaria to the dust and her people to Exile.

Isaiah is called on for a theodicy. He has to vindicate the ways of God to men. He has to take up the prophets' and apostles' task in every age, and force home the conviction that the absence of God is not the sleep of God, nor His hiding of Himself His absence, nor His silence His unrighteousness, nor His slowness His feebleness. The slowness of God is the patience of God. His silence is His omnipotence. His hiding is the subtlety of His omnipresence. His absence is a form of His vigilance. His forbearance is a stage of His judgment and a phase of His wise justice. If the thunder of judgment do not follow fast on the flash of sin, it is not because the Judge is not at the door. At least He is in the town, and is making His way to the inquest in your house. God's procedure is a great procedure. It is perfectly infallible in its working, and sure in its event. But it will not be hurried for outcry or for defiance. He is not a passionate God, like His accusers and sceptics. There is everything to be considered, and everybody, and the righteousness not of the moment but of the long last. With Him a thousand years are as one day, and one day as a thousand years. There is method in His procedure. There is plan, patience, completeness. He stays to gather up everything, to take everything with Him, to bring everything home. The home of everything is its place in the justice of God, its function in His judgment.

This is what Isaiah had to bring home to his public, as we have to ours. We have our resources; he had his. And ours are vaster, more complete, than his, though we do not use them as he did. We have God's own theodicy in Christ, in the justice and judgment of the Cross. But Isaiah had his prophet's vision, his insight into Providence, his sound judgment of God's judg-

ment, his inspiration for judging of the Judge (which is God's Spirit reading Himself aloud). Isaiah had his sense of reality—of the reality of common life, and the reality of the spiritual principles beneath it. He had his gift of speech, of vivid observation, of fiery, fearless passion, of packed phrase. He had the skill of homely, deep parable that settles never to be dislodged, and teems from its place with God's truth pervading men's ways. And Isaiah put his theodicy in the shape of a parable from the commonest pursuits of rural life. It was there that he found the principles to God's dealings, not by excogitation, not innate in the soul, but saturating the healthy occupations of men, and ruling their practical relations with the good brown earth. He did not only illustrate his truth from their familiar toil, but he found *the same principles* in their work and in God's with the world. Just as in our fatherhood we have the rudiments of God's.

Listen, he says, you who think God sleeps because His chastisement is not incessant. Is the ploughman *always* ploughing? Is there no rest for the soil? Is there no sowing after the ploughing? Does he not let the earth alone after the sowing too? Does he fold his hands when he has torn up the ground and levelled its clods? No, he proceeds, only he changes his procedure. He puts in his seed. And he puts in different seeds different ways. He not only goes on; he discriminates as he goes on. He scatters the fitches, and the cummin; the wheat and the barley he sets with more care in rows; and the spelt he puts in for a border to these. How comes he to do this? God hath taught him, says the prophet. We should say now he has learnt by long experience. Both are right. If we do learn from experience, it is God's laws that we learn, and we learn by God's schooling. If the experience of generations has taught us, it is none the less God's teaching. Creation by evolution is as compatible with a Creator as creation by a stroke. God taught him this, says the prophet. And God taught him so, because it is God's own way. God's theodicy is rooted in the very soil. His righteousness springs from the earth. God's way with the earth is His way with its dwellers. It is just so that God tills man and farms history. Providence is the Great Husbandman. We are God's planting and God's estate. As you do not forever plough down the soil and break up the ground, so neither does God. There is in His procedure both method and discrimination. His judgment is not a monotony of chastisement. It is not His way to mow down Samaria and Jerusalem at one sweep. He does not treat the scoundrelism of Judah in just the same way as the drunkenness of Ephraim. Drunkenness does bring a swifter judgment on a people (as on a man) than rascality, though not a surer. But as after the ploughing comes sowing, and after sowing a time of rest ere the sprout appear, so God rests and lets men rest. This is His mercy, His wisdom. He will give the one judgment time to have its effect on men before the next comes. There is method and patience in His ways as in yours which He taught you. There is method, but no monotony. There is discrimination. He is not moved by passion, else he would sweep clean the whole wicked earth. He adjusts judgment to time, place, people, and the great end in view —the great harvest at the close of all. What indeed is judgment but adjustment? God does not move like a man in a hurry, by short cuts. He does not go to His end with blunt directness like your common plain-dealer, who sees but one small near thing to do, and straightway does it and is done. With God each judgment contributes to the next, and the next may be less severe or more, according as the interval is used. The Almighty is the Almighty strategist. He moves in great orbits and roundabout ways. But His forces are always on the spot at the right time. The hour comes and the God. And He sweeps the country clean as He advances. He leaves no foe to harass his rear. His judgments are slow, circuitous, lingering, it may be, but they are patient, merciful, final in their nature. They serve a purpose, they follow a plan, they discriminate, they strike here, they lift there, here they pull men up, there they let them go. Some they only shake, some they tread, some they crush and grind to powder.

That is how the prophet goes on with his parable. He has been speaking of the soil and its treatment. He goes on to draw the like lesson from the produce of the soil and *its* treatment. Your farmer is as skilful and discriminating with the one as with the other, with the grain as with the soil. That is his art and craft and mystery. Is there no art, craft, and mystery in the great Harvester of the world? Is there no judiciousness

in His judgment? Is it but a monotone of vengeance? Your threshing now, says the prophet, is it all done one way? Do you treat all seed alike? You thresh with a stick for a beater, or with a heavy sledge with teeth, or with a heavy wheel behind a horse. The succulent produce like fitches you beat with a rod. It is enough. The heavy implement would make them a pulp. The harder stalks and grains you thresh with the sledge or with the wheel. And even in your threshing of them there is measure and skill in your conduct. You know when to stop before you crush the grain to dust. Bread-corn has to be ground. That is another and a later process. You do not thresh, thresh it till it is as good as ground up in the litter of the barn floor. You will not be for ever threshing it. Your implements are heavy and their work severe, still they are only for separating the grain from the stalk, not for grinding it. There is care, method, judgment in your proceedings. There is a differential treatment, there is a time to stop. Who taught you all this? This also is from the Lord of Hosts, so wonderful in counsel, so excellent in working. It is His own method. What in you is rural skill in Him is historic strategy. What in you is art in Him is providence. But it is the same spirit in both. Your small prudence has the same root as His vast providence. Providence is but a longer prudence. Judgment is sure, however judicious. God gives long rests but never lets go. His lessons are severe but He allows much time to ponder them. He judges one to save another. He speaks to Judah by Ephraim, and gives the lesson time to sink in. So He has spoken to the world by Israel. Beware how you turn His forbearance to your deeper damnation and His goodness into a deeper severity. He does not cease to besiege you though He draws his forces for a time out of sight.

Judah was getting over the fright of twelve years ago in the fall of Samaria. And that is always a dangerous time. People then are angry with themselves for being frightened and with the prophet who scared them. They tend to be defiant, more reckless in sin, more ready for temptation, more sceptical, more contemptuous of the slumbering power. You have seen the growing boldness of a boy in teasing a dog which he has found to be chained, till the animal with a bound tears the chain from the staple and has him in his teeth. You have heard how the glutton and drunkard will presume on a magnificent constitution, and break nature's laws daily, till he snap and collapse with a crash. You have read how a savage race will calculate upon the patience and reluctance of a European power in its raids, insults, and cruelties, till civilization is roused and they are swept from the spot by a stroke. So it was in a way with Judah. The effect of Samaria's doom was wearing off, and the prophet would fain save them from the like. He enters into their frame of mind and reasons with it in this parable. He can remonstrate and plead as well as denounce. And he does it here.

Now, is this passage so hopelessly obscure? Is it not full of profound and luminous truth. Is the Bible not worth studying—and most worth, perhaps, just where it seems most dark. Every tangle means more of the gold thread.

Let us discriminate too. The prophet was dealing with a nation. He was amid public affairs, public sins. *There* there is both more scope and need for the preaching of judgments. With individuals there is another and a mightier word; and we live in another and more gracious time. God is the Judge and King of *nations*; but He is in Christ the Lover of *souls*. We do not do well to appeal to nations chiefly in the name of the love which so stirs and melts the soul. And we do not do well to preach incessant judgment to the souls which are the objects of the love of God. Preach righteousness and judgment to peoples, with love for the soul.

To souls preach love and faith, with righteousness for its public garb and judgment to brace the air. The judgment for sin upon the soul Christ has taken for us, if we will but take Him. The judgment of national sin may reach a point when there is no more repentance but God's unforgiveness and destruction.

Finally, for your private conduct take a suggestion from v.[28]. You are not called on to grind the corn that you have to thresh. Beware of incessant judgment! Beware of acquiring the habit of incessant criticism! Beware lest you come to be known as nothing if not critical, like the villain Iago. You must judge, you must condemn at times. It is your duty to express condemnation, censure. Do not let this censorious habit master you. It loses the dignity of judgment and becomes mere grumbling and mere nagging.

And when the censure is over let it rest. Do

not cast things up. No generous mind does that. Especially do not do it with children. It exasperates them in one way and crushes them in another. Fathers provoke not your children to anger lest they be discouraged, *i.e.* dumpish, sullen, resentful, through being always dropped upon. Do not always be plowing, raking up the old soil and the old sores. Let the past be. Let there be some rest for the moral ground. Sow your seed, but let it germinate in peace. Use the past, but do not be always thinking of it. Dwell with hope and faith on the future. Your Judge is your Redeemer. Never judge but in the spirit that redeems.

At the Literary Table.

THE BOOKS OF THE MONTH.

CHURCH AND FAITH. (*Blackwood.* Post 8vo, pp. xxii, 485. 7s. 6d.)

This is the Evangelical *Lux Mundi.* Its writers are Wace ('The First Principles of Protestantism'), Farrar ('Christ's Teaching and the Primitive Church'), Wright ('The Voice of the Fathers'), Bartlett ('The Catholic Church'), Drury ('The Lord's Supper'), Meyrick ('The Confessional'), Moule ('Tests of True Religion'), Smith ('The Laity of the Church of England'), Barlow ('As by Law Established'), Temple ('The Evangelical Movement in the Church of England'), Blakeney ('The Philosophy of Religion'), and Tomlinson ('The Reformation Settlement'). We turn first to Moule, both for his own sake and for the sake of his subject. What are his tests of true religion? There is but one. It is loyalty to Scripture. But loyalty to Scripture is especially loyalty to the true *scale* of Scripture. Does the Ritualist of to-day place Scripture first; does he make most of those things of which Scripture makes most? Professor Moule leaves the Ritualist to answer.

The next paper we turn to is Principal Drury's on the Lord's Supper. It is a careful temperate statement of what the Lord's Supper is to an Evangelical. And it shows that to an Evangelical the Lord's Supper is certainly not less, surely far more, than to a mechanical Ritualist. But, again, there is no polemic. It is speaking the truth in love.

Then we read the book from the beginning. It is a finer book than *Lux Mundi.* The writers are more practised, more responsible; and the writing is more wholesome. It will abide after *Lux Mundi* is forgotten. It is now, and will long remain, the clearest and most authoritative statement of what is meant by Evangelicalism in the Church of England.

BIBLE CLASS PRIMERS. HISTORICAL GEOGRAPHY OF THE HOLY LAND. By S. R. Macphail, M.A. (*T. & T. Clark.* Pp. 188. 6d.)

This is evidently the cheapest, it is probably also the most useful, of the long and excellent series entitled *Bible Class Primers.* It contains forty-two illustrations, together with a clear graphic description of the Land as a whole and in all its nooks and corners. If the geography of the Holy Land is to be learnt at all, it must be learnt in this way. And any student who masters this little book will have laid a good foundation, as well as gained an interest that will follow him all his life.

Six small evangelistic books have been issued by the Drummond Tract Depôt, Stirling, of a size to fit an ordinary envelope.

IN WESTERN INDIA. By the Rev. J. Murray Mitchell, M.A., LL.D. (*Douglas.* Crown 8vo, pp. 405. 5s.)

Dr. Murray Mitchell is an old man. His memory, even of active service, carries him back to 'the thirties.' He is before the Disruption. Now there were giants in the earth in those days; some of them were in India, working for Christ; and Dr. Murray Mitchell remembers them and their work. It is an old man's memory. Character is more memorable than act. And so we see these men and what their acts made them. We feel also the force that opposed them, not in detail, but in its momentum. It is a contribution to the history of missions in India, the information of which may all be had elsewhere, but the impression of which is its own.

THE YOUNG SCHOLAR'S ILLUSTRATED BIBLE. (*Eyre & Spottiswoode.* 2s.)

Bibles, like men, are not to be judged by the outward appearance. Yet there is no getting over first impressions, and the first impression that a Bible bound in cloth makes is unfavourable. No doubt the cloth is for cheapness. And the cheapness of Messrs. Eyre & Spottiswoode's *Young Scholar's Illustrated Bible* is marvellous. It contains thirty-two full-page illustrations. The page is small, certainly, but the paper is good, and the illustrations come out well. They are from the monuments, some of them very familiar, but in this place most convenient. There are also some maps. It is an old-fashioned idea; but whereas the illustrations in old pocket Bibles were fanciful and sometimes fearful to look upon, these are accurate and often illuminating.

FIGURES OF SPEECH USED IN THE BIBLE. By E. W. Bullinger, D.D. (*Eyre & Spottiswoode.* 8vo, pp. xlviii, 1104. 20s.)

In this huge volume Dr. Bullinger offers us a grouping and an explanation of all the figures of speech that are used in the Bible. Few things are more necessary; in the study of the Bible there is perhaps nothing that is more necessary. We do not understand figures of speech, while the Oriental lives and moves and has his being in them. We read with a literality that makes a Hebrew shudder. We go astray greatly as we read.

But it demands great gifts on the part of an Englishman to explain the figures of speech in the Bible. It demands much more than Hebrew and Greek scholarship, which Dr. Bullinger has. It demands more than a feeling for Oriental ways of thinking, which also he has acquired by much study. It demands independence of interpretation, and he does not seem to have that. He is too anxious to harmonize. He is too nervous about discrepancies. He may often be right in his harmonies, but he gives the impression of being determined to harmonize whatever happens. It is better to state the facts clearly and unreservedly, and leave the reader to do his own harmonizing.

But the book will be to many careless readers a great surprise. It will be nothing short of a revelation to many. Nor need its bulk hinder its usefulness. One can open it anywhere and find oneself at home. Every page has stores of information.

Archdeacon Manning's *Sermons* have long been out of print, and the four volumes fetch big prices. Now we may have the best of them—all that we need to have—for a moderate sum. For Messrs. Wells Gardner have published a selection, under the title of *The Teaching of Christ* (pp. 318, 6s.). They are not Roman, for they were all published originally in the Cardinal's Anglican days, and not even very High Anglican. But they are eloquent and impressive.

RESOURCES AND RESPONSIBILITIES. By Watkin W. Williams, M.A. (*Wells Gardner.* Crown 8vo, pp. 318. 6s.)

Whatever else we all agree upon respecting these sermons, we shall all agree that they are not commonplace. How much did their hearers get out of them? It needs two readings and then a third to grasp the thought of some of them, yet there is no obscurity of style, it is entirely due to the originality of thought or the richness of literary allusion. The texts are quite familiar, and the thought is quite central. It is an evidence of the wealth of unexplored thought that the familiar Bible words yet carry.

ALEXANDER MOODY STUART. By his Son, Kenneth Moody Stuart, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. 330. 6s.)

Dr. Moody Stuart deserves to be remembered. If he had no single talent that rises into the sky like a pinnacle, he was a solid structure of goodness. He was a Christian. He lived among Christians. He was a good Christian, and those he lived among he made better Christians than they were. His biography is a Christian biography. We are in the presence of Christ as we read it, fully in the presence, and it is good for us to be here. Mr. Moody Stuart had no hard task. There were the materials, they were much alike, none could come wrong. But he has given wonderful variety to a story of so consistent goodness. It is the character of Christ, and there is variety in that character.

IDEALISM AND THEOLOGY. By Charles F. d'Arcy, B.D. (*Hodder & Stoughton.* Crown 8vo, pp. 294. 6s.)

It is not the man that has something to say who always writes the best book. He is sometimes too provokingly didactic in saying it. But when a man of the modesty and skill of Mr. d'Arcy has

something new and piquant to say about the way we are to deal with evolution in its pressure on the supernatural, we are at once arrested. His subject is important, his manner is promising. That Mr. d'Arcy has something to say we already guessed from his brave book on Ethics. What he has to say we now see more clearly. When materialism and idealism both fail us; when neither explains this world or the world above this, we turn to theology. The central thought in theology is that God is personal—that is the central fact for us, and we must let no materialism or idealism rob us of it. But there is a thought beyond that. God is also superpersonal. The unity of the Godhead is a unity of persons, not a personal unity. Work that out. Mr. d'Arcy's book will help you.

Mr. Kelly has published a new edition of Dr. J. H. Rigg's famous book, *Oxford High Anglicanism* (8vo, pp. xvi, 425, 7s. 6d.). The whole book has been revised, and the additional illustrations which the author has gathered since the first edition was published find a place. But the tone is unchanged, the purpose is still exposition rather than censure.

The *Guide* for 1899 (Glasgow: Mackenzie) is as unwavering, unflickering a light as ever. Where is it a guide to? To glory. And it takes us all the way. Now this man has us by the hand, now that. But all lead upward.

The tenth and last volume of *The Eversley Shakespeare* (Macmillan, globe 8vo, pp. 507, 5s.) contains 'Coriolanus,' 'Timon of Athens,' and the Poems. Each play and each poem has its own short introduction. The notes are as pointed as ever. The edition is a great success; without and within the workmanship is of the best.

Messrs. Macmillan have undertaken the issue in America and England of a new series of New Testament handbooks. The series is to be edited by Professor Shailer Mathews of Chicago. The volumes are to be small 8vo, and published at 3s. 6d. each. Two volumes are ready. Dr. Marvin Vincent writes the one on the *Textual Criticism of the New Testament*, and Professor Mathews himself the other on the *New Testament Times*. Dr. Vincent gives a history, not an exposition of his subject. You cannot learn textual criticism, therefore, from him, but you can obtain an excellent account of the way textual criticism has had to travel. Professor Mathews has had a supremely hard task. So thoroughly and so finally has Schürer written on the New Testament Times that it is almost impossible to find anything he has not said, it is almost impossible to say better what he has already said. But Professor Mathews has refused to be a mere epitomizer of Schürer, he has read much beside Schürer, and he has cast all the materials through his own fresh active mind. One could find small faults in both books. Dr. Vincent persists in spelling the late R. L. Bensly's name Bensley, and Mr. Mathews does not know Fairweather's fine handbook, *From the Exile to the Advent*.

GLEANINGS IN HOLY FIELDS. By Hugh Macmillan, D.D., LL.D., F.R.S.E. (*Macmillan*. Crown 8vo, pp. 252. 3s. 6d.)

Dr. Macmillan was the right man to send to Palestine. He has the artist's, the naturalist's, and the poet's eye, and he has the pen of a ready writer. He has made the places familiar as if we had visited them, he has made the dew of Hermon and the mistletoe of Bethlehem dear as the things of home. And yet it is all told us in the simple way of sermons. Give Dr. Macmillan encouragement to write more and more. The time is short, and we cannot have enough of this.

HARD SAYINGS OF JESUS CHRIST. By W. L. Grane, M.A. (*Macmillan*. Crown 8vo, pp. 212. 5s.)

Christ arrested by the form of His speech. He arrests us. But it is clear that He arrested His hearers also; it is clear that He spoke in parables purposely. All these hard sayings, however, we ought to have understood ere now. But we build theological systems instead of living Christian lives; and some sayings we have left lying about as stones which would not fit into our system, and sometimes we have fallen over them. Mr. Grane looks at them singly, measures them, and finds them fit any building that has Jesus Christ for foundation. We commend especially his exposition of that vexed saying, 'He that eateth My flesh and drinketh My blood hath eternal life.'

That I may know Him is the title of some simple devotional papers by L. K. Shaw issued

now in a second edition by Messrs. Marshall Brothers (1s.).

Neither so small nor so elementary is Dr. Townsend's *Thoughts for Watchers* from the same publishers (1s.).

Messrs. Marshall Brothers have also published a new edition of *Pilkington of Uganda*, by C. F. Harford-Battersby, one of the most wholesome and restful of recent missionary biographies.

LOVE'S VICTORY: MEMOIRS OF FANNY WOODMAN. By her Sister. (*Marshall Brothers.* Crown 8vo, pp. 133. 2s. 6d.)

These letters, or extracts from letters, are all the memoir that is to be published of Mrs. Woodman, who, with her husband, laid down her life in the Master's service in China. They at least are worth publishing. Their self-abnegation, their absorption in the Master's work and in the Master Himself, are a striking testimony; their tender humanity brings their writer very near.

THE WORKMANSHIP OF THE PRAYER-BOOK. By John Dowden, D.D. (*Methuen.* Crown 8vo, pp. xv, 239. 3s. 6d.)

The latest volume of Mr. Burn's 'Churchman's Library' is as entertaining as its predecessors. Amid endless variety of subject and treatment Mr. Burn seems to have insisted on one thing—entertainment. The Bishop of Edinburgh writes about the literary and liturgical make-up of the Prayer-Book. He writes easily, almost unconcernedly. He is never dull. Without going far into anything he touches many things. What though we have not learned much—knowledge shall vanish away,—we have spent one happy, harmless hour.

BIBLICAL INTRODUCTION. By W. H. Bennett and W. F. Adeney. (*Methuen.* Crown 8vo, pp. 486. 7s. 6d.)

Professor Bennett writes the introduction to the Old Testament, Professor Adeney the introduction to the New. They are colleagues, and that is the way they specialize. Both know their subject, both can set it down. It is a popular Driver, with the New Testament thrown in. All the recent work on both Testaments is accounted for, but the position on both is moderate. The note of the book is its accuracy.

These men can spell proper names, and how few writers can do that. In a diligent search we have found but one mistake—Denney's name without the *e*. But statements are accurate as well as spellings—carefully balanced words carefully chosen to express them. The best guide to the scientific study of the whole Bible yet given us.

'A working man once asked me why the Church of England has three orders of clergy—bishops, priests, and deacons—whereas Nonconformists have only one, or at most two orders of ministers, namely, presbyters and deacons.' Mr. Harper satisfied that working man, and then wrote a book, which he calls *Our Clergy* (Nisbet, pp. 77, 1s. 6d.), to satisfy all others.

STUDENT'S HEBREW GRAMMAR. By Michael Adler, B.A. (*Nutt.* Crown 8vo, pp. 196. 3s. 6d. net.)

Mr. Adler has already tried this surpassingly difficult task. His *Elements of Hebrew Grammar* is much used by Jewish teachers. This book also begins at the beginning, but goes farther and gives more as it goes. It is remarkably clear, and if any dogmatic or ecclesiastical reason prevents any one from using Professor Davidson's *Grammar*, this should do very well instead.

THE SACRED BOOKS OF THE OLD TESTAMENT. EZEKIEL. By C. H. Toy, LL.D. (*Nutt.* 4to, pp. 116.)

In this volume of what they flippantly call the Rainbow Bible, there are few colours of the rainbow to be seen. For the Book of Ezekiel is the book of Ezekiel: no editor's or redactor's hand has been found in it. Even the introductions, Dr. Toy believes, are the prophet's own. But the text is carefully and cleverly revised. The versions are allowed their say, and that pretty freely. And the notes, as formerly, give the reasons for the text that is chosen. It is to be feared that some students are content with the English edition. They make a serious mistake if they are. This is the basis of the English edition, and this is of separate value; while the English edition depends upon this, and cannot be safely separated from it. We hope these volumes are finding a good welcome. We do not need to follow them; we do need to know what they have to tell us.

THE OMNIPOTENT CROSS. By John C. Lambert, B.D. (*Oliphant.* Crown 8vo, pp. 205. 3s. 6d.)

Those are the sermons of a man to whom the pulpit is a place of power. To other things he may have given himself, he has given himself to preaching. It does not matter, it scarcely makes any difference, what the text is, there is the same fulness of exposition, clearness of division, pressure of application. The texts are mostly familiar texts, and it is to speak well of those sermons surely that one feels as if one could not preach on these texts without preaching Mr. Lambert.

THE GOSPEL OF PAUL THE GOSPEL OF JESUS. By James Jeffrey, M.A. (*Oliphant.* Crown 8vo, pp. 149. 3s. 6d.)

Back to Paul! In every one of the Epistles, and he goes carefully over every one of them, Mr. Jeffrey finds Christ, and he finds nothing else. How could men ever say Christ was not in St. Paul's Epistles?

FAMOUS SCOTS. GEORGE BUCHANAN. By Robert Wallace. (*Oliphant.* Crown 8vo, pp. 150. 1s. 6d.)

George Buchanan *is* a famous Scot, and every Scot knows what we mean to express when we say we have here a famous biography of him. Robert Wallace, M.A., D.D., and M.P.,—'a collection of titles of honour so far as I know unexampled,' says Sheriff Campbell Smith, who edits the book,—had vivid views of men and things, and could express himself vividly. This is good reading. To the man in the street (if we may dare the discussed phrase which Wallace himself uses here) George Buchanan is utterly uninteresting, the driest of dry bones. But Wallace makes him live and stand upon his feet. And we are glad of it. For it is time the man in the street knew the greatness of the silent men around him.

EVANGELICAL BELIEF. By John Broadhurst Nichols. (*R.T.S.* Crown 8vo, pp. xvi, 368.)

This fine volume contains the Protestant Prize Essay for 1899. It is the work of a scholar and a writer. Its subject has been hotly contested and thoroughly sifted of late; and yet Mr. Nichols is neither partisan nor stale. His exposition of 'Justification by Faith' is a theological contribution of striking value. His faith in the evangelical religion is as strong as his grasp of its meaning. For our part this is the book we recommend—not the polemical but the expository—in the present crisis.

Besides the Prize Essay already spoken of, the Religious Tract Society has published two Prize Stories that turn upon the present controversy in the Church of England. They are: *Until the Day Declare It*, by Margaret Cunningham (crown 8vo, pp. 304), and *The Vicar of St. Margaret's*, by M. G. Murray (crown 8vo, pp. 159).

Rabbi Geiger's famous and still valuable essay on the dependence of the Qoran on Judaism has been translated in India and published in this country by Messrs. Simpkin (8vo, pp. 170, 4s. net). The purpose is to answer Mohammedans; but the purposes of scholarship are also served.

HISTORY OF THE CHRISTIAN CHURCH. By the late Dr. Wilhelm Moeller. (*Sonnenschein.* 8vo, pp. x, 476. 15s.)

This is the third volume of Dr. Moeller's *History*. It covers the period from 1517 to 1648—the most momentous period in the history of the Church of Christ. It is not all the work of Dr. Moeller. He died in the midst of his labours, and his great work has been taken up by his colleague in Kiel, Dr. G. Kawerau. Dr. Kawerau has independently written a large part of this volume, and is to be regarded as on the whole responsible for it. The next volume will be more fully the work of Dr. Moeller. The volume is marked by the same dispassionate treatment of disputed matters and by the same attention to detail as the two volumes that have already been noticed. Whether it is due to Dr. Kawerau or to the translator (J. H. Freese, M.A.) we cannot tell, but we recognize a somewhat freer style. The book is the student's book as ever, but this volume appeals somewhat more to the general reader.

Through Mr. Elliot Stock, the Vicar of St. John's, Paddington, has published six sermons on *Church Questions* (pp. 121, 3s. 6d.). They are both Anglican and Evangelical.

THE MYSTERY OF THE AGES. By B. N. Switzer, M.A., T.C.D. (*Stock.* 8vo, pp. 277. 7s. 6d.)

A volume of Bible studies chiefly in origins and apocalyptics. The author studies the Bible for

himself. He has no faith in, he has apparently little knowledge of, commentaries and commentators. He studies the Bible independently, sometimes one part independently of another. And his results are often new, often unexpected. Take one paragraph: 'To this period, generally called the millennium, we must apply that phrase so often occurring in the Bible, namely, "The Day of the Lord." I am convinced that the phrase "the Lord's Day" in Rev 1^{10} is identical in meaning with the preceding, and that the Apostle St. John's words *do not* refer to what we call Sunday, or the first day of the week, and erroneously the Lord's Day.' The book is furnished with charts, one (of the Dispensations) coloured strikingly.

The volume for 1899 of *The Boys' and Girls' Companion* proves that the S.S. Institute is alive to the pace with which our magazines are advancing. Its letterpress (small enough in type) and its illustrations are up to date.

The Rev. J. G. Kitchin, M.A., has published a book *On the Use of Models and Objects for Scripture Teaching* (S.S. Institute, pp. 288, 2s. 6d.). As curator of the S.S. Institute's Biblical Museum, Mr. Kitchin has special facilities, and experience has given him special aptitude for the writing of such a book. It is fully illustrated and crammed with useful information.

The S.S. Institute has also published *Lessons on Christian Doctrine and Christian Practice*, by the Rev. Morley Stevenson, M.A., and *Outline Lessons on the Parables and Miracles*, by the Rev. H. D. S. Sweetapple, M.A.

NOTES ON THE SCRIPTURE LESSONS FOR THE YEAR 1900. (*S.S. Union*. 8vo, pp. 356. 2s.)

The volume contains all kinds of hints and helps for S.S. teachers on both the morning and afternoon (International) lessons. There are also illustrations and blackboard drawings, besides a useful map. It is probably the easiest way of getting up the lesson yet devised.

'Edward White Benson.'[1]

An Archbishop of Canterbury must have a biography. From this time forth we may be sure of it that every Archbishop of Canterbury will have his biography written. The only question is, Should he write it himself, or leave his son to write it?

Archbishop Benson left his son to write it. And Mr. Arthur Christopher Benson has written his father's biography in two large volumes. The Archbishop, however, made the task as easy as he could. In the later years, the years covering the Primacy, he kept a diary; and so fully did he chronicle each day's work, that that part of the life is really autobiographical. Moreover, Dr. Benson left his letters and papers in perfect order. What Mr. A. C. Benson had to do therefore was to select from the letters and the diary, writing short paragraphs of connexion, and then appeal to friends for more extensive paragraphs of appreciation.

Mr. Benson had to select from the diary and correspondence. His work lay in that, and it was enough. For there was material in the diary alone to make this book a sensation. He has not made a sensation. He has published about a fourth—the most inoffensive fourth—of the diary. He hopes that some day the rest of the diary may see the light, but it cannot be in this generation. What he has selected is for this generation and for his father's biography quite enough.

For it is very frank. Of outward event, even of personal achievement, there is nothing to make a biography—except the single achievement of the Primacy: of personal endowment, even of personal attainment, there is next to nothing. Dr. Benson was neither angel nor devil. And yet Mr. Benson has succeeded in giving us a book that, with all its enormous bulk, cannot be laid down till it is finished. It is so frank. If Dr. Benson had faults, they are not disguised. If he made mistakes, they are not forgotten. If he missed the meaning of a movement, the event is recalled to condemn him. If he misunderstood the character of a man, the injustice or the partiality is openly charged upon him. And he did all these things often. What he gained the Primacy for, how he succeeded so well with it—these are the things we are made to ask in wonder.

It is its frankness that saves the book. Whatever it does with the Archbishop, it saves his biography. What use are the little details of a diary to the world and posterity? They are of no use. But if the personal touch of appreciation or

[1] *The Life of Edward White Benson*. By his son, A. C. Benson. Macmillan. Two vols. 8vo, pp. 648, 851. 36s. net.

depreciation is retained, they are at least of interest. Mr. Benson could not always retain the personal touch, but he has clearly seen that where that was wanting the letter or the diary entry had better be wanting also. This is the secret of the book's success.

It is a complete portrait. If we had not been interested already in Dr. Benson as Archbishop, we should not perhaps have cared to have it. But it is worth studying. And there is one lesson at least that may be found in it—the blessing that comes even in this world upon being true to oneself. The five talents Dr. Benson got he traded with, and they became ten. The Church is saying 'Well done'; we believe the Lord is saying 'Well done' also.

'Exploratio Evangelica.'

It is extremely difficult to do justice at once to truth and this book.[1] This is not the first time that Professor Gardner has left those studies in classical archæology in which he has accomplished so much excellent work, and entered a department of knowledge in which he is not at home. And yet to say that he has written an immense book like this and spent his strength for nought, must seem harsh and even unjust. But Professor Gardner is not at home here, and his criticisms do not claim serious attention. He is an unbeliever in the miraculous. He holds that miracles do not and never did occur. And he thinks he is able to show that all the miracles recorded in the Gospels are the fancies of a credulous miracle-loving age, and that they can be stripped of the Gospels, leaving the Gospels and Christianity the better for the process.

Now there are several difficulties in Professor Gardner's way, more than one of them insuperable, but he is not aware of their existence. He sails pleasantly on,—and assuredly his book is most pleasant and easy to read,—and to his own perfect satisfaction accomplishes what he set out to do. There is the difficulty of the date of the Gospels. To afford time for these miraculous stories to be manufactured, accepted, and fitted into the Gospels, Dr. Gardner must give time. He does not give time enough. But even what he gives makes the Gospels later than any responsible authority now makes them. Again, there is the difficulty that the miracles are not stuck into the Gospels, but form inseparable parts of them. His explanation of the origin of some of the miracles (and of course he only mentions those whose origin he can most plausibly explain) is incredibly easy. The feeding of the five thousand is a fiction suggested by an incident in the life of Elisha. Jesus would not have worked such a miracle if He had been asked to do so. He would have answered, 'Man does not live by bread alone.' But in St. John's Gospel we are told that Jesus did answer so, only *after* the miracle. And the discourse on the bread of life not only follows the miracle, but depends upon it. Did the writer invent the discourse as well as the miracle? If he did, and if all other things that hang on the miracles must go with them, how much of the Gospels will be left?

Dr. Gardner blames believers in the Gospel-miracles for first believing in them and then going to the Gospel to find them. Yet he himself frankly first disbelieves in them and then goes to the Gospels to get rid of them. And of all the attempts that have been made to get rid of them, Professor Gardner's is the simplest and most incredible. It may be difficult to believe in miracles. It *is* difficult. No one will deny the difficulty. But when men like Professor Gardner set out to show us how the miracles in the Gospels arose, and how they may be detached as husk from the Gospel kernel, it is a question, not of believing miracles, but of believing one miracle rather than another. It is difficult to believe in the Gospel-miracles, it is ten times more difficult to believe in Professor Gardner's story of their invention and acceptance.

[1] *Exploratio Evangelica.* By Percy Gardner, M.A., Ph.D. A. & C. Black. 8vo, pp. 521. 15s.

Semitic Texts and Translations.

Messrs. Luzac have under issue a series of texts and translations from the Semitic languages. Four volumes have already appeared, and it is time we had drawn special attention to the series. What the early volumes are may be found in Messrs. Luzac's catalogue, their titles are long and not very lucid. The fifth volume is before us, and must receive a little description. It is a complete book. It is made up of two parts. Its longer part is *The History of the Blessed Virgin Mary.*

Its shorter is *The History of the Likeness of Christ, which the Jews of Tiberias made to mock at.* Both are from the Syriac. The longer work is a collection of apocryphal matter regarding the Virgin, wrought together by a skilful hand somewhere about the beginning of the fifth century, and presenting a pretty full (albeit most incredible) history of Mary. It is admirably translated by Dr. Wallis Budge, chiefly from one MS. in the British Museum, which, however, has been carefully collated with others. It is a wonderful story. Surely we have made some progress since these days. This is not possible for us. Nay, what a contrast with the simple credible portrait of Mary in the Gospels. The other work is of less account both as history and as literature. It is perhaps a sadder witness to the credulity of our kind. That a picture should *become* the person it pictured, and do and say the things which the person might have done and said! And yet they held by the truth of it passionately. Again it is excellently translated.

Besides the translation of these works, which appears in a handsome volume of 246 octavo pages (10s. 6d. net), Dr. Budge has edited, and Messrs. Luzac have published, the Syriac texts themselves (12s. 6d. net).

Ramsay on Galatians.

Professor Ramsay's *Historical Commentary on Galatians* (Hodder & Stoughton, 8vo, pp. 478, 12s.) scarcely needs formal review here. It has already been mentioned, it will yet be mentioned frequently. It is not an ordinary commentary. Professor Ramsay follows no previous commentator either as to matter or manner. His manner is to select leading points in the Epistle to the Galatians, and to explain or illustrate them in short excursuses; his matter is his own research or thought. Now we know that the great fault of commentators is repetition of other commentators. In avoiding that we can forgive Professor Ramsay for not commenting on every phrase in the Epistle. Of previous commentaries one will do. This commentary must be added to all that we possess.

The first half of the volume is prolegomena. It contains the history of Galatia. It is the fullest proof yet offered of the South Galatian theory.

Requests and Replies.

Having read with grateful interest—grateful to *The Expository Times* for its useful and invaluable work—Professor König's translation of § 70 of *Dikdûkê ha-tĕ 'amîm* in the number of April 1899 (p. 333), I should be obliged if you could provide those of your readers who are far removed from European libraries with a brief account of the *Dikdûkê ha-tĕ-'amîm*, and the value of its testimony on the matters referred to in § 70, especially in view of the Higher Criticism.

Sigma.

New Zealand.

1. *Dikdûkê ha-tĕ 'amîm* means literally 'the subtleties of the accents.' But the word which I have rendered 'subtleties' was also the technical term for 'grammar,' and the word used for 'accents' means properly 'sense.' Hence the above title may be reproduced also by 'grammatical instruction as to the means of expressing the sense of the words of the Old Testament.' These means are the consonants, the vowel signs, and the accents in the narrower sense of this term.

2. This explanation of the title of the above work is favoured also by its contents. For the first 35 paragraphs deal with peculiarities of the Hebrew consonants, vowels and accents, and in like manner paragraphs 36–56, which are devoted to the flexion of the noun and the verb, discuss nothing more than the change of vocalization which takes place in the various forms of nouns and verbs. It is not till we come to an appendix, embracing paragraphs 57–76, that we meet with remarks dealing with the textual and literary criticism of the O.T., remarks which it is now usual to discuss in Introductions to the Old Testament. It may be added that § 70 is the only section of the *Dikdûkê ha-tĕ 'amîm* bearing upon the literary criticism of the O.T. Hence the peculiar interest this paragraph claims.

3. As to date, the contents of the *Dikdûkê* belong to more than one stratum. The date of most of its paragraphs can be definitely fixed only

in so far as it may be asserted with sufficient certainty that they contain the views of Aharon ben Mosheh ben Asher, a Jewish scholar who lived about 950 A.D. Regarding the date of two paragraphs, we are more favourably situated, for they already occur in a Codex of the Prophets, which contains an epigraph from the hand of Mosheh ben Asher, *i.e.* the father of the Aharon just named. One of these two paragraphs is § 70. The latter is thus found not only in the *Codex Bibliorum Hebraicorum Petropolitanus* (not 'Codex Proph. Babyl. Petropolitanus,' as was given in THE EXPOSITORY TIMES, x. p. 256a), which was written between the years 1008 and 1010 A.D., but also in a *Codex prophetarum priorum et posteriorum* written in the ninth century. But this date does not exclude the view that a large part of the contents of § 70 is of much earlier origin, nay this is not only possible but certain. For many of the positions of § 70 tally with those maintained in the Talmud. We read, for instance, in the Talmudic tract, *Baba bathra*, fol. 14 f., as well as in § 70 of *Dikdûkê*: 'Moses wrote the books of the Law and the Book of Job. Joshua wrote his book, and also eight verses of the Law, from "and there died Moses the servant of the LORD" (Dt 34^5) to the end of the Law.'

4. But even this partial agreement of § 70 of the *Dikdûkê* with passages of the Talmud is no guarantee that its statements have any real value for the literary history of the O.T. For although the Talmudic traditions go back several centuries beyond the ninth century, they discredit themselves by several of the elements they contain. For instance, we read, both in § 70 and in *Baba bathra*, that the men of the so-called Great Synagogue 'wrote the Book of Ezekiel and the Book of the Twelve (Minor) Prophets.' One cannot assent to this, however much disposed one may be to find in the traditions of the Jews a sound kernel. Hence the indispensable necessity of ascertaining the literary history of the books of the O.T. from their own condition. It will be found no vain thing to interrogate the characteristic features of the O.T. regarding its origin, and these will be found to witness with certainty to the high antiquity of very many of its component parts. Both the application of this necessary method, and its results, may be observed in studying my *Einleitung*. But I would beg of the reader also to compare what I have said in my article, 'Israel's Historical Recollections' (THE EXPOSITORY TIMES, ix. pp. 346–349), and I cannot close this reply without repeating the following words: 'The truth lies midway between the two extreme judgments, and if I were to sum up the result of all my investigations in a single sentence, I should say: The historical record of the Hebrews, on account of many cracks, cavities, and different strata, is certainly on the one hand not a perfect crystal, but on the other hand, on account of the positive traces of credibility to which I have referred, it is yet a rock which shall for ever withstand the devastating waters of extreme scepticism.'

ED. KÖNIG.

Rostock.

The word להתרועע in Prov. xviii. 24 is taken in R.V. to be Hithpoel of רעע: 'He that maketh many friends *doeth it* to his own destruction.' Might it not be Hithpalel of רוּע (as in Ps. lxv. 14), and would it not thus yield a better sense: 'He that has many friends *may have reason* to shout for joy,' or 'exult,' or 'congratulate himself, but there is a friend that cleaveth closer than a brother'? The statement in R.V. does not seem to be true. It may be sarcasm; but it is better not to interpret Scripture in that sense where a simpler meaning is available.—J. H. M.

THE proposed rendering does not seem to me to yield a just antithesis. Clause *b* reads, 'But there *is* (יֵשׁ,—emph.)—to be prized, if he can only be found—a friend that cleaveth closer than a brother': the antithesis to such a friend must be a nominal or time-serving friend—such as are described, for instance, in Ecclus $6^{8\text{-}10}$ 37^4; but it is difficult to understand how friends of this kind can be said to be those over whom a man may have reason to 'shout for joy,' or congratulate himself. There are surely many aphorisms in the Proverbs which are not literally or universally true, but which are nevertheless true in many cases, and express generalizations justified by frequent, if not by universal, experience. The Hebrew of clause *a* reads, 'A man of friends is for being broken,' *i.e.* 'will be broken' (להתרועע, as Is 24^{19}, here with an evident play on רעים; ל with the inf., according to Ges.-K. § 114, 1; Davidson, § 94; *Tenses*, § 204; cf. Pr 19^8). איש רעים is not quite justly paraphrased by 'he that maketh many friends'; the expression implies rather one who is fond of friends, or makes them too readily, or even gives himself

away to them, and places himself in their power. This Hebrew expression has by some been thought a questionable one; and hence Toy, in his very thorough *Commentary on Proverbs*, just published, following the Targ.[1] and other ancient authorities, reads יֵשׁ רעים לְהִתְרֹעֵת 'There *are* friends who only seek society' (*lit.* 'There *are* friends for making themselves friends'; LXX (MSS) *ἀνὴρ ἑταιρῶν τοῦ ἑταιρεύσασθαι*). This yields a good antithesis to clause *b*; though we lose the point, implied in the Heb., of the wisdom that may be shown in the selection of friends. It is true, איש רעים is an unusual expression, איש being commonly followed by a gen. expressing a quality, as 10^{23} 'a man of understanding,' 12^{2}, etc.; or sphere of occupation, as 'man of the field' (Gn 25^{27}), 'men of cattle' (46^{34}), 'man of the *μεταίχμια*' (1 S 17^{4}), 'men of ships' (1 K 9^{27}); but the question remains whether we have a right to limit such a usage too rigidly; we find, for example, with some variety of application, 'a man of death,' *i.e.* one liable to death (1 K 2^{26}), 'a man of gifts,' *i.e.* a man free with his gifts (Pr 19^{6}), 'a man of reproofs,' *i.e.* often needing reproofs (29^{1}), and 'a man of *tĕrūmōth*,' (29^{4}), used of a ruler given to receiving or exacting contributions from his subjects. Toy's reading is an attractive one; but it is difficult to feel confident that 'man of friends,' in the sense of a man unduly given to friends, is what might not have been said in Hebrew. Delitzsch has a good note on the verse, which is worth referring to.

Oxford. S. R. Driver.

[1] אית חברי דמתחברין ואית רחמא דבק מן אח,—preserving the distinction between רעים and אוהב.

Cf. Hitzig's rendering—

Es gibt Gesellen zur Geselligkeit,
gibt auch einen Freund, anhänglicher als ein Bruder.

The Christian Ministry.

A CHARGE DELIVERED TO THE REV. JAMES CAMERON, M.A., AT HIS ORDINATION.

By the Editor of 'The Expository Times.'

My dear Brother,—You have just been ordained to the work of the ministry in this place by the laying on of the hands of the Presbytery. It is my duty now to address to you a few words of counsel and encouragement.

This day you enter upon your life's work. You have chosen, you have been chosen for, a certain definite occupation in life. Hitherto you have been under preparation for entering upon it. You enter upon it to-day. What is the work of your life to be?

One man chooses to be a merchant, another a builder, another a soldier, another a lawyer,—you have chosen to be a saviour. It is an occupation distinct from those I have named. It is distinct from any other that could be named. The life-work that comes nearest to it is that of the physician. The physician's work also is to save. But his work is the saving of bodies; yours is to be the saving of souls. I do not depreciate our physicians or belittle their noble work when I say that your occupation is greater than theirs. I only remind you that the demands which from this day forth will be made upon you are more searching; your failure, if you should fail, more disastrous; your success, if you should succeed, more blessed. You have chosen, in fact, the most exalting and the most exacting occupation upon earth. You have chosen, and you have this day been set apart, to be a saviour, a saviour of men's souls.

You have been *set apart* for this. That is the phrase which we are wont to make use of. It does not mean that you have been set apart from your fellow-men. It would be a strange proceeding if, after you had chosen to be a saviour of men, the Presbytery were to come and set you apart from your fellow-men, in some place of security above their temptations, or on some platform of privilege beyond their reach. The first who chose your calling was the Son of Man. Before He was set apart He was in a place of security and privilege, but He left it in order to be a Saviour. He was rich; for our sakes He became poor. Even for Him it seems to have been necessary, if He was to save men, that He should be one of

them, that He should mix with them, eat and drink with them, rejoice with them, suffer with them. And I am sure you never thought that it would not be necessary for you. You never thought that in becoming a saviour of men you were to get rid of a man's responsibilities. The Son of Man came not to be ministered unto, but to minister; you never thought that your ministry would come to an end the very day you were set apart for the ministry. What we mean when we say that you have been set apart is that you have been separated from all other occupations. The members of your congregation have their trade, profession, or calling; yours is different from theirs. In this congregation you, and you alone, are set apart for the calling or profession of the Christian ministry.

Now there are those who challenge such a profession. They deny its right to be. They refuse the Presbytery the right to set any man apart for it. And this much must be conceded to them, that it is a wholly unique thing in history. No other religion has ever set apart men, as you have been set apart to-day, for the single purpose of saving souls. But this is not the only respect in which the Christian religion is unique. It is unique in recognizing lost souls as worth saving. It is unique in having the power to save them. It is no argument, therefore, against our right to set you apart, that the right first appears with the appearance of the religion of Christ. But you must recognize that one of the crosses you will have to carry, one of the new demands that will be made upon you, is the demand that you should prove your right to follow such an occupation. You can prove it only by the exercise of your calling. You can prove it only by saving souls. If you do that, all honest men will acknowledge that God hath set His seal to the work we have done in ordaining you to-day.

Now, in order to be a saviour of souls, a man must have a gospel of salvation to preach. I observed recently that some one said, just after he had been set apart for the work of the ministry, that he had no intention of spending his life climbing stairs, in order to bolster up dying carters. The words seemed to me as fatal as they were forcible. The man who could say *that* had plainly no message of salvation to deliver. For if he had how could he refuse it to any man? How could he deny it to the dying? You know that you have been set apart just in order that you may bolster up the dying. You will make no distinction among persons; and you will find none, for all have sinned and come short. You will carry a gospel to all, rich and poor, living and dying, a gospel that is able to save them all to the uttermost.

You will be sure, moreover, that it is a gospel. Etymologists tell us that the English word 'gospel' does not mean 'good tidings,' but 'tidings about God'; but you will not make that an excuse for carrying tidings only about a God who will by no means clear the guilty. You will not go back to the God of that Mount that burned with fire, and preach a gospel of blackness and darkness and tempest. Though you will never forget that there shall in nowise enter into the City of God anything that defileth, neither whatsoever worketh abomination and maketh a lie; and though, on that account, you will be led to reason of righteousness, temperance, and judgment to come till sinners tremble before you, and even the people of God be ready to say, 'I exceedingly fear and quake': yet you will see to it that such a message is wrung from you, you will make sure that it costs you at least as much as it costs your hearers, and even then you will never close without that offer of pardon and of peace which makes the gospel. The religion of which you are now an ordained minister is a religion of good tidings of great joy to all people.

But, again, you will see to it that your gospel is a gospel of salvation. Now that means two things. It means that it is able to save; and it means that it is able to save to the uttermost. Your gospel must be able to save. That is another way of saying that its contents must be Jesus Christ and Him crucified; and that these its contents must be carried to the mind and conscience of your hearers by the power of the Spirit of God. And it must be able to save to the uttermost. Which is another way of saying that it must touch every member of your congregation at whatever stage of nature or grace they may be. For the word *Salvation*, as you are well aware, is the largest word in all the Christian vocabulary. If its first letter descends to the bottom of the deep pit and the miry clay, its last is lost in the glory of the place where white-robed angels stand.

Now a gospel of this extent is not to be had by

snatching a few strong sentences out of the Bible, and incessantly repeating them. The devil can cite Scripture to his purpose, and so can the indolent preacher. And then his hearers are driven into open antagonism to the gospel, or wearied into a deadly indifference, through the repetition of the very words of Scripture, and those, too, the most glorious and winning words the Scripture contains. If you are to preach a gospel of a full salvation, you must continue to be, what I know you are already, a *student* of the Word of God.

Your work in life is to be delivering a message. You find that message in the Bible. But you will never make the mistake of running to the Bible for the message you are about to deliver. You will be a student of the Bible. You will study it prayerfully, systematically, and in every part. You will gather the very spirit of the Bible into you. You will persevere with your study until the Word of Christ dwells in you richly in all wisdom. Then, whilst each occasion has its own message specially provided for, the message will be far more than that of the immediate preparation. It will be a message touched with the largeness of the Bible itself, and fitted, even beyond your own experience, though your experience will be steadily growing, to meet the case and catch the sympathy of every man, woman, and child who hears you. Be a student of the Bible, broadly, thoroughly, naturally; be also a man of prayer and self-denial, watching for souls as one who has to give account; and there is almost no success that I would not dare to predict for you.

Contributions and Comments.

A Correction.

May I be allowed to say that I am not responsible for the statement in my article Bashan, in the *Encyclopædia Biblica*, that in Ps $22^{13(12)}$ '𝔊 omits' this word? It is, on the contrary, perfectly evident that ταῦροι πίονες presupposes the (real or supposed) reading אבירי דֶשֶׁן for אבירי בשן; see, if corroboration be needed, v.$^{31(30)}$, where πίονες = דשני. I even doubt the other statement that '𝔊 omits' בשן in Ezk 39^{18}; its omission would leave the impossible מריאי; מריא is nowhere else represented by ἐστεατωμένος (or by any derivative of στέαρ); and it seems to me at least as probable that ἐστεατωμένοι is merely a paraphrase of מריאי בשן (perhaps read as בריאי בשׂר, cf. Gn 41^{18}).

S. R. Driver.

Oxford.

Matthew iii. 11.

According to Matthew, the Baptist declares himself not worthy or sufficient to *bear* the shoes (βαστάζειν) of the greater One coming after him, while according to Mark, Luke, and John he is not worthy to stoop down—this a touch peculiar to Mark—and to *unloose* (λῦσαι) the latchet of His shoes. The last expression is easily understood. When the master comes home, the servant stoops down to unloose his sandals or shoes, and to take them away; then he will do him the next service, which the disciples would not do to each other or to the Master, He will wash his feet (Jn $13^{4ff.}$). But what is to *bear* the shoes? Most readers will most probably think, to *bring* them when the master wishes to go out, and to *take them away* when he comes home. Thus it is explained, for instance, by Bernhard Weiss, in the eighth edition of his commentary (1890); but in the ninth (1898) he adds: *or rather, to carry* them after him. A similar distinction is made by H. Holtzmann: Matthew speaks of a standing (lasting) service Mark and Luke of a passing one. The same explanation is found in older commentaries; comp. Pole's *Synopsis*: vel. 1, *tollere* sive *amovere*; solvuntur ut auferantur; vel. 2, *ferre, quod in itineribus fieri solebat, eratque hoc munus discipulorum.* Now I wish to know, are there examples for such a *custom*? Bissel, *Biblical Antiquities*; G. M. Mackie, *Bible Manners and Customs*, do not speak of it. H. P. Chajes (*Markus-Studien*, Berlin, 1899) explains the difference by the difference of the readers for whom the Gospels were written. Matthew, writing for Oriental readers, was able to retain the original; for the Orientals were accustomed to see persons going barefooted, while their sandals were carried after them by

servants or disciples; with the Greeks and Romans, for whom Mark and Luke were writing, it was different; therefore, he supposes, they changed it into *unloose*. But the passages quoted by Chajes do not support his explanation. In *b. Sabbath*, p. 61*a*, one speaks to another, הב לי מסנאי, *i.e.* *bring* me my shoes, or, one was serving the Rabbi Johanan, והוה מושיט ליה סנדליה, 'and used to *reach* him his sandals.' In *Ketuboth*, p. 96*a*, it is said: 'Every work which the slave does his master, the disciple does to his master,' חוץ מהתרת לו מנעל, 'except unloosen to him the shoes;' *b. Kiddushim*, p. 22*b*, שלוף לי מסני ואטטנהו לביתא, 'take off my sandals and bring them into the house.' No doubt, the *Dictionary of the Bible*, when it will reach the articles Sandals or Shoes will give us the necessary explanation; but it is perhaps good to call attention to this passage already; it is one of the many which we believe we understand because we are accustomed to them.

EB. NESTLE.

Maulbronn.

'Mene, Mene, Tekel, Upharsin.'

I VENTURE to suggest a possible connexion between the literal meaning of these words and the narrative in which they occur, which has, I believe, never been put forward before, and which Professor Sayce, to whom I have written about it, considers to be 'eminently probable.'

Their admitted literal meaning is 'Reckon a maneh, a shekel, and its parts.'

Now as a maneh contained sixty shekels, the sum to be reckoned is sixty shekels, one shekel, and the parts of a shekel, making a total of 'about three score and two' shekels.

And we are told immediately afterwards, without apparent reason, that 'Darius the Mede' was 'about three score and two' years old.

The literal meaning of the handwriting on the wall may therefore, I suggest, be a cryptogram giving the 'number' of 'Darius the Mede.'

Such a cryptogram would be quite in keeping with the 'wisdom' of that age, and if 'Darius the Mede' be Gobryas, the general of Cyrus, who, according to one reading of the tablets, in person fell on the son of the king 'and slew him,' he would be at that very moment approaching the palace in order to remove by the death of Belshazzar (whose father had been captured four months earlier) the last obstacle to the possession of the throne by his master Cyrus.

J. MOORE LISTER.

Newcastle.

The Babylonian Origin of Khartummim.

IN the biblical narrative of the Ten Plagues of Egypt (Ex $7^{11.22}$ $8^{3.14.15}$ 9^{11}, generally assigned to P), in the history of Joseph (Gn $41^{8.24}$ [E]), and in the Book of Daniel (1^{20} and 2^{2}), the Egyptian and Babylonian magicians are called *khartummim*, a term which in the last-named passage appears in company with אַשָּׁפִים (Bab. *aššapu*), מְכַשְּׁפִים (Bab. *mukaššipu*) and כַּשְׂדִּים (cf. Χαλδαῖοι in Herod. i. 181, Diodor, etc.).

In Babylonia there was a class of priests known as (*amîlu*) *ḳardamu*. In an old Bab. historical text (*WAI* iv. [2nd ed.], 12, Reverse l. 6) we read: 'Their knees weary not, they break (= destroy) the *ḳardami*, if they give not a right decision' (*la a-ni-ḫa bir-ka-šu-un, u-šab-bar-u ḳar*[sic!]*-da-mi*[1] *la* [*muštêširûti*, cf. the Sumerian line *si-nu-si-di-e-da*]), a passage which is not cited in Delitzsch's *HWB*, *s.v.* *ḳardamu*.

There can be no doubt that חַרְטֻמִּים (and probably also the Arab. *kharâṭîmu-'l-ḳaumi*, 'principes populi') is borrowed in a form transformed by popular etymology (cf. either חֶרֶט, 'style,' or Arab. *khurṭûm*, 'nose') from this Bab. *ḳardamu*.

FRITZ HOMMEL.

Munich.

The External Evidence is not against the Cairene Ecclesiasticus.

I RETURN once more to this subject, merely for the purpose of correcting some statements in Professor Margoliouth's note in the January number (p. 192 f).

1. It never entered my mind to 'desire' Professor Margoliouth 'to translate some lines of the

[1] That *am-da-mi* is simply a scribal error is shown by the corresponding word in the Sumerian (*gullu*) *gil-gil* (Brünnow, No. 139 f.). The signs for *am* and *ḳar* are almost identical, the former only beginning with two horizontal wedges instead of three.

Sefer ha-Galûy.' What I did was to complain that he cited the words 'but neither of these works was handed down with the religious literature of the Jews,' as if they were a quotation from the *Sefer ha-Galûy*, whereas they are not contained in that book.

2. I myself offered the following supposition: 'Probably the sentence which Professor Margoliouth gives within quotation marks as if he had cited it from the previously mentioned *Sefer ha-Galûy*, is a deduction from the context of 150, 8 ff. and 162, 7 f.' The correctness of this supposition he now admits. But what did I find it necessary to add?—'The fact that Sirach was not reckoned among the "four-and-twenty holy writings" which Saadia mentions in 150, 7 and 162, 2, was acknowledged long before. Saadia did nothing more than give in his adherence to the traditional verdict of the Jews. In what way, then, does he *condemn* the Hebrew Sirach which was found at Cairo?' This question of mine Professor Margoliouth has astutely contrived to leave unanswered.

3. The comparison between the case in question and the supposed case, 'If Wellhausen were made to say that just as Schechter discovered the original of Ecclesiasticus, so Simonides discovered the original of Uranius, and Shapira discovered a pre-exilian Deuteronomy,' etc., *is lame in more respects than one*, and it is Professor Margoliouth's business to vindicate his supposition from this reproach. Dr. Schechter's discovery can be fairly compared only with that of Bryennis, as has been done by me, and I must really insist on Professor Margoliouth's ceasing to couple my name, in the way he does at the end of his last article, with his sorry attempts at humour. It has been my right and my duty to examine the hypothesis he put forward regarding the recently discovered Sirach text, and I have carried out this examination in that perfectly objective dispassionate fashion which real science demands. But this gives Professor Margoliouth no right to make me the butt of his attacks. It is not thus that historical problems are solved.

Ed. König.

Rostock.

John viii. 41.

It has hitherto been a *crux interpretum* how in the saying of Jesus that they were not children of Abraham, but did the work of their father, the Jews found the reproach that they were born ἐκ πορνείας, and contend so earnestly, We have one father (ἕνα πατέρα), *even* God. All will be clear if we compare Philo (*de Migratione*, § 12, Mangey i. 447), who, allegorizing Dt $23^{1.2}$, finds in v.[1] the description of atheism, in v.[2] (ἐκ πόρνης) that of polytheism: ἄθεος μὲν γὰρ ὁ ἄγονος πολύθεος δὲ ὁ ἐκ πόρνης τυφλώττων περὶ τὸν ἀληθῆ πατέρα καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς ἐπιγραφόμενος. In another passage Philo uses Gn 42^{11}, πάντες ἐσμὲν υἱοὶ ἑνὸς ἀνθρώπου, in the same direction (*de Confusione*, § 12, Mangey i. 427). Of German commentators only Baumgarten-Crusius has quoted Dt 23^{2} as explanatory of Jn 8^{41}; B. Weiss declares it out of the way (*fremdartig*). It hits the point. 'We are *no heathen*,' the Jews declare, 'but *the legitimate members* of the assembly of God.'

Eb. Nestle.

Maulbronn.

P.S.—The combination of Jn 8^{41} with Dt 23^{2} turns out to be more important than I at first noticed. For the expression *mamzer* (מַמְזֵר = ἐκ πορνείας) had become one of the religious *termini technici* of the later Jews, like *'am-hâ'âres* (עַם הָאָרֶץ = ὄχλος, Jn 7^{49}); and thus the passage enters into the number of those which prove that the author of the Fourth Gospel was well acquainted with the religious life of Palestine and Jerusalem. (An article on *Mamzer* would be desirable in the *Dictionary of the Bible*.) From Philo compare further *de mutat nom.* § 37 (Mangey i. 609).

Eb. N.

Armenian as Illustrative of Hebrew.

In the remarkable book by Jensen called *Hittiten und Armenier*, reasons are given for the belief that the Armenian language was once spoken by a dominant race in regions afterwards occupied by those who spoke Canaanitish. It would be natural, therefore, if this theory be correct, if the Canaanitish language showed the influence of Armenian, and this paper will be devoted to collecting some traces of it.

1. צמק, 'to be dry.' This word is used *once* only in the Old Testament, by Hosea (9^{14}) of a woman's breasts. But in the later Hebrew it is

not uncommon, *e.g.*, in the Gemara of *B. Ḥullin*. This is the *ordinary* Armenian word for 'dry.' Thus in Gn 1[9] *tsamaḳ* stands for 'the dry land'; and in the passage of Hosea צמקים is rendered *tsamaḳeals* (passive participle, accusative plural).

Now the employment of an Armenian word by so early a writer as Hosea seems to be explicable only on the supposition that a race speaking Armenian had been widely extended in the neighbourhood of Hosea's home.

2. גִּבּוֹר, 'a strong man,' 'a hero,' is probably a word of the earliest Hebrew known to us. It is derived by the correct working of three phonetic laws from the Aramaic גַּנְבָּר. This word is precisely similar in form to the words גזבר, דתבר, נדבר, which figure in the biblical Aramaic, and are clearly borrowed from the Persian or Armenian: the first is Pers. *ganjwār*, Arm. *ganṣavor*; the second Arm. *datavor*; the third is the Arm. **gndavor*, derived from *gund*, 'legion'; for though this compound is not registered in the dictionaries, the name of the king *Gundaphor* justifies us in assuming it. These three words mean respectively 'treasure-holder,' 'law-holder,' 'army-holder.' Therefore גַּנְבָּר is also to be explained from the Persian and Armenian, and, indeed, is identical with the Persian *jānwār*, which means 'possessor of soul,' and, though used ordinarily in the sense of 'animal,' need not originally have had that special application. The first element, *jān*, 'soul' or 'courage,' is identical with the Armenian *jān*, 'effort,' which is the Armenian form of the Sanskrit *yatna*, 'labour.' Hence the proximate ancestor of the Aramaic גַּנְבָּר is the Armenian **jānavor* (the existence of which the Persian word gives us the right to assume), meaning 'man of effort' or 'man of force.' So the history of one of the earliest and commonest words in the Hebrew language may be thus traced: Hebrew-Aramaic-Armenian-Sanskrit. For the change from *yatna* to *jān* seems clearly an Armenian change, like that from Sk. *udan* to Arm. *jūr*.

Let us look at the apparent cognates of גִּבּוֹר to see what relation they really bear to it. The root גבר is most familiar in Ethopic, where the verb itself means 'to work,' and its commonest derivatives mean 'slave' and 'labour.' Clearly this Ethiopic sense comes nearest to the Sanskrit and Armenian senses; for *yatna* and *jān* are the regular and ordinary words for 'labour' or 'effort.' The Ethiopic *gabr*, 'slave' or 'worker,' will represent the reduced form of *jānwār*, which has given rise to a large family of words. The Arabic *jabara*, 'to constrain' or 'compel,' goes back again to the Armenian sense of 'force-exerciser,' in which we see the road from the Armenian *jān*, 'effort,' to the Persian *jān*, 'courage,' 'soul.' The use of *geber* in Hebrew and *gabrā* in Aramaic for 'man' (*vir*) is probably from the Ethiopic sense of 'servant,' *i.e.* 'servant of God.' In Arabic theology *al-ʿabd* stands similarly for *homo*. A trace of this sense is preserved in the name Gabriel, which doubtless means 'servant of God.'

3. נָאַץ, 'to curse.' That this is the original meaning of נאץ we learn from the felicitous observation of Geiger on Ps 10[3] that ובצע ברך נאץ יהוה contains a conflation of *Ḳeri* and *Kthib*. 'The evil-doer blesses the Lord' was to be read, though 'curses' was written. When that Psalm was composed, ברך by itself was not intelligible, whereas later on every one knew what 'to bless' meant in this context. Hence the word to be read and the word signified were written side by side. But *anišel* is the regular and ordinary Armenian for 'to curse.'

4. רֶסֶן, 'reins.' The Arabic analogue *rasan* is regarded by some native authorities as borrowed, though it occurs in early Arabic. The word is clearly identical with the Armenian *eṛasan*, 'reins,' which is probably to be traced to the Sanskrit *raçmi*.

5. In a very early narrative, Jg 3[22. 23], we have two strange words in successive verses. 'And he went out הפרשדנה' followed by 'and Ehud went out המסדרונה.' This latter word seems to be Armenian *meṣa-duṛn*, 'great gate.' The former word can scarcely be separated from the Assyrian פרשׁ, 'to flee,' the meaning being 'he took to flight.'

6. כֶּתֶר, 'crown'; כָּתַר, 'to surround' (Jg 20[43]). Armenian *katar*, 'summit, apex.' The Armenian denominative *ḳatarel* is 'to perfect,' 'finish,' whereas the Hebrew denominative is 'to encompass, encircle.' The Latin denominative *coronare* illustrates both ideas; 'a crown of towers' and 'a crowning achievement' may be compared in English.

7. צְבָאוֹת as a name of God. This is the Armenian *astwaṣ*, 'god,' Baktrian *astvath*, 'pos-

sessed of existence.' This then gives us perhaps the solution of the problem of the tetragrammaton. The name *ṣouāōth* was adopted from the Armenians, and *translated* into Aramaic as *Yehveh*. Hitzig, in his *Geschichte Israels*, came near this solution, but did not quite reach it. It is probable that the word has been slightly altered by popular etymology, but very slightly. If the relation of the Hebrew to the Baktrian be considered, we observe precisely the same series as was noticed above in No. 2. Just as the association of *jān* with the idea of 'effort' is Armenian, so the treatment of the word 'possessed of existence' as a name of God is Armenian; in Baktrian it is not so specialized. But the form יהוה is Aramaic: in Hebrew it would be יהיה. The ancient etymologist who rendered the Armenian *astwath* by יהוה evidently analysed that word as *asti-vān*, 'He of whom "He is" may be said.' Therefore we have in this phrase יהוה צבאות the same combination of an Armenian word and its translation as we have in No. 3, and the same series, Hebrew-Aramaic-Armenian-Sanskrit, as we had in No. 2. The Sanskrit dictionary gives a word *asti-tā*, 'veritable existence,' which is formed precisely on the principle of *asti-vat* (nom. mas. *astivān*).

D. S. MARGOLIOUTH.

Oxford.

The Origin of ζαφθανεί in Cod. D of Matt. xxvii. 46 and Mark xv. 34.

IT is well known that the solution of the problem of the mother-speech of Jesus is essentially dependent upon the form He gave to the question, 'My God, my God, why hast Thou forsaken Me?' (Mt 27^{46}, Mk 15^{34}). Having recently had occasion to state my view as to the mother-speech of our Lord, my attention was strongly arrested by the difference which shows itself in the tradition as to the form of the above question. While in most textual sources the verbal expression is σαβαχθανεί or σαβακτανεί, Cod. D offers the form ζαφθανεί. The following appears to me to be the right view as to the origin of this difference:—

1. If three-fourths of one sentence correspond with three-fourths of another, the natural conclusion is that the two sentences originally agreed also in the remaining fourth. Hence we may hold that our Lord meant to reproduce the words of Ps 22^2, and to give expression in His question to the notion of 'forsaken.'

2. This notion is certainly contained in the essentially identical forms σαβαχθανεί and σαβακτανεί, which answer to the Aramaic verbal form *shĕbaḳtani*, which is employed in the Targum to Ps 22^2. But it is questionable whether the words 'Thou hast forsaken' answer to the ζαφθανεί of Cod. D. The view that the latter is a shortened form of the Heb. *'azabtani* is indeed the usual one, and has been recently maintained, for instance, by Kautzsch in his *Gramm. des Biblisch-Aramäischen*. (By the way, M. Schultze in his *Gramm. der aram. Muttersprache Jesu*, 1899, does not mention the form ζαφθανεί at all). But it is a view whose correctness is not beyond dispute. To begin with, the suppression of the initial ע is at any rate anomalous. Further, we find the translation ὠνείδισάς με added, and this signifies 'Thou hast brought Me into disgrace,' or 'Thou has rebuked Me.' Hence whoever added these Greek words did not regard ζαφθανεί as a reproduction of the Heb. verb in Ps 22^2. For surely he could not have been unaware that this verb, namely, *'azabtani*, has the sense of 'forsaken.' If he had not learned this from the Hebrew itself, he must have inferred it from the ἐγκατέλιπές με of the Greek version of Ps 22^2. Yet he interpreted ζαφθανεί by ὠνείδισάς με.

3. In recent times there have not been wanting attempts to give a new interpretation to the words ζαφθανεί, ὠνείδισάς με. Chase (*Syro-Latin Text of the Gospels*, 1895, p. 107) had recourse to זעפתני. But even so the suppression of the guttural ע has to be assumed, and זעף means 'to be violent *or* angry' but not 'to rebuke.' Again, Nestle (in THE EXPOSITORY TIMES, 1898, p. 521) traced ζαφθανεί to the Heb. stem עצב, pointing out that in several passages עצב is reproduced by ὀδυνάω, and appealing to the possibility that ὠνείδισας in D is a clerical error for ὠδύνησας. It is at once plain that this suggestion has more than one difficulty to contend with. But it may be that I have succeeded in discovering a more probable Semitic equivalent for ζαφθανεί, and have thus found the real source of this reading. The root of *zaphtani* may be the Aram. verb זוף, which in the Targum to Is 17^{13} 54^9, Zec 3^2 is the equivalent of 'rebuke.' At all events, *zaphtani* would be a perfectly regular derivative from this root. What, finally, may have been the *ideal* source of this reading? May it have

been that the assertion that God had 'forsaken' Jesus Christ appeared strange in the mouth of God's Son, and that accordingly an attempt was made to obscure and to soften it?

Ed. König.

Rostock.

The 'Son of Man' in the Old Testament.

Among the passages of the Old Testament which must be taken into account, if we wish to understand the use of this expression, the 'Son of man,' in the New Testament, Ps 80 must not be overlooked. (Sanday, for instance, in the *Dictionary of the Bible*, ii. 622, quotes only Dn 7 and Ps 8). In connexion with the vine that God has planted, the Psalm names twice 'the Son' or 'the Son of man' whom God made strong (v.[15] and [17]). Compare with this the Parable of the Vineyard and 'the Son' as its Heir. The R.V. translates in the first verse ([15]) 'the branch' (margin: 'the son'); but the Septuagint has expressly 'the Son of man' τὸν υἱὸν τοῦ ἀνθρώπου, and the Targum even: *the King Messiah* (מַלְכָּא מְשִׁיחָא), in the second place בַּר נָשׁ. It is true we must probably strike out the latter part of v.[15] altogether as having come in from [17b]. This was proposed long ago by de Lagarde (*Psalterium Hieronymi*, p. 165), and is done by Wellhausen in his edition of the *Psalms*.[1] But the versions prove that the intrusion is old, and, though the redaction of the Targum is late, yet the explanation given here may be even older than the time of Christ. The verb commonly translated, 'whom thou hast made strong,' seems to mean here, 'whom thou hast *secured*, appropriated, or *chosen* for thyself' (see the lexicon of Brown-Driver-Briggs, and compare the name *Amaziah*); therefore the passage suits the better the use in the New Testament.

Eb. Nestle.

Maulbronn.

On the Ḫabiri Question.

In the recently published *Geschichte des Volkes Israel* of C. H. Cornill, which had formerly appeared in English (Chicago: The Open Court Publishing Company), the following passage occurs: 'Abdichiba the Egyptian governor of Jerusalem writes, in the Tell el-Amarna letters addressed to the Pharaoh Amenhotep, about certain Ḫabiri who give him much trouble, and against whom he begs urgently for assistance from the Pharaoh. It has been proposed to see in these Ḫabiri the Hebrews, an identification which is linguistically possible, but stands too much in conflict with the whole character of Israelite tradition to make it possible for us to accept it' (p. 36). This verdict of Cornill's appears to me to be essentially correct, but I venture to think that I may be able to offer some further considerations which may aid in the solution of the Ḫabiri question. In what follows I will cite the Tell el-Amarna letters by the numbers assigned to them in the 5th vol. of the *Keilinschrift. Bibliothek* (ed. H. Winckler, 1896).

From the point of view of phonetics it is quite true that the *Ḫabiri* might be identical with the *ʿIbri*. For in the same Tell el-Amarna letters (173^{21}) the city of *Ṣarḫa* is mentioned, and this name corresponds to the Heb. *Ṣorʿa* (Jos 15^{33} etc.), which is still called *Ṣarʿa*. Further, we find in these letters (182^{6}, $185^{4.\ 20}$) the name of the city *Ḫazati* (= *Azzati*, 214^{32}), which answers to the Old Testament name *ʿAzza* (Gn 10^{19} etc.). Cf. further, *Kinaḫ(ḫ)i* (11^{15}, etc.) with *Kĕnaʿan* (Gn 9^{25}, etc.). *Ziḫra* (*Ṣiḫra*?), too, resembles in *form* the place name *Ṣoʿar* (Gn 13^{10}, etc., cf. 2 K 8^{21a}), for 'littleness,' 'little people' is expressed in Assyrian (cf. Delitzsch, *Assyr. HWB*, 232^{b}, 564^{b}) by *zuḫarû* and *ṣiḫ(ḫ)irûtu*. Again, as regards the vocalization of *Ḫabiri* and *ʿIbri*, it is to be remembered that in Assyrian there are other instances of nouns with two vowels where the corresponding Heb. word has but one vowel, *e.g.* cf. *agalu*, 'calf,' with Heb. *ʿigl*, or *napištu*, 'soul,' with *naphš* (see further, Del. *Assyr. Gram.* § 65^{6-8}).

The identity of the *Ḫabiri* with the *ʿIbri* would appear then to be quite possible, if the *Ḫabiri* are mentioned only in the neighbourhood of *Urusalim*, *i.e.* Jerusalem ($180^{25ff.}$ 183^{14} 185^{1}). How stands it now in this matter? Well, if one reads only Winckler's translation of the Tell el-Amarna letters, one finds the *Ḫabiri* named also apart from letters 179–185 which are written by the Egyptian commandant at Jerusalem to the Pharaoh; namely, in 54^{29} (written from Gebal, the Greek Byblos on the Phœnician coast), $55^{14.\ 21}$ $56^{18.\ 37}$ 57^{29} 59^{9} 63^{17}

[1] Kautzsch, on the contrary, sees in v.[17] a later variation of v.[15].

64^{13} $69^{21.\,73.\,78}$ $76^{58.\,94}$ 79^{10} (reverse ^{4}) 83^{62} $86^{52.\,54}$ $88^{13.\,18}$ 92^{29} 93^{25} 94^{21} 99^{37} 102^{24} 113^{7} 127^{12} $134^{13.\,16.\,20f.}$ $135^{15ff.}$ $142^{4ff.}$ 146^{11} 147^{26} 154^{45} 163^{34} $173^{11ff.}$ 193^{20} $204^{18ff.}$ 205^{27} 216^{10} 227^{22} 280^{7}. If it is the *Ḫabiri* that are really named in the passages just cited, then they had undertaken attacks upon Gebal, upon *Ṣiduna*, i.e. *Ṣidon* (69^{71}), and upon *Ḳidš* (*i, a*), i.e. *Ḳedeš* in N. Canaan (146 reverse ^{12}, cf. 50^{22} 146^{11} 151^{60}; Jos 12^{22}, etc.).

But the text of those passages which do not belong to letters 179–185 offers only the ideograms GAS or GAS.SA or SA.GAS. Now, 'GAS is the ideogram for *dâku*, "kill," and the other forms are variations from it which frequently occur in letters. Hence one would *primâ facie* read "*dâikani*," or the like, and be disposed to see in this a term such as "murderers," "robbers," equivalent in the end to "enemies." This would always yield sense, when one keeps in view that, throughout, these enemies were precisely the wandering nomad hordes who appear to the settled population of Canaan as a rabble of robbers' (Winckler, *Gesch. Isr.* p. 18). In point of fact, one could not improve upon this explanation of the above-named ideograms. Winckler (p. 19) points, indeed, further to the parallelism between SA.GAS and *Sutî* ($96^{34ff.}$, in vol. v. No. $144^{27.\,29}$), and these *Sutî* are taken by him to be the then nomads of the Syrian desert. From this he draws the conclusion that such people are also designated by the ideogram SA.GAS. Finally, he founds upon the fact that in the letters written from *Urusalim* (Nos. 179–185) the ideogram SA.GAS is wanting and *Ḫabiri* is found. But these are quite inadequate supports for the view that the ideograms GAS, etc., stand for the word *Ḫabiri*. Hence Winckler was not justified in simply replacing these ideograms by this word in his translation of the Tell el-Amarna letters.

On the other hand, it is rash simply to deny any connexion between the *Ḫabiri*, who are actually mentioned in letters 179–185, and the *'Ibri*. At least no sure argument against this connexion is to be found in the assumption of Hommel (*Anc. Heb. Trad.* p. 233 f.) that the name of the *Ḫabiri* has rather survived in the name *Ḫebron*. For, supplying the proof passages, which are omitted alike by Hommel and Cornill, nothing more is related in 182^{13} and 183^{10} than that the city of *Rubuti* was captured, and in that way a district belonging to the Egyptian king lost from him to the *Ḫabiri*. To infer from this that the city was called '*Roba'ôt*, "the four quarters," and then '*Chabirân*, i.e. *Chabiri*-city,' is an uncertain procedure.

The way the case stands is this. If one sets out with the meaning of *Ḳiriath 'Arba'* (Gn 23^{3}, etc.) accepted by Hommel, then the later name *Ḫebron* more probably meant 'confederacy,' namely, of the four city quarters which previously had been more or less independent of one another. One may compare the growing together of four cities into the great city of Nineveh (Gn 10^{12}). But in any case Hommel's explanation of *Ḳiriath 'Arba'* is not in harmony with the Old Testament tradition which in the above-cited passage of his book he means to defend. For the Old Testament three times over (Jos 14^{15} 15^{13} 21^{11}) states that the word *'Arba'* in the compound expression *Ḳiriath 'Arba'* stands for a proper name. Moreover, even the city which was called after 'Arba' might in later times, as a rallying-point or central station of his descendants and other tribes, receive the name *Ḫebron* in the sense of 'confederacy.' Finally, the name *Rubuti*, which occurs in the Tell el-Amarna letters in both the above-cited passages, and which is transcribed *Rubûte* by H. Zimmern in Ges.-Buhl ^{13} (1899, p. 232^{a}), need not have anything to do with *'Arba'*, and probably has not. For the number 'four' is expressed in Assyrian by *arba'u* or *erba'u*, or some quite similar form (Del. *Assyr. Gram.* § 75). If, however, one should appeal to *rubbû*, 'fourfold' (Del. *HWB*, 608^{a}), *rub(b)-u-uti* would mean 'fourfold' in the plural. In any case the word *Rubuti* or *Rubûte* may be connected also with רְחֹבוֹת. For a settlement may have grown up about the well of this name which lay in the neighbourhood of Beersheba (Gn 26^{22}), and the place רְחֹבוֹת הַנָּהָר of 36^{37} (LXX Ῥοωβώθ) was in all probability also situated in the territory of Edom. Besides, the expression 'wide places' is so suitable a designation of a place that it might be found in several instances in S. Canaan or the adjacent regions.[1] The absence of the letter ח in *Rubuti* or *Rubûte* is no obstacle to the connecting of this name with רְחֹבוֹת. For the gutturals are in Assyrian often weakened and frequently omitted; cf. *e.g. râmu*, 'love,' with the Heb. רחם, and *rûḳu*, 'far,' with רָחוֹק (Del. *Assyr. Gram.* § 47). The last-named word is also read in the Tell el-Amarna letters ($10^{22.\,29.\,32}$).

May not the *Ḫabiri*, named in letters 179–185, have been non-Israelitish descendants of the *'Ibri* of Gn 14^{13}, *i.e.* of Abram? We know that the sons of this *'Ibri* were mainly made up of the Ishmaelites, the Midianites, and the Edomites (Gn $25^{2ff.\ 12ff.}$ $36^{1ff.}$). In the group of Amarna letters in question שְׂעִיר, which according to Gn 32^{4}, etc., was possessed by the Edomites, is mentioned under the name *mâtât Ši-i-ri* (181^{26}), *i.e.* 'district of *Širi* or *Šeri*.' The exact terms of the passage are: 'Behold, the district of *Širi as far as* ("adi") Ginti-kirmil: lost are ("*šalmû* = in-

[1] According also to W. Max Müller (*Asien u. Europa*, p. 134), there was probably a *Reḥobot* to the south of Palestine.

terierunt, cf. *šalâm(u) šamši* = occasus solis = "west") wholly the princes, and enmity prevails against me.' When the Egyptian commandant expresses himself thus, is it not clear that the district of *Širi* is the commencing point in the territory which in consequence of the attacks of the *Ḫabiri* had been snatched from the governor of the Pharaoh? Moreover, *Ginti-Kirmil* is further named in 185[5], where it follows *Ḫazati* (= *'Azza*, Gaza), and precedes the simple *Ginti*, *i.e.* Gath (1 S 5[8], etc., ? Jos 19[45]). Besides, *Ajaluna* (= Aijalon), *Laqiš* (= Lachish, Jos 10[3], etc.), *Gezer* (Jos 10[33], etc.), and *Aškaluna* (= Ashkelon are named (180[14f. 57]) as the cities which had been attacked and captured by the *Ḫabiri*.

In these lett (179–185), then, the allusion may be to forays undertaken from Seir and other districts in the south of Canaan, whose inhabitants would thus be the authors of the attacks made on the Egyptian occupation. Now, who were these inhabitants at that time but the Edomites, the Ishmaelites, the Midianites, and cognate tribes

And is it quite impossible that these should be comprehended under the title 'Ibri'? At all events even the Israelite tradition, in spite of the abundant hostility between Israel and the Edomites, has preserved clear testimony that the latter as well as the other peoples named above were connected with the '*Ibri*.' It has also to be taken into account that the Edomites, Ishmaelites, and Midianites are mentioned nowhere else in the letters. Therefore I have ventured to point out the possibility of explaining in this way the *Ḫabiri* of the Tell el-Amarna letters, Nos. 179–185.

By the way, the circumstance founded on by Hommel that Heber and Malchiel are mentioned together in Gn 46[17] proves nothing. Is the one name to be taken as that of a tribe and the other as that of an individual? And can a branch of Asher (Gn 46[17]) have attributed to it the dominating position held by the *Ḫabiri* of the Tell el-Amarna letters?

ED. KÖNIG.

Rostock.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE second number of the *Journal of Theological Studies* contains an article by Mr. G. Buchanan Gray of Mansfield College on the Nazirite. There is scarcely a biblical subject more difficult to write upon. Mr. Gray is not confident that he has new light to throw upon it. He is not satisfied with current theories, which are usually as accurate as their spelling of the name. But he has no new theory to offer. He has only suggestions. His discussion is intended to be 'purely tentative.'

One thing is certain. There are two kinds of Nazirites—the permanent and the temporary. A man might be a Nazirite for a limited period, generally for thirty days, or he might be a Nazirite for life. Were both kinds of Nazirites to be found all through the history of Israel? That is not so certain. Let the history of Israel be divided into two parts by the Exile. Mr. Gray believes that there is no direct evidence for temporary Nazirites before the Exile, and no direct evidence for permanent Nazirites after it.

First, before the Exile. Samson was a Nazirite, and he was a Nazirite for life. Mr. Gray believes that Samuel was a Nazirite, for he had the significant note of the Nazirite—unshorn hair, and Samuel's hair was unshorn during life. Nazirites are mentioned also in Amos $2^{11ff.}$: 'I raised up of your sons for prophets, and of your young men for Nazirites. . . . But ye gave the Nazirites wine to drink: and commanded the prophets, saying, Prophesy not.' The Nazirite is parallel to the prophet. If the prophetic office was not temporary, and it was not, neither can the calling of the Nazirite be assumed to be temporary.

But where is Nu 6? That passage gives the law for the Nazirite, and it is for the Nazirite who is under a *temporary* vow. Nu 6 is *post-exilic*. It belongs to the Priestly Code. The date of its literary origin, says Mr. Gray, 'falls somewhere about or after 500 B.C.'

Besides Nu 6 there are several post-exilic references to the Nazirites, and they all refer to temporary vows. There are the Nazirites of 1 Mac $3^{49ff.}$, of whom it is said that they 'had accomplished their days.' There are the Nazirites referred to by Josephus in *Antiq.* xix. 6. 1, and again in *Wars* II. xv. i. (where also the reference is 'almost certainly to Nazirites'), and they are all temporary Nazirites. The four men for whom St. Paul was at charges that they might shave their heads (Ac $21^{23ff.}$), 'seem to have been Nazirites.' Their vow was plainly temporary. Finally, the tract of the Mishna which deals with Nazirites

and is called *Nazir*, speaks of temporary Nazirites as common in later Jewish history, and speaks of no other.

But what of John the Baptist and James the brother of our Lord? Mr. Gray does not forget them. He does not believe that either was a Nazirite. For he does not find that the characteristic mark of the Nazirite—the long hair—is named as belonging to either. He believes that they were permanent *ascetics*, and the ascetic and the Nazirite had no necessary connexion, as the case of Samson shows.

What then was it that made a man a Nazirite? Was it avoidance of pollution by a dead body? The law in Nu 6 demands such avoidance. But contact with a dead body might pollute any one under consecration. And if a Nazirite was polluted by contact with a dead body, he could recover his consecration by performing the necessary sacrifices. Moreover, the law was for the temporary Nazirite. Samson did not avoid pollution by the dead (Jg $15^{8.16}$). Samuel must have suffered pollution when he 'hewed Agag in pieces' (1 S 15^{33}). It was not avoidance of pollution by the dead that made a man a Nazirite.

Was it abstinence from wine? In the Law of the Nazirite in Numbers it is ordered (Nu 6^{4}), 'All the days of his separation shall he eat no thing that is made of the vine tree, from the kernels even to the husk.' That is emphatic and comprehensive enough. It refers to the temporary Nazirite. Did it hold of the permanent Nazirite also? Take Samson first. There is no evidence for or against. And all that Mr. Gray can say is, 'It is difficult to think of Samson sitting as a teetotaler at the feasts or drinking-bouts that he gave.' Take Samuel. The Septuagint in recording Hannah's vow adds, 'And he shall not drink wine or strong drink.' But that is not in the Hebrew, and Driver thinks it has been added by a later hand. Again there is no certain evidence either way. But again Mr. Gray says, 'Samuel used to be present on festal occasions when it can scarcely be doubted that wine was drunk (1 S $9^{11ff.}$ $11^{14ff.}$ $16^{2ff.}$), and we are never told that he himself abstained.' Take the Nazirites of Amos' day. It is possible to explain that passage away also. Mr. Gray does not do so. He says that in the light of that passage 'it may be considered likely that abstinence goes back as far as the eighth century B.C.' Still he believes that it was not abstinence from wine that made a man a Nazirite.

Was it the offering of special offerings? Mr. Gray does not believe that the permanent Nazirite offered offerings at all.

One thing remains. Was it the unshorn hair? Mr. Gray does not believe that the unshorn hair made a man a Nazirite, but he believes that it was the one inseparable characteristic of the Nazirite. He believes that what made a man a Nazirite at first was simply devotion to Jehovah. The word Nazirite means a *devotee*. In the earliest times a prophet or a priest might be called a Nazirite. But with this was early associated unshorn hair. As early as the tenth century the Nazirite denoted a person devoted to Jehovah and outwardly distinguished by his unshorn locks.

It was the recognition of a primitive and widespread doctrine. The hair is part of a man's personality. If a man's personality is to be preserved intact, his strength undiminished, his hair is never shorn. If it is shorn, care must be taken that it does not fall into an enemy's hand, lest he gain power over the man. Its most suitable destination is to be offered in sacrifice to God; and it is an acceptable sacrifice, for it is, as it were, the man's personality, it is the offering of himself. So it was natural that it should become associated with devotion to Jehovah. The temporary Nazirite offered his hair in sacrifice; the permanent Nazirite preserved it and his strength in the service of God throughout his life.

The unshorn hair was attached to the Nazirite vow at least as early as the tenth century. Abstinence from wine came later. It is as early apparently as the eighth. It was probably a fusion of two heterogeneous customs. Wine was forbidden to a devotee (such as a priest, Ezk 44^{21}, Lv 10^{9}), because it was an intoxicant and made him unfit for his service, and then 'strong drink' was added to the prohibition. But this does not explain abstinence from everything that is made of the vine tree, from the kernels even to the husk. That was due to nomadic protest against modern luxury. The vine was unknown to the nomads, whose way was through that great and terrible wilderness. But Canaan was a land of vines. The vine was associated with luxury and ease. So the Rechabites, who were taught to maintain the ancient mode of life in all its simplicity and severity, abstained from the produce of the vine entirely. And this at so early a date as the eighth century became a distinguishing mark of the Nazirites also. They were devotees, and must not get drunk; they were also protestants against the culture and the native life of Canaan.

The *Guardian* for 31st January contains a paper by the headmaster of Marlborough College on the 'Teaching of the Old Testament in Schools.' It reveals a difficulty which others feel who have to teach the Old Testament in churches. Suppose we know something, however little, of what recent research has accomplished on the Old Testament, ought we to ignore it in our teaching? Some of us do ignore it. We teach the Old Testament as if all the instruments of knowledge had not been invented or had not reached the Old Testament yet. Is this wise? Is it wise to ignore what physical science has done for the understanding of the Old Testament? The science of geology has pushed the age of the earth back beyond the utmost dream of our forefathers; the science of astronomy has revealed a history of creation which must be laid alongside the history of creation in Genesis; the science of evolution has its doctrine of the creation of man and has touched the doctrine of sin. Is it wise to ignore all that?

Is it wise to ignore what archæology has done? It has taught us that our old doctrine of 'special revelation' is a mistake. The method of creation was not a 'special revelation' to Moses, for the same method of creation was known to other men and other nations centuries before Moses lived. Is it wise to ignore that?

Is it wise to ignore what literary and historical criticism has done? It has taught us that God is not dependent on particular instruments. Moses was not needed to receive and deliver the whole Pentateuch. It has taught us, also, that when God uses instruments He uses instruments that are fit. The revelation in the Old Testament is a prophetic revelation. It was through the mouth of the prophet that the message came, having first touched the prophet's heart. Holy were the men of old who spake unto the fathers. Is it wise to ignore that?

Is it wise to ignore all that has been done in translation? There is an offensive manner of introducing a better translation. There are teachers and there are preachers who 'prefer the rendering of the Revised Version here' in a tone that tends to destroy our belief in the Bible. But is it wise to ignore on that account all the labours of our great scholars in translation? Ought we still to teach and preach as if physical science and archæology and criticism and translation had never touched the Old Testament? The headmaster of Marlborough College says, 'We ought not.'

But it is then that the difficulty begins. How are the results of recent research to be conveyed to our congregations and our forms in schools? Shall we say that the Old Testament consists of two parts, a human and a Divine? That may be true, but it has not done much for us yet. The

headmaster of Marlborough College does not trouble his pupils with questions of the human and Divine. But he finds that in the Old Testament there are facts and there are lessons. The matters of fact are open to investigation, the lessons are unquestionable for all time. And the lessons are the element of importance. They make the Old Testament what it is.

So the Old Testament is not to be taught as Latin is taught or mathematics. Latin and mathematics are taught not for their own sake but for the discipline they convey. Their main use is to train the memory, to fix the attention, to develop the judgment. That may be done by one Latin author as well as another, by one set of riders or problems as well as another. When that is done the use of Latin and mathematics ceases. The Old Testament may be used for the same purpose. But besides that use there is in the Old Testament an element that is not there for the sake of the memory or the judgment. It is there for the sake of the man. It appeals to what is noblest in the man, to what endures for ever. It goes to the making of character. In the teaching of the Old Testament let all the facts be gathered and sifted with the aid of all the honesty and the instruments at our command; but let it never be forgotten that it is the religious and moral truth in the Old Testament that makes it what it is.

The most recent volume of the 'Contemporary Science' Series is called *The Psychology of Religion.* The sub-title is 'An Empirical Study of the Growth of Religious Consciousness.' But neither title nor sub-title gives much idea of the book. Conversion is its subject. It treats Conversion scientifically. It is really a volume on the Science of Conversion.

The author of the volume is Edwin Diller Starbuck, Ph.D., Assistant Professor of Education at Leland Stanford Junior University. Leland Stanford Junior University is in America, and no doubt well known there. Dr. Starbuck also belongs to America, but he is not so well known yet, and so Professor James of Harvard introduces his book and him. Professor James introduces by an apology. He says that when Dr. Starbuck first propounded his plans to him he did not believe in them, and 'damned the whole project with his faint praise.' But Dr. Starbuck stuck to the project, and now—'I must say that the results amply justify his own confidence in his methods, and that I feel somewhat ashamed at present at the littleness of my own faith.'

Professor James believes that Dr. Starbuck's work will bring compromise and conciliation into the long-standing feud of Science and Religion. 'Your evangelical extremist,' he says, 'will have it that conversion is an absolutely supernatural event, with nothing cognate to it in ordinary psychology. Your scientist sectary, on the other hand, sees nothing in it but hysterics and emotionalism, and absolutely pernicious pathological disturbance.' And he adds that for Dr. Starbuck it is not necessarily either of these things. We are not sure that Professor James does Dr. Starbuck justice. We think he would admit that there is often hysterics and emotionalism in conversion; we think that he would hold that it is always a supernatural event. But no doubt he is right when he says that the book will bring Science and Religion closer together. For it will make each less ignorant of the other.

What Professor James objected to when he first heard of Dr. Starbuck's ideas was really his method of setting to work. Dr. Starbuck wanted to reduce conversion to a science. To do that he must gather information. And his proposal was to gather the information by sending questions all around to persons who had been converted. Professor James objected to that. 'The question-circular method of collecting information had already, in America, reached the proportions of an incipient nuisance in psychological and pedagogical matters.' Still Dr. Starbuck carried that

method out. He prepared his questions. They were, as Professor James complained, questions of a peculiarly searching and intimate nature. And he sent them out. Then when the answers came he sifted them, tabled them, and drew conclusions from them. The material which he got to work upon, 'quite apart from the many acutely interesting confessions which it contains,' is evidently sincere, say Professor James, in its general mass. The percentages and averages which Dr. Starbuck has drawn from it 'have proved to possess genuine significance.' His arguments are 'not mathematical proofs, but they support presumptions and establish probabilities; and in spite of the lack of precision in many of their data, they yield results not to be got at in any less clumsy way.'

Dr. Starbuck sent out eleven questions, and each question was divided into many particulars. Obviously they cannot be quoted here. But the third may be quoted as a specimen of the whole: 'What were the circumstances and experiences preceding conversion? Any sense of depression, smothering, fainting, loss of sleep and appetite, pensiveness, occupation disturbed, feeling of helplessness, prayer, calling for aid, estrangement from God, etc.? How long did it continue? Was there a tendency to resist conviction? How was it shown?'

Precautions were taken, says Dr. Starbuck, that the statistics should be fair, *i.e.* that they should represent various vocations, churches, and localities. The ideal conditions for such a study, of course, would be to find a perfectly representative county, city, or locality, and study all the persons in it. Something approaching that was actually found. The question lists were distributed at two conventions in California of the Women's Christian Temperance Union. The questions were answered before the women left the room. Then for males two regiments of soldiers, stationed in San Francisco, were canvassed. 'With the assistance of the officers, the boys were taken tent by tent, and were cross-questioned to determine the accuracy of their memory of the dates asked for.' And then, in addition to other and more isolated cases, seven hundred and seventy-six came from the Alumni record of the Drew Theological (Methodist) Seminary. The latter were used in making up the statistics for the age of conversion only. With this we reach the first chapter of results. Its subject is the age of conversion.

At what age does conversion take place? At any age? Dr. Starbuck does not find it so. Conversions occur almost exclusively between the ages of ten and twenty-five. They begin to occur at seven or eight. Gradually they increase to ten or eleven, then rapidly to sixteen; as rapidly they decline from sixteen to twenty, and gradually fall away. 'One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced.'

But from whom are these figures taken? Before we place our confidence in them we must be sure that they are not due to the fact that the persons making the returns were young. We heard of 'boys' of the American army. There *were* 'boys,' though the expression does not mean just what it seems. So Dr. Starbuck eliminates all below forty years of age. Above that age there were a hundred and twenty-two who sent him answers. Of these a hundred and five were converted between five and twenty-three; and only seventeen between twenty-three and forty.

But there are other points of interest. The males and females differ. Females do not actually begin earlier than males, but they culminate earlier. The greater number of females are converted either at thirteen or at sixteen, the greater number of males at sixteen, with only a slightly smaller proportion at fifteen and seventeen. Or to be more scientific, the females have three peaks, thirteen, sixteen, and eighteen; and the males have three peaks, twelve,

sixteen, and nineteen. But if you are a Methodist you may count on one year earlier in every case.

Dr. Starbuck has much to say on the psychological and even on the physiological reasons for these peaks. Into that we need not follow him. But one other matter of practical interest he touches ere the chapter ends. In very many cases there were two impulses to conversion. One came early, at twelve or thirteen. Being rejected, there was no further desire for some years. Then at sixteen to nineteen came the second impulse. So that there is a meaning and a precision in the familiar appeal, 'Seek ye the Lord while He may be found,' that we do not always understand.

'An Israelite indeed in whom is no guile.' Our Lord had scant regard, we say, for our theologies. 'Son, thou art ever with me, and all that I have is thine.' What system of theology will hold that? Based on the Pauline—and what system is not based on St. Paul—our theologies say, 'All have sinned and come short'; 'there is none righteous, no, not one.'

Dr. Whyte of Edinburgh says it was 'Christ's bold and original and paradoxical way of preaching and conversing sometimes.' Dr. Whyte has himself been preaching on Nathanael. His sermon is published in the *British Weekly* of 1st February. And he says that we are not to take Christ too literally. He follows Goodwin and says that Christ sometimes talks flat popery about faith. And he himself says He here talks flat perfectionism about guilelessness. He says that if Nathanael had been wholly without guile Philip would not have found him under the fig tree in Galilee, but under the tree of life itself in the New Jerusalem.

That was the way in which the theologian Augustine brought Nathanael within his theology. Augustine said that Nathanael was not yet found without guile, but was in the way of being found without guile. He was a good patient. His remaining guile was curable. His hyperbolically gracious Physician would cure him and present him spotless in the Father's presence.

So it is a matter of hyperbolical speech. Or rather, for we do not love to add the adjective 'hyperbolical' to Christ, it was the Physician who, when He undertakes to cure, counts the cure accomplished. In the Intercessory Prayer He said, 'And now I am no more in the world, but these are in the world . . . While I was with them in the world, I kept them in Thy name.' Gethsemane and the cross were still before Him. But the will to suffer and succeed was His; and the will with Him was the fact. The will being fixed the Cross was past. He stood on the other side of the grave and said, 'Now I am no more in the world.'

So our theologies are safe. But we must recall an expression of Dr. Whyte's. He said, 'We do not understand Christ's bold and original and paradoxical way of preaching and conversing sometimes.' We do not. Let the adjective 'paradoxical' go, if you will. Let all the adjectives go. We do not understand Christ's way of preaching and conversing sometimes.

In the Sermon on the Mount, for example, we do not understand it. What agonies of interpretation, what disasters of practice, has the Sermon on the Mount occasioned us. 'But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' We interpret and we practise till we cry, 'Who is sufficient for these things? The Sermon on the Mount is not practicable, and never was meant to be practised.'

It is Christ's method of preaching. He gives the principle in the form of an extreme instance. The occasion for practising the instance may never occur. Who is compelled in these days to go a

mile? Or if it did occur, the probability is that to act it literally out would be to contradict the Saviour's meaning. The instance is extreme; it is impracticable; it is not given to be practised; but it carries the principle with it, and it carries that principle in the most memorable form.

It is a method of preaching, and all great preachers use it. Dr. Whyte uses it. In a sermon published in the previous issue of the *British Weekly* he speaks of unceasing prayer. He tells his hearers to fetch a diary and make a cross on the day's page of it for every time they had to flee from their own heart to the blood of Christ. 'On the mid-day street to-morrow,' he says, 'you would stop to make those sad marks in your book; at your meals you would make them; at business; at calls; and in conversation with your wisest and best and least sin-provoking friends. At your work,' he goes on, 'at your family worship, in your pew on Sabbath, at the Lord's Table itself; and, if you were a minister, in your very pulpit.'

Did his hearers misunderstand him? Did they say, How exaggerated, how paradoxical? Did they not know that if they brought out their diary 'at calls' and made the cross, they would be contradicting his principle, his lesson, and not fulfilling it? Did they not know that he himself would contradict himself if he took out his diary in the pulpit and made his cross? Dr. Whyte is a preacher. And Jesus Christ is a preacher. And they both use the extreme example to carry the great lesson home.

The Heathen and Future Probation.

By the Rev. John C. Lambert, M.A., B.D.

Among the many problems which have to be faced by the student of eschatology, there is none that is more strangely fascinating than the question of Future Probation. It is a question which, in these days, has come very much to the front, partly, no doubt, because the widespread missionary interests of the Church have brought us into such close contact with the heathen peoples all over the globe, and have compelled us to speculate regarding their destiny in the world to come. It is with special reference to the heathen that I propose to discuss the subject.

I think we have to confess that, apart from the hope of Future Probation, the prospects of the vast majority of the human race for the eternal future look very dark indeed. We have only to remember the countless millions of the heathen world, the life they live, the death they die—and the question forces itself upon us, What becomes of them beyond the grave? Does probation, in their case, absolutely end with death? Or have we any ground for believing, or hoping, that the offer of salvation through Christ may come to them during the state that intervenes between death and the Judgment? The old orthodoxy said, without much hesitation, that they were all going down swiftly to everlasting destruction. The newer orthodoxy usually seeks to relieve the stress of the problem by dwelling upon the wealth of their natural endowments and opportunities. 'They have the light of nature,' it says, 'that light which lighteth every man that cometh into the world. The following of that natural light amounts to an unconscious following of Jesus Christ. The divine law is written upon every heart, and when men walk according to that inner law, they are certainly accepted with God.' It all sounds very well—so long as we remain in the region of abstractions. But when we come to the actual facts of the situation, it does not bring much help or comfort. Think of the light of nature in most heathen lands, as we really know them. Imagine a state of society in which cruelty and falsehood and impurity are the inheritance of the tribe, and the inveterate habits of everyday life. How much of the 'Light of

the world' is shining to-day in the heart of the African bush, or on the surf-washed Solomon Islands? And if we are pointed to a land like China, and told of the comparative enlightenment, at least, of men who have the moral precepts of Confucius to guide them, we must remember that a man's deepest need, with a view to spiritual salvation, is not light but life. He needs to be 'born again,' 'born from above.' Paul had a better light to guide his way than is possessed by the most enlightened Chinaman; but Paul cried, 'To will is present with me; but how to perform that which is good I find not.'

I think, then, that we must admit that, apart from the possibilities which lie enfolded in the Intermediate State, the problem of heathen destiny remains sombre in the extreme. But those possibilities ought not to be forgotten or ignored. No doubt the Roman Catholic Church, by its elaborate absurdities regarding Purgatory with all its limbos, has made us shy and suspicious of the whole subject of the Intermediate State. And yet we should remember that by being so, as Dr. Newman Smyth has said, 'we may lose divine intimations of certain truths that are needed to complete our doctrine of the future'; and, for want of those truths, 'our faith in God's justice and mercy may suffer harm' (*Orthodox Theology of To-day*).

In speaking of probation, I start from the position that the probation of a soul, with a view to its eternal salvation, depends essentially upon the offer of Christ to that soul. I do not see how any other position can be taken up, in the face of the teaching of the New Testament, and the constant claims of Christ Himself. And so, when we speak of *Future* Probation, we have to distinguish between two classes—those who in this life have had the offer of Christ, and those who have not.

Now with regard to the first class, I confess that I can find no adequate ground in Scripture for any hope whatsoever of Future Probation for them. On the contrary, there is an unfaltering note of terrible urgency in the appeal that is made to all who hear the gospel to accept it here and now. We may dispute, if we please, the old evangelical interpretation of the words, 'Now is the accepted time; now is the day of salvation'; but we can hardly get away from the impression produced by the teaching of Christ and His apostles that, for all who hear Christ's gracious message in this present life, this present life is the time of final decision. But when we pass to those who have had no opportunity in this life of hearing of Christ, and deciding either for Him or against Him, it does appear to me that the New Testament gives us reason to expect that Christ will come to them as a Saviour before He summons them to meet Him as a Judge.

The passage which is commonly alleged in opposition to any such idea is Ro 2^{5-16}. But what St. Paul teaches in this passage does not amount, surely, to a dispensing with the necessity for Christian faith in order to salvation. He says (v.[12]), 'As many as have sinned without law shall perish without law,' *i.e.* their punishment shall not be meted out according to the standards of a law of which they were ignorant. And again he says (vv.[14. 15]), that when they 'do by nature the things contained in the law,' they are 'a law unto themselves,' and 'show the work of the law written in their hearts'; which implies that they shall be rewarded at the Judgment for living up to such light as they had. We cannot suppose, however, that St. Paul is teaching in this passage that the Gentile shall be saved by obedience to the natural law, any more than he is teaching that the Jew shall be saved by obedience to the Jewish law. The passage ends with the phrase, 'according to my gospel' (v.[16]); and we know what St. Paul's 'gospel' always is. We have only to turn to the next chapter to find him stating it repeatedly and emphatically: 'By the deeds of the law there shall no flesh be justified' (3^{20}); 'therefore we conclude that a man is justified by faith' (3^{28}); 'it is one God which shall justify the circumcision by faith, and the uncircumcision through faith' (3^{30}).

The truth is, that in the New Testament teaching regarding the Judgment two entirely different principles of judgment are set before us—judgment according to faith, and judgment according to works; with two different sets of results flowing from each—in the one case the salvation or loss of the soul, and in the other the degree of its reward or punishment. In the passage referred to in Ro 2, St. Paul is speaking of the latter of the two principles of judgment, judgment by works—'the righteous judgment of God, who will render unto every man according to his deeds' (vv. [5. 6]). But the fact that St. Paul holds to the principle that the degree of our punishment or reward depends

upon our life deeds, does not affect his faith in the other, and still more vital, principle of Christianity, that men are saved on the ground of faith, and condemned on the ground of unbelief. In the great Vision of Judgment in Rev $20^{12.13}$, it seems to be these two principles that are set before us under the symbols of the twofold books—the books in which our works are written, and the other book which is the book of life. Faith is the first test; and upon this there hang the main issues of the Judgment—the eternal salvation or loss of the soul, its being found, or not being found, in the book of life. But there is another test, by which the Judge determines the degree of the soul's loss or the degree of its gain; men are rewarded according to their deeds, according to the things which are written in the books.

It does not appear, then, that the exegesis of Ro 2^{5-16}, in the light of the New Testament teaching generally, supports the idea that obedience to the law of nature is sufficient for the salvation of the heathen, and that Christian faith can therefore be dispensed with. And there are other considerations that tell against it equally. For how can we speak as Christian apologists of the inadequacy of the natural light, and urge the absolute necessity of Christ's Advent, on the ground that 'the world by wisdom knew not God,' and then, when we turn to the practical aspects of soteriology, profess that the light of nature is sufficient after all to bring the world into fellowship with God? Or again, how can we dwell at one time upon the fact of man's terrible moral inability, apart from the quickening power of the Spirit of Christ, and then imply at another that those who have not the Spirit of Christ, in the proper sense of the words, are possessed of all the moral freedom that they require for the determination of their eternal blessedness?

But now let us proceed to ask if we have any positive grounds for believing, or hoping, that those who have had no offer of Christ during their life on earth will receive such an offer before the Day of Judgment. Well, in the first place, the New Testament constantly teaches that there is no salvation apart from Christ. It is only faith in Him that saves; no amount of intellectual or moral enlightenment will do it. And then, in the next place, it affirms, with no less insistence, that God is willing that all should be saved, and unwilling that any should perish. Putting together these two familiar Christian truths, the conclusion seems almost inevitable, that at some time or other, under the government of a just and merciful God, there must come to every soul of man the offer of salvation through Jesus Christ.

We reach the same conclusion when we consider this other great principle of the New Testament teaching—that the Judge of all men is Jesus Christ Himself, and that He is to judge us by His word. 'Sinners will be condemned, not for their sin, but for their unbelief, which consists in this, that they will not suffer Christ to save them from their sins.' Does not this again appear to imply that all men, at some time or other of their spiritual history, and before they stand up at Christ's Judgment-seat, shall have the opportunity of believing, or refusing to believe, in the Son of God? Faith in Christ is the decisive question; and how can men believe in Him of whom they have not heard?

These are arguments in favour of Future Probation. But they are arguments only; and what we should like to have, upon such a subject, is some definite statement of Holy Scripture itself. Well this brings us to the two well-known passages in 1 Peter, about the preaching 'to the spirits in prison,' and the preaching 'to the dead.' Now with regard to these passages, everything of course depends upon the exegesis which they receive. It is possible to interpret them in a way which makes them have no bearing whatever upon the subject of Future Probation. And that is often done. The idea of some scholars is to accommodate them to a view of the future life from which any consideration of the Intermediate State is practically eliminated. I have no time to go into the various interpretations of the first of the two passages (1 P 3^{18-20}), which speaks of Christ preaching to the spirits in prison; but the favourite traditional one is, that by the Holy Spirit Christ preached through Noah to the sinners who lived before the Flood. This, however, can hardly be described as the meaning which the words naturally suggest. And there can be no doubt that the weight of modern scholarship is against it. Dean Alford says: 'With the great majority of commentators, ancient and modern, I understand these words to say that our Lord, in His disembodied state, did go to the place of detention of departed spirits, and did

there announce His work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the Flood was hanging over them.' And Dr. Salmond, while arguing strongly against this view, admits that it is certainly the one which is at present in the ascendant (*Christian Doctrine of Immortality*, p. 466).

But if we accept the interpretation I have just quoted, it seems inevitable that we should go somewhat further. For we can hardly suppose that Christ 'preached salvation' only to the antediluvian sinners. Upon no principle of sound reason could we limit the offer of salvation to them. We can only suppose that they are singled out because of their 'exceeding sinfulness,' as signal examples of the mercy of Christ. It reminds us of Bunyan's famous sermon, *Jerusalem Sinners Saved*, in which he takes the command to begin with the gospel at Jerusalem as a command to take it to the very worst of men. 'For Christ,' he says, 'will show mercy where sins are in number the most, in cry the loudest, in weight the heaviest. It is thus that He gets to Himself a glorious name.' In like manner we conclude that if Christ preached salvation to the dead antediluvians, He will have some ministry of grace for all the generations of the dead heathen. And not till they have heard His gospel will He call upon them to appear before His Judgment-seat, in that day when He shall separate all men to the right hand and to the left.

We are confirmed, I think, in giving this wider application to the statement that Christ preached to the men of Noah's age, when we find, in the second of the two passages (1 P 4^6), the general intimation that the gospel was preached 'to them that are dead.' And notice the connexion in which this is said. In the 5th verse we read that Christ 'is ready to judge the quick and the dead,' and then in the 6th verse that 'for this cause was the gospel preached also to them that are dead.' Is the meaning not evidently this—that in order that both the quick and the dead may justly be called upon to stand before Jesus in the Judgment, the dead must have an equal opportunity with the living of hearing the Saviour's word?

Now, it must be confessed that these two passages do not teach us very much. They give only a momentary glimpse into the darkness that shrouds the subject of the Intermediate State, like the glimpse that comes in the midnight from a flash of lightning, leaving us no time to grasp the details of the landscape. And yet we should not brush these two passages aside, as if they had no specific and significant meaning. If we do not accept the more literal and natural interpretation which is given to them by the majority of New Testament scholars, let us at least be warned, by the very existence of such passages in the Scriptures, 'not to be over confident that we have learned the whole mind of the Spirit concerning God's work and purposes in the interval that lies between death and the final judgment.'

There can be little doubt, I think, that a belief in Future Probation for the heathen brings great relief amidst the spiritual problems which are inevitably suggested by the sight of the heathen world. No doubt it is easy for us, when we think of rare and choice spirits like Gautama and Confucius, Socrates and Plato, to realize the sufficiency for them of that Λόγος σπερματικός on which some of the old Greek Fathers loved to dwell. But when we talk with missionaries from Africa, or even from India and China, and learn something about the actual conditions of heathen society, our hearts sink within us, and we begin to ask ourselves, 'Who then can be saved?' We remember that two-thirds of the human race are still buried in this awful darkness, or, worse even than that, we call to mind the hundreds of millions of heathen folk who, generation after generation and century after century, have been passing away into the unseen; and Whittier's pathetic words rise up in our mind—

> Oh those generations old,
> Over whom no church bell tolled,
> Christless, lifting up blind eyes
> To the silence of the skies;
> For the innumerable dead
> Is my heart disquieted.

But some light does arise in the darkness, if we feel that we can legitimately look for a coming day of grace for all those who, in this world, have never truly heard 'the joyful sound.'

It may seem to some that such a belief would cut the nerve of all missionary enthusiasm and enterprise, and make it a matter of indifference whether the gospel were preached to all nations or not. But no one who calls himself a Christian

can ever shake off the urgency of the great commission: 'Go ye into all the world, and preach the gospel to every creature.' Whoever may challenge the necessity of these orders, no disciple of Jesus can possibly do so. We must ever apply to ourselves the words which Mary whispered to the servants at the marriage of Cana in Galilee: 'Whatsoever He saith unto you, do it!' Besides, no one who thinks of the immeasurable difference between life in a Christian land and life in a heathen land, can profess that it matters little whether in the meantime the heathen receive the gospel or not. A true-hearted doctor will run all kinds of risks, and spend himself by day and by night, that he may deliver his fellows from bodily suffering. Are not the moral and social and spiritual sufferings of the heathen world sufficiently dreadful to inspire Christ's people with the desire to bring deliverance without delay? And, further, we must remember this, that Future Probation does not mean certain salvation; it only means the full offer of Christ. Now we all know how greatly the disposition to receive Christ depends upon the moral and spiritual condition of the heart to which Christ comes. And men who have lived all their lives in heathenism go into the unseen world with their sins still clinging about their necks, blinding their eyes, warping their judgments, hardening their hearts and making it, to say the least, no easy thing that they should become as little children, and so enter into the kingdom of heaven.

On the Question of the Exodus.

By Professor J. V. Prášek, Ph.D., Prague.

II.

According to the Jahwistic tradition, the cradle of the Israelitish people was the land of Ur Kasdim, which is generally identified with the South Mesopotamian Ur. This was the seat of an important state and city, and in virtue of its commanding situation upon the right bank of the Euphrates (cf. on this point Heuzey, *Les origines orientales de l'art*, i. 110 ff.), it ruled over extensive districts on the lower course of that river and on the west coast of the Persian Gulf. Hommel and Winckler have put forward the view that the primitive kingdom of Ur is the same as the kingdom which appears in the cuneiform inscriptions as the Sumerian *Ingí-Urdu*, the Semitic *Sumir and Akkad*. The founder of this empire, Ur-gur, built also the capital, which was called Ur, and whose name took the place, in the mouth of the neighbouring nomads, of the official name of the kingdom, so that the latter also was spoken of simply as Ur. Now the progenitor of the Israelites in the land of Ur is called by the Jahwist Terah, and his son Abram is said to have left Ur and betaken himself, with his clan and that of his nephew Lot, towards the west to the land promised him by God (Gn 11^{28-30} 12^{1-4}). Abram came as far as the spot where Shechem afterwards flourished, but where at that time the inhabitants of the land were accustomed to seek oracles from the deity under the shade of a terebinth tree (Gn 12^{6}). Abram thus took what was the usual, and for larger expeditions the only possible way, which led from the Persian Gulf up the stream of the Euphrates through the Central Syrian valley (*Bekâa*) to Palestine and Egypt. He would thus touch the soil of Palestine for the first time in the domain of the *Kunaḥaiu*-Canaanites who dwelt on the coast. It is only the Elohist (E) who mentions a very important intermediate station on this long journey, namely, the North Mesopotamian Ḥaran (Gn $11^{31f.}$), which from very early times, as the seat of an oracle of the god Sin, stood in close relations with Ur, the principal place of worship of the same deity.

There are three questions which await an answer. *Who* was Abram, or, as he is called in Palestine, Abraham? *Where* did he fix his dwelling-place in Palestine? *When* did he and his clan migrate to Palestine?

Let us commence by seeking to answer the first of these questions. It is a natural conclusion

that we are to see in Abraham the chief of a shepherd clan, who along with the members of his clan, his slaves, and his herds, went in search of new pasture-grounds; cf. Gn $13^{1.\,7ff.\,18}$ $14^{14f.}$, where it is to be noted that, while Gn 13 belongs for the most part to the Jahwist, chap. 14 may be traced back to a remnant of ancient Canaanite literature, which stands quite isolated in our present Genesis. It is gratifying that the recognition of this, in spite of repeated objections from the rationalistic side (cf., among others, Peiser, *Mittheil. der vorderas. Gesellschaft*, 1897, 308 ff.), is making its way. It is Hommel (*Anc. Heb. Trad.* pp. 147 ff.) above all whom we have to thank for having proved the genuineness of this extremely important annalistic fragment from ancient Canaan. Now this trustworthy narrative puts us in the position of being able to fix the chronology of Abraham's time. Abraham was a contemporary of the kings Amraphel of Shinar and Chedorlaomer of Elam, in whom, according to the latest cuneiform discoveries, we have to recognize the founder of the Babylonian empire, Ḫammurabi, and the Elamite suzerain of Babylon, Kudurlugmal, respectively. It may be, indeed, that Scheil's reading of the latter name (in Const. 1108) is due to a mistake (see Knudtzon's review in *Beiträge zur Assyriol.* iv. 89), but the name Kudurlugmal still appears unquestionably in the poems of the Spartoli Collection (see Hommel, *Anc. Heb. Trad.* p. 183). Now the long reign of Ḫammurabi ended, according to my calculations, in the year 2259 B.C., and its middle point would be about 2280. This last date may thus be fixed upon as the approximate one for the time of Abraham.

Next it must be our task to trace the chain of historical events which led Abraham's steps towards the distant west. The name *Abî-râmu* occurs in No. 111 of the ancient Babylonian letters of the Berlin Museum (published by Meissner in *Beiträge zur Assyriol.* ii.). A man named ša Martu, living in the reign of Apil-Sin, the grandfather of Ḫammurabi, calls himself the son of Abî-râmu (see Hommel in *PSBA*, May 1894). The name was, accordingly, then current in Mesopotamia, and its bearer's son betrays already by his own name, ša Martu, certain relations to the Syrian 'Westland,' a circumstance which can excite no surprise when one considers that the Elamite conquests continued for long, and amongst others a king of Elam, Kudurmabuk, has left us inscriptions in which he takes to himself the title of ruler of Syria (*adda ^{m}Martu*). Further, the demonstrably Arabo-Canaanite origin of Ḫammurabi and his predecessors in the first Babylonian dynasty must be taken into account here. South Arabia is to be regarded as especially the cradle of the Canaanite-Arab horde of peoples which in the second half of the third millennium B.C. overspread Syria and South Mesopotamia. But the same S. Arabia exhibits in its inscriptions a monotheistic cultus, whose traces Hommel (*l.c.* p. 84 ff.) has followed up with zeal and success. The name of Abraham is, consequently, proved to exist in the cuneiform inscriptions, his residence in Ur during the campaigns of Chedorlaomer and at the time of the beginnings of Ḫammurabi's activity in Babylon is in harmony with the latest cuneiform discoveries, and his monotheism is easily explicable on the ground of his S. Arabian descent. It is possible, however, that the sheikh, accustomed to a herdsman's life, could not accommodate himself to the conditions in S. Mesopotamia, and it may be presumed that the too great proximity of the Elamite oppressor was felt to be an inconvenience, so that he went in search of more suitable pasture-lands among his tribal connexions, the inhabitants of the West. Certain it is that Abraham led the clan of Teraḥ out of Mesopotamia to S. Syria, probably by way of Ḥaran, where, according to a later stratum of tradition, his brother Naḥor settled down. This took place at the time of a general rising against the Elamite yoke, which Chedorlaomer sought to check by a great expedition. But, under the leadership of Abraham, the Elamites and their allies were defeated in the neighbourhood of Damascus, and it is a remarkable fact that from this time all mention of the subordinacy of the land of Martu ceases in Babylonian sources, with the exception of the title, which means nothing, *šar Martu*, which is still borne by some of Ḫammurabi's successors. This circumstance Winckler (in Helmolt's *Weltgeschichte*, iii. 16) has most recently sought to explain by the decay of the 'Canaanite' population, and a new Semitic immigration, namely, that of the Aramæans.

It is really astonishing that we should still hear doubts expressed by reputable scholars regarding the genuineness of Gn 14. What justification is there for such doubts? The reply must be that they are due solely to a prejudiced standpoint.

Since the contents of this chapter contain allusions to primitive Canaanite-Babylonian conditions, and since these are transmitted to us in the great history book of Israel, and since the rationalistic school rejects *in toto* a history of the Israelites prior to Joshua, therefore Gn 14 must have been first inserted in later times, during the Babylonian captivity. One who is otherwise a very estimable scholar, namely, Dr. Felix Peiser, has laboured with all earnestness to prove that a Jewish scribe composed this narrative during the Exile, and supplied to it a double date based upon good cuneiform sources (*Mittheil. der vorderas. Gesellschaft*, 1897, pp. 308 ff.). The man must truly have been a great scholar if he was able to write about things which were already unknown to the cuneiform scribes of the second millennium B.C. It is well worth while to follow the traces of the historical tradition about Ḫammurabi. *We* are, indeed, fairly well informed as to his rule and activity, since we have at our disposal contemporary records, proceeding to a large extent from the king himself; but the generations that followed him knew simply that Ḫammurabi was a great and powerful king, that he was perhaps to be regarded as the constructor of a canal bearing his name, and that he lived, in round numbers, 700 years before a king Burnaburiaš, of the dynasty of the Kassites. Information of that kind a Jewish historian of the Exile might obtain from his Babylonian authorities, but, what constitutes the merit of the biblical narrative, namely, the mention of the Elamite forays extending as far as the borders of Egypt, the name of the Elamite conqueror, and the contemporaneousness of the kings who are named, those of Babylon, Larsa, and presumably Kiššati (for which the biblical *Gōyîm* may be regarded as the current equivalent at the time)—all this was completely unknown in Babylon then, and the discovery of these highly important details was reserved for our own age of investigation. Apart from any other of its features, and when Gn 14 is examined on purely historical grounds, all doubts as to its genuineness and its antiquity ought to be banished.

We have now to ascertain from the sources accessible to us the conditions of the land in which Abraham found a new home. That he was not viewed by the inhabitants of Palestine as a stranger is evident from his friendly relations with the leading men of the country. There are introduced by name three Amorite chiefs, Mamre, and his brothers Eshcol and Aner, whose friendly offices were placed at the disposal of Abraham in his conflict with Chedorlaomer. From what Sayce and Hommel have told us about the Arabian origin of the Babylonian dynasty, it may be assumed that Abraham was even racially allied to the Amorite chiefs in S. Palestine, seeing that his clan, as well as the then inhabitants of Palestine, are to be regarded as immigrants from Arabia or as the immediate descendants of such. In Gn 14^7 the Amorites are further spoken of as in Ḥaṣaṣon-tamar, on the western shore of the Dead Sea. It is clearly established, then, that in the time of Abraham, in S. Palestine, particularly about Hebron, Amorites formed the main stock of the population. We shall not be wrong, therefore, if we regard the kings in the Jordan Valley, Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Ṣeboîm, and the king of Bela or Ṣoar, as also Amorites, for they, too, lived in friendly relations with the Amorites of Hebron; and if we assign to the same category Melchiṣedeḳ, the priest-king of (Uru-) Salim, who in company with the king of Sodom went out in state to meet Abraham as he returned victorious. Abraham thus took up his residence in the midst of the racially allied Amorite population of S. Palestine, and, as an immigrant from the district on the Great River, he may readily have been called by the Canaanites אַבְרָם הָעִבְרִי (*Abram ha-ʿIbrî*). We know the significance which the Euphrates as a boundary between Mesopotamia and Syria still possessed in the Achæmenid period, giving rise to the designation of Syria as the land 'beyond the River' (Ezr 4^{20} 6^{13}). There are also indications which justify the conclusion that, although to a limited extent, there was an affinity between the cultus practised by Abraham, and that of the S. Palestinian Amorites. Foremost among these is the venerable form of Melchiṣedeḳ, the priest-king of (Uru-) Salim, where El Elyôn was worshipped in a fashion approximating to monotheism.

In Gn 14^5 the Rephaim are named as neighbours of the Amorites, and the list of tribes subject to the Elamites permits the supposition that the Rephaim dwelt in the hill country of Bashan, whence after a time they penetrated also into the West Jordan land; there is, further, mention in Jos 15^8 of the Vale of Rephaim to the north of Jerusalem.

Let us now consider the data furnished by the Jahwistic narrator. We note at the very outset that he concerns himself exclusively with the fortunes of Abraham and his clan, without bringing these into any connexion with the history of the land. The aid given by Abraham against the Elamites is unknown to the Jahwist. All that we learn from him regarding the further experiences of Abraham is confined, apart from what is of a purely family character, to two notices, which certainly deserve our attention. Abraham is said to have been the founder of the Jahweh sanctuary at Beersheba (Gn 21^{33}), and the Aramæans are viewed as racially connected with the Amorites, their tribal father Kemuel being represented as the third son of Abraham's brother Naḥor, who according to E remained behind in Ḥaran (Gn 22^{22}).

If we once more bring together what the Jahwistic narrator has handed down to us about the history of Abraham, and compare his statements with those of the monumental sources as yet ascertained, we may answer the three questions with which we started in some such way as the following:—At the time of the Elamite supremacy (*c.* 2280 B.C.) over Mesopoṭamia and Syria the tribe of Teraḥ, which long before had migrated from S. Arabia to the kingdom of Ur, left their pasture-grounds on the right bank of the Euphrates belonging to this kingdom, and under the leadership of their chief Abraham, betook themselves in the first instance to the north, where in the district of Ḥaran they encountered the racially connected Aramæan tribe of Naḥor, but pressed on from thence to S. Palestine, where amongst the Amorites, who had affinities with them in descent and religion, they found sufficient pasturage for their flocks, and themselves met with a friendly reception. They helped to free the land from the Elamite yoke, the consequence of which was to bring to an end the political supremacy of S. Mesopotamia in Palestine, which had existed for centuries. Among the Amorites the monotheistic conception was still traceable, and Abraham, who had remained true to the original S. Arabian monotheism, set up at Beersheba a sanctuary for the God Jahweh, who is first met with in S. Arabia. Abraham and his descendants worshipped their God Jahweh according to the traditional simple form, but their neighbours gradually adopted the native polytheism with its animistic tinge, the consequence being that the Teraḥites began to exhibit a marked distinction from the racially allied Amorites.

Thus far the Jahwistic tradition as to the first representative of the people afterwards known as Israel.

(*To be continued.*)

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS v. 6, vi. 15.

'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.'

'For neither is circumcision anything, nor uncircumcision, but a new creature' (R.V.).

EXPOSITION.

'In Christ Jesus.'—This means more than in Christ's religion. We had the phrase in chap. 3^{28}, 'All ye are one man in Christ Jesus.' It occurs frequently in St. Paul's writings; remarkable instances are supplied in Ro 16^{17}, 'who were in Christ before me'; 16^{11}, 'which are in the Lord'; 1 Co 1^{30}, 'of him (*i.e.* of God) are ye in Christ Jesus.' It is perhaps best illustrated by our Lord's own Parable of the Vine in Jn 15^{1-4}. The spiritual union with Christ therein portrayed is maintained and operative through the action of the soul habitually cleaving to and depending upon him, and constantly receiving from him responsive gifts of spiritual vitality and power.—HUXTABLE.

'Neither circumcision availeth anything, nor uncircumcision.'—We should not fail to note the perfect fairness of this. Freedom from Judaic observances is in itself no better than the keeping of them. Those who simply boast of their independence of all Judaic conditions meet here with a deserved rebuke. This form of language may have been very customary with St. Paul; for we find it three times, though in each case the sentence has a different conclusion. —HOWSON.

IT is interesting to note the different ways in which the sentence is completed—

Circumcision is nothing, and uncircumcision is nothing, but
- Faith which worketh by love (chap. 5^{6}).
- A new creature (chap. 6^{15}).
- Keeping the commandments of God (1 Co 7^{19}).

The first is an analytical statement of the process which takes place in the Christian; the second is the state resulting from that process; the last is the visible sign and expression of the presence of that state.—ELLICOTT.

'Faith working through love.'—The Greek verb (ἐνεργοῦμαι) here translated 'working' or 'operative,' has, in the New Testament, always the middle sense. The passive rendering 'wrought' or 'made energetic through love' must be abandoned.—SCHAFF.

THESE words bridge over the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory.—LIGHTFOOT.

FAITH in Christ, the devoted attachment to Christ, is the great motive power, the source or mainspring of action; and the law by which that action is regulated is the law of love. Faith makes a man seek to do the will of Christ; love tells him what that will is. It is clear that the faith thus described by St. Paul does not stop short in a mere head notion, and so is in no conflict with the teaching of St. James.—ELLICOTT.

'A new creature.'—The Greek may mean the act of creation, or the thing created. Here the latter, as the result of a creating act of God. 2 Co 5^{17}, 'If any man is in Christ, he is a new creature: the old things have passed away; behold, they are become new.' The phrase 'new creature' was common among Jewish writers to designate a moral change or conversion to Judaism; but in Paul it has a far deeper spiritual meaning.—SCHAFF.

METHODS OF TREATMENT.

I.

The New Creature.

By the Most Rev. the Archbishop of Canterbury.

This doctrine is really the same as that taught to Nicodemus. He wished to be a half-disciple. Our Lord tells him that half-obedience is not enough, he must undergo an entire change. While half-obedience is better than none, it may be said to avail him nothing without a change of nature, which our Lord calls being 'born again,' and St. Paul calls a 'new creature.'

A man may do much that is right from natural impulse or want of temptation. What is good in him is indeed a precious gift of God. But though natural goodness may keep him right on some points, nothing can make the life good as a whole but a principle of right. The possession of this principle St. Paul calls a 'new creature.' Only this will carry us through disagreeable duties—not the resolution to do this or that, but the principle of pleasing our Lord in all.

Apply this to the things indifferent, not prescribed by law, which are the test of our lives. There you see a man's true character, whether if there had been no law he would have made a law for himself, and that would have been God's law. For true obedience, though not commanded, would still do the same for love of God.

Again, in our repentance. It is not enough to repent of and resolve to avoid a particular fault. That will be found impracticable. The whole heart and will must be given up to God. There is but one way to serve Him—to serve nothing else. It is a hard lesson to learn that we cannot serve two masters. We are unwilling to surrender ourselves wholly to God. But the earlier we begin to learn it, the easier it is, and the more we gain. For if we try to do right merely by avoiding this or that fault, we find we are not strong enough and our labour is all thrown away. We have begun the lesson at the wrong end in not first making God's will our aim, and trying to please Him by the whole character of our life.

Nor is this all. That man alone who once for all turns his face to God not only has God's aid but feels and knows it. Many are unconsciously being educated by God and drawn to Himself. How much better to know you are led, to obey like a child, to repent like a child, and always to be conscious of the Father's presence. Thus it is with those who give God not service so much as themselves, and strive not to reconcile life to duty, but to make duty the one inspiration of life.

II.

Formalism and Liberalism.

By the Rev. E. G. Murphy.

St. Paul's message was not for one generation only. He spoke to the needs which last through all conditions and times. Because men are burdened now with the same errors as then, what helped them brings help to us. Because he spoke to evil native in heart and will, his spirit is ever the contemporary of the soul.

These words on the distinctive ordinance of a peculiar people sound like the words of a day. But the ordinance stands not for one religious act but for a religious tendency of thought, a certain kind of religious life. It refers to a character rather than a deed,—a character to which conventional rectitude and ceremonial consistency are essentials. This is in the world to-day, and therefore the apostle writes for us.

But he speaks of another tendency, and points

the failure of another character. All were not on the side of conformity to ordinances. Many had 'given up all that.' Because circumcision was unavailing, they were making too much of uncircumcision. But St. Paul says, 'Neither circumcision nor uncircumcision, but a new creature.' Uncircumcision in itself is also unavailing. There is a profitless freedom as well as a profitless ritual. The 'new creature' is neither the child of law nor of liberty. The old character might be defined in relation to such things, but the new man in Christ is apart from them. His watchword is neither 'circumcision' nor 'uncircumcision,' but 'Christ.' Power lies not in the newness, but in the *life* and character, a character formed neither by law nor lack of law, but in companionship with the risen Christ.

The principle applies beyond the precincts of religion. In secular government whole centuries have dwelt on the ideas of order and obedience rather than of liberty and privilege. They have sought the good of the people by restraint and censorship. But circumcision was unavailing. Now men everywhere preach liberty and freedom in every department of life. But we see that the new way with all its newness and truth has not fulfilled its promise. For the Christian ideal there must be a 'new creature.' Even uncircumcision is not an end in itself. Freedom is not character, only the opportunity of character. The ideal of liberty has dawned on the world. But, as when the sun rises, the day it brings is just man's opportunity for work. Yet men have given more talk to the daylight than to its use. They have preached liberty as a final good, like people going about with tom-toms, declaring that the sun is up. What shall we do with the opportunity?

Again in our intellectual life a new way has come. We are free from the traditionalism of the past; we talk only of progress and development. What are we making of freedom? A free mind which chooses the way of the fool or the brute is all the more to be pitied. If your mind is free it is the direct historical result of a certain conception of man, and that conception is the result of the life and influence of Christ. But He made no man free for freedom's sake; for man's sake He made freedom. Therefore, because you are free you are the more responsible. If, being freer than your fathers, you have given less interest and concern to the problems of duty and the soul, you have lost your opportunity and betrayed yourself. If you have thought the more deeply and reverently and diligently of the things of life, present and to come—that is the new creature in the mind.

Illustrations.

As a whole the letter is an eloquent and powerful claim for freedom of life, freedom of thought, freedom of the individual from external restrictions and regulations, freedom for all to work out their own salvation and develop their own nature; 'Ye were called for freedom' (v.[13]). And towards the conclusion this turns to a glorification of love. Their freedom is freedom to do right, not freedom to do everything; 'the whole Law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself' (v.[14]). Selfishness, *i.e.* 'the flesh,' is the absolute antithesis of love, *i.e.* 'the Spirit'; and the receiving of Christ is 'crucifying the flesh with the passions thereof' (v.[24]). The essence of the true life lies neither in observing the Law, nor in being above the Law, but in building anew one's nature (v.[15]).—W. M. Ramsay.

'Circumcision or uncircumcision?' was the question. 'Circumcision!' shouted the Jew, zealous to bring the Gentile world within the pale of the Mosaic legislation. 'Uncircumcision!' shouted the Gentile, seeing that the family of God was wider than the family of Jacob. 'Circumcision!' cried the Jew, looking back, as he did, upon the splendid ritual of the Mosaic Church, upon the splendid achievements of Hebrew history. 'Uncircumcision!' cried the Gentile, looking back, as he did, upon the long array of great names and famous deeds, upon the width and length of the new world which had to be won, upon Christ who had made them free. '*Neither* circumcision *nor* uncircumcision!' cried St. Paul, 'but a new creature.'—E. Hatch.

A New Creature.—When Dilawar Khan, once a robber of the Khyber Pass, became a Christian, he joined the British army, and was present at the capture of Delhi. The guide corps, to which he belonged, freely grasped at the spoil, and enriched themselves as they could. But the new faith had quite supplanted the instincts of the robber. Whilst his companions stripped the trembling vanquished, and compelled the discovery of their treasures, he refused to touch an atom of the spoils of war.

Men have fabled fancies of a fountain in which whoever bathed grew young again, his limbs restored to elasticity, and his skin to clearness. To the old world it was as good a thing as priests could promise to the good, that when they died, the crossing of that dark and fateful river should be the blotting out for ever from the soul of all memorials of the past. But God gives us a better mercy than the mercy of forgetfulness. The Lethe which obliterates from recollection a sinful past is a poor hope compared to the blood of cleansing, which permits us to remember sin without distress, and confess it without alarm. Or what would physical rejuvenescence be, compared to the 'washing of

regeneration, and renewing of the Holy Ghost,' the rejuvenescence of the inner soul-life, the life of life made young? With a new self, cut off from this dreadful moral continuity with the past, eased of one's inheritance of self-reproach, and made quick within with the seed of a new future, all things seem possible to a man. The whole world changes when we change. Old things pass away; all things become new.—J. Oswald Dykes.

A man may work brass to great beauty and perfection, but no artificer can work it into gold. To change our natures must be the work of Omnipotence. The change required to make us fit to enjoy heaven is not like that of the snake which has cast its skin, and yet remains a reptile still, it is the change of the caterpillar when it dies, and its crawling life ceases; but from its body rises the butterfly, a new creature with a new nature. To hew a block of marble from the quarry and carve it into a noble statue; to break up a waste wilderness and turn it into a garden of flowers; to melt a lump of ironstone and forge it into watch-springs;—all these are mighty changes. Yet they all come short of the change which every child of Adam requires, for they are much the same thing in a new shape; but man needs a change as great as a resurrection from the dead. He must become a new creature.—J. C. Ryle.

Faith working through Love.—On the occasion of a great public calamity which happened during the third century, Dionysius writes as follows: 'After a breathing-time of short duration, which both they and we enjoyed, we were smitten with the plague, of all dreadful things the most dreadful to the heathen, but which to us was a special trial and exercise of faith. A vast number of our brethren, out of affection for their friends and neighbours, did not spare themselves in their attentions to the sick, but, unmindful of the danger visited them, perseveringly waited upon and ministered to them in Christ, and at last were happy to die along with them. Many lost their lives in the room of those who, by their care, had been restored to health. In this way the worthiest of the brethren made their exit from the world by a death which, as it proceeded from ardent piety and strong faith, seems in no degree inferior to martyrdom. Some also, who after closing the mouth and eyes of their dying brethren, had carried them away upon their shoulders, washed their bodies, and wrapped them in their shrouds, themselves experienced erelong the same fate. Totally different was the conduct of the heathen. They drove out the sick on the appearance of the first symptom of infection, abandoned their dearest friends, cast them when half-dead upon the street, from apprehension of the spread of the fatal distemper, and yet could not escape its attacks.'—A. Tholuck.

Sermons for Reference.

Brook (S. A.), Spirit of the Christian Life, 109.
Cooper (S.), Fifty-two Family Sermons, 42.
Harcourt (W. V.), Sermons, 86.
Hatch (E.), Memorials, 89.
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Murphy (E. G.), Larger Life, 121.
Temple (F.), Rugby Sermons, iii. 181.
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The Iranian Background of Tobit.

By the Rev. J. H. Moulton, M.A., late Fellow of King's College, Cambridge.

Dr. Rendel Harris has been lately showing, in *The Story of Aḥiḳar*, how a Semitic folk-lore story leaves traces on *Tobit*. There is a great deal of folk-lore underlying this romance, as I hope to show. A certain amount of Iranian influence upon the book has long been admitted, since the recognition of Asmodæus as the Avestan demon *Aēšma*, and the action of the story is connected with Media and especially 'the Zoroastrian Ragha.' Before indicating other Iranian features I will describe my theory of the book, and then fit the various items into it one by one. We have taken one step back in the history of the book when we have recognized with Dr. Harris[1] that there was an original Aramaic, of which the Sinaitic LXX has preserved primitive features that have been edited away in the Vatican to a considerable extent. Let us take another step, this time out of Jewish territory altogether.

Tobit is Median folk-lore. In Media the Semitic and Iranian elements meet:[2] the Aḥiḳar points may very well have belonged to the earlier stage of development. A Jew resident in Media found a romance, written perhaps in Old Persian, which he rewrote in Aramaic, accommodating it throughout for the edification of his co-religionists. He has

[1] *Am. Journ. of Theol.* 1899, p. 541 ff.

[2] For a discussion of the view that the Medes were essentially Iranian, see my notice of Tiele's book on Iranian Religion in the March issue of the *Critical Review*.

made it very orthodox, but we can guess with considerable plausibility what lies behind some of the passages which are now so eloquent for the Law.

There were two peculiarities of the Magian religion which specially struck outsiders, to judge from our classical witnesses, namely, their method of disposing of the dead and their glorification of consanguineous marriage as a religious duty. Both are distinctly called *Magian*, by which I understand a foreign, probably Semitic, element, which fastened on Zoroastrianism as it spread westward from Bactria, and was responsible for nearly all its ritual. In the Vendîdâd, the Leviticus of Parsism, immense stress is laid on the importance of properly building the 'tower of silence,' so that the birds of prey may strip the flesh from the corpse; and it is a highly meritorious act when a faithful Parsi (with a companion, for it is mortal sin to do it alone) removes to this place a corpse that is polluting the holy earth. In the Median *Tobit* I imagine the hero is distinguished for this pious observance, which the Jewish adapter of course transforms into a practice more in accordance with Hebrew ideas. In a Parsi funeral a dog (with certain spots) is brought in to look at the corpse, and so exorcise the *Nasu*, or corruption fiend. In the tale as adapted the dog was in danger of joining the unemployed, but our Jewish writer found him a place. In 6^2, according to ℵ, we read, 'And the youth went forth and the angel with him, and the dog went forth with him and travelled with them.' B has nothing about the dog there, but in 5^{17} and 11^4 the dog is described as going with them. In B, however, he is 'the young man's dog,' which is, I believe, an incorrect gloss, due to the necessity of explaining his presence somehow: it is unnecessary to show how superfluous such an attendant was to Jewish ideas. If Tobit's dog in the original story played the important part above described, Tobit would never go out without him, and the adapter could hardly avoid mentioning him. That there is some allusion to Parsism in the extraordinary insistence of this book upon burial, can hardly be denied; and we may probably agree with Kohut in explaining by this principle the enigmatical verse 4^{17}—the 'bread' is the *draona*, or small round cake, consecrated and eaten in honour of the dead; see West's note in *S.B.E.* v. 283 f. Quite possibly 8^{19} ℵ originally stood in connexion with the preparation of a grave for Tobias, and has been moved thence to its present position. The 'corpse cake' is, however, very far from being peculiar to the Iranians; see Hartland, *Legend of Perseus*, ii. 288–312 (pointed out to me by Dr. Harris).

Next as to the consanguineous marriages.[1] This abominable practice was normal among the Iranian Scyths, and it was fervently preached by the Magi as the highest of religious duties. It seems fairly clear that they did not succeed in foisting it into the Avesta; but they glorify it in their patristic writings with a fervour which suggests that they found it hard to persuade the laity of its virtues. For centuries past the Parsis have warmly repudiated the very existence of the practice; and it is probable that the people, as distinct from the priests, never to any large extent came nearer to it than the marriage of first cousins.[2] Now in our *Tobit* we find remarkable stress laid on the duty of marrying within the tribe. The declaration in 6^{12}, which singles out Tobias as the only husband possible for Sarah, cannot be fairly got out of Nu 36^8; and the great desirableness of marriage within the 'kindred' has to be bolstered up by the examples of the patriarchs (4^{12} B). No reason is given for Tobias's 'inheriting' her, a statement so curious that ℵ tries to soften it by adding an assertion that he is heir of her father's property. (Note the double contradiction as to συγγενής 3^{15} and $6^{11f.}$ and the statements about the property: presumably Sarah is talking at random.) Let us now suppose that in the Median original Tobit and Raguel were brothers (cf. 7^4 ℵ, though its weight is diminished by the indiscriminate use of the title: the ἀνεψιός of 7^2 B and 9^6 ℵ is an editorial attempt to disentangle the relationships.) In that case we have the *khvētukdas* in its popular form, and all the eagerness of Polonius-Tobit is accounted for. Let us next turn to the demon and the means by which he is vanguished. His name is generally equated to *Aēšma daēva*, 'the fiend Violence,' who appears as early as the Gâthâs, though not once in a passage where we are forced to write 'violence' with a capital letter. In the later Avesta he is more often named than any other individual demon except Angra Mainyu (Ahriman) and the Druj ('Lie'); but as it

[1] Generally known by the Pahlavi technical term *khvētukdas*. See West's dissertation in *S.B.E.* xviii. 389 ff.

[2] So the modern Parsis interpret the Pahlavi passages generally.

happens the collocation *Aēšma daēva* never occurs till the Bundahish, a Sassanian Pahlavi work based to some extent on lost Avestan material. Since there is no question that Aēšma was a *daēva*, and the prince of them after Angra Mainyu himself, this may well be accidental. What is more difficult to explain is the fact that Asmodæus in *Tobit* is clearly lust, which may be 'hard by hate,' but is not the same thing: in the Avesta Aēšma is always *wrath* or *rapine*,[1] generally with the epithet 'of the murderous spear.' Now if the *Grundschrift* of *Tobit* were a priestly writing, this incorrect rôle for the demon would be a serious difficulty; but we have already had one piece of evidence that it is *popular*, and in such literature technical precision is not to be expected. Asmodæus uses his 'murderous spear,' anyhow, so that we need not be troubled at his having enlarged the sphere of his unamiable activity.

The manner of disposing of him is thoroughly Iranian, though I cannot suggest an exact parallel for the fish's heart and liver. The final conqueror of Aēšma at the world-renewal is to be Sraoša, the angel of obedience, who is specially linked with the six Amshaspands, and answers to Raphael very fairly. His *binding* Asmodæus suggests the binding of the old serpent Aži Dahāka on Mount Dimâvand in Mâzindarân by Thraētaona.[2] I find it hard, despite Nöldeke's objections, to resist Kohut's acute suggestion that Αἴγυπτος in 8^3, going back to מצרים, is ultimately from *Mâzindarân*, which being misunderstood by the Jewish adapter, was easily changed into the name of the country with which the Jews especially connected sorcery. In that case ἄνω (א) suits a mountain: B altered ἄνω εἰς τὰ μέρη to εἰς τὰ ἀνώτατα μέρη, in order (as I am told Dr. Swete has suggested) to remove the scene from Alexandria's country!

In the Shâh Nâmeh of Firdausî[3] we read how the great hero Rustem attacks the White Demon, by whose enchantments king Kâûs and his warriors have been blinded. He is bidden to tear out the heart (or liver) and squeeze the warm blood in the eyes of the blind, which done they all recover sight. This passage seems to throw light on Tobias's use of the fish's gall to cure his father's blindness. In the Median *Tobit* I have no doubt the fish was a demon, and quite possibly the sparrows also: notice how in א Tobit's blindness is increased by the physicians, who might have been reasonably expected to understand the use of a counter-irritant such as the rationalising B[4] makes of the fish-gall in $11^{11\text{-}13}$. The gall being a spell or charm, it seems natural to follow the Shâh Nâmeh story a step further and make the blindness caused by demons' enchantment. The difference between gall (Tobit) and heart (Firdausî) is lightened by the use of the fish-demon's heart against the demon in another way.

I have not yet mentioned an obvious Parsi trait, which, however, is not peculiar to Tobit, and cannot be conclusively proved due to Jewish borrowing: I mean the 'seven angels who stand in the presence and go in before the glory of the Lord' (12^{15} א). The addition of B (cf. 12^{12} א), that they present the prayers of the saints, is not specially Parsic. The six archangels (Amshaspands) of Parsism are made up to the number seven very frequently, either by the inclusion of Ahura Mazda himself, or by adding their constant associate Sraoša, the antagonist of Aēšma. I am abstaining of set purpose from discussing here whether the later Jewish angelology does not owe much to impulses derived from Parsism.[5] I might perhaps add that the glorification of the angels seen in 11^{14} (especially in א) suits an Iranian atmosphere exceedingly well. Nor is it, perhaps, a mere coincidence that the title 'God of heaven' (7^{12} א; cf. 'Belshim and Shimil and Shamin,' in *Aḥiḳar*, p. 24) is especially associated with Cyrus and Darius (Ezr 1^2 6^9). We naturally connect the statement of Herodotus (1^{131}) that the Persians 'call the whole vault of heaven Zeus' (*i.e.* Auramazda).

In view of the manifest Parsism of the original *Tobit*, the eschatology of our Book is somewhat surprising. The two texts present no variation in this respect, unless א's definition of Hades as κατωτάτω τῆς γῆς (13^2) counts for anything. The only quotable passages are, however, in prayers and moralizing sections which pretty certainly belong to the Jewish adapter's own additions; and if the

[1] Correct the meaning given to the word in the *B.D.*, *s.v.* ASMODÆUS.

[2] See Bundahish, 29^9 (*S.B.E.* v. 119).

[3] Vol. i. pp. 256, 260. (I owe the reference to Professor Cowell's kindness.) English readers may conveniently see the passage in Atkinson's epitome (Chandos Classics), p. 106.

[4] א says beforehand the gall would act as an astringent (ἀποστύψει), but in the actual narrative he does not use the explanatory words about the smarting and rubbing of the eyes.

[5] See my article, 'Religion of Persia,' in the *B.D.*

adapter, like his heroine, belonged to the Northern Israelites who were settled in 'the cities of the Medes' (2 K 17^6), we hardly expect from him the developed resurrection hope which appears among the Pharisees of Judæa. But what was the eschatology of the Median original? Very likely there was none: it would be difficult to deduce the average English belief as to a future life from a novel or a fairy tale. And if there was, we have no evidence that the populace of Media, at the fairly early date which we naturally postulate for this romance, were permeated by the lofty doctrines introduced by Zoroaster. They probably took a long time to rise out of the negation of belief which was common to Indo-Germanic and Semitic nations alike till God sent Zoroaster and Socrates and the prophets of Israel to reveal a light from the shadow of death. There is, of course, the famous passage in Herodotus (3^{62}), where Prexaspes, the agent of Cambyses in his fratricide, assures the conscience-stricken king that his brother is really dead, and that if the dead rise again he might imagine Astyages come to life, as reasonably as his brother Smerdis. It is impossible to build anything on this, which at most could only prove that Herodotus knew the (by that time thoroughly Zoroastrianized) Magi to hold the doctrine of a resurrection in his own day. Moreover, the doctrine of a *final* resurrection does not help the interpretation. It seems more likely that Prexaspes is made to travesty some doctrine (Babylonian?) which made the dead by a rare miracle return to this life on earth. And if this evidence be thus eliminated, there is, as far as I know, no other bearing on *popular* Median eschatology.

Kohut's paper (in Geiger's *Jüdische Zeitschrift*) —in which I now remember my illustration from the Shâh Nâmeh was anticipated—adds a few details which are too slight to be reckoned here. It is, however, his conclusion with which we must mainly quarrel. To read *Tobit* as a veiled polemic against Parsism, and especially against the forbidding of burial—which leads the learned Rabbi to fix on the third century A.D. as the date of the Book!—makes half the coincidences noted above absolutely unintelligible. The key to them all is found at once when adaptation instead of polemic is recognized.

Recent Foreign Theology.

Guthe's 'History of the People of Israel.'[1]

This is the latest volume of a series which is best known in England from such representatives as Cornill's *Alttest. Einleitung* and Benzinger's *Heb. Archäologie*. Unlike some other recent works on the subject it embraces the period which ends in the middle of the second century of the Christian era, treating, however, the later portion of the history, from 333 B.C. onwards, much less fully than the preceding part. It consults the interests of the student by prefixing to every section a list of the authoritative literature. It is written out of a great fulness of knowledge, but the author's acquaintance with what others have done and said seems in no case to overweight his judgment or prevent his using his own eyes. It is perfectly lucid and exceedingly interesting: there is hardly a dull page. Written from the critical standpoint it, of course, begins the history proper at a much later date than we were once accustomed to. Jacob, Israel, Joseph, Judah, etc., are not regarded as individuals but as tribes. A complete set of rules is given for the interpretation of the narratives in which these names occur: what the narrative employs as the name of a man or a father is really the designation of a people or a locality; the name of a wife or mother points to the smaller element in the eventually united whole; marriage is the blending of these elements; concubinage is the absorption of an inferior clan. Moses is a genuinely historical personage, the founder of law and religion amongst his people. On their behalf, too, he exercises priestly functions, and he led them out of Egypt. But he did not promulgate a code of laws. His name is a mutilated form of a longer one, resembling Thutmosis, Ahmosis: the portion which has survived being the Egyptian *mes*, *mesu* = son.

[1] *Geschichte des Volkes Israel.* Von D. Hermann Guthe. Freiburg i. B.: J. C. B. Mohr, 1899.

Readers who are not deterred by this treatment of the earliest period will find a very large amount of useful matter well put in Guthe's *History*. All the recent discoveries in the departments of history and archæology have been firmly seized and aptly used. The Tell el-Amarna tablets have enabled him to draw a clear, almost a vivid, picture of the condition of Palestine prior to and favouring the Hebrew immigration. He shows us how the Egyptian suzerainty, which had been so real a force under Thutmosis III., was gradually weakened; how the Hittites from the north forced their way into Syria; how the nomads of the eastern deserts pressed forward to the west. Weakness and disintegration within the borders of Canaan paved the way for the success of the Hebrew tribes. And the date at which they effectively occupied the country is approximately determined by what is now known concerning the general position: 'The Egyptian suzerainty after 1250 was rather a matter of pretence than of reality, and the Hittite empire soon after 1200 broke up into a number of petty principalities. Hence the successful occupation of Canaan by Joseph-Israel must be placed somewhere in the time between 1230 and 1200, when no external power controlled the relations of Canaan, and no native state could unite the forces of the then inhabitants in a vigorous resistance.'[1]

Here are two or three illustrations of Guthe's employment of archæology for the elucidation of minor points.

He proposes to explain the meaning and significance of the ark by reference to an Egyptian custom: 'The images of the Egyptian gods were placed in a small boat which stood in a chapel in the Holy of holies of the temple. The image itself was most scrupulously shielded from profane eyes; on no account might they behold it. The only thing that could be portrayed and shown to the eyes of the people was the boat, which was carried round in the processions at the great festivals. It therefore represented the external world in contrast with the divine image. In the desert, in place of the boat, which is inseparable from the Nile, the ark came in, the chest, to symbolize a house or a shelter or, in general, any contents.'[2]

In one of the Tell el-Amarna letters a certain Ramman-Nirari (or Hadad-nirari) of Nuhašši (in the district of Aleppo) points out to Amenophis III. that Thutmosis III. had made his grandfather king, and had poured oil on his head. 'The custom was perhaps introduced into Canaan by the Egyptians.' And so is light thrown on Samuel's anointing of Saul.

It has not unnaturally been supposed that Shishak's invasion of Palestine was meant to strengthen his former friend Jeroboam. But we are here[3] reminded that Israel suffered as well as Judah. Shishak's inscription at Karnak enumerates more than sixty Israelite places as conquered and plundered. Hence, in all probability, the real object of the expedition was to reassert the suzerainty of Egypt. Here it may be mentioned that Guthe adopts Winckler's suggestion that at 2 K 7^6 it is not Egypt that is meant, but the North Syrian Muṣri, which is not unfrequently mentioned in the inscriptions of Assurnazirpal and Shalmanezer II. in connexion with the Hittites.[4] On 2 K 17^4, also, he is inclined to approve of the same Assyriologist's view that So is the Sabe' or Sib'i who appears on the inscriptions of Sargon as the turtan or commander-in-chief of a certain Pir'u, king of Muṣur, this Muṣur being a province of the kingdom of Ma'in or Melukhkha.[5] The ruler and people of this principality would have good reason for resisting the Assyrian encroachments, which threatened their command of the great trade route from the interior of Arabia to the Mediterranean. It should be remarked in passing that many of the conflicts between Israel and its neighbours are explained by the position relatively to the trade routes of the towns round which some of these struggles raged.

The book evinces insight as well as learning. How sympathetically it portrays Saul's failure! 'He was sufficiently enthusiastic and daring to restore the downcast courage of the Israelite tribes, sufficiently strong, also, to habituate to obedience their love of liberty, but not far-seeing enough, perhaps, to estimate Israel's strength at its right value in comparison with the Philistines. The bow broke in his hand because he overstrained it. Victorious in mountain warfare he lost all in a battle on the plain. We do not know whether his disease was partly the cause of the error; possibly it was.'[6] And Guthe is fair to David, fairer than the reaction against traditional opinions has sometimes caused critics to be. If he must choose

[1] P. 54 f. [2] P. 30 f.

[3] P. 133.

[4] P. 149; see THE EXPOSITORY TIMES, vii. p. 405 ff.

[5] P. 191 f. [6] P. 79.

between the narratives which set the king in an unfavourable and those which present him in a happier light, the latter seem to him more credible. By the way, he explains what has always seemed David's strange insistence on the restoration of Michal (2 S 3^{13}) as a measure of policy, a public claim to be a member of the royal family, the house of Saul.[1]

The chief drawback to our enjoyment of this admirably written book is its failure to recognize distinctly the Divinity which shaped the ends of Israel, rough hew them as the people would. One brief passage looks in the right direction: 'It is in the highest degree extraordinary that Israelite men perceive in their national god who *destroys* his people the God of all the world. So directly is this opposed to the views which then prevailed that it is sharply distinguished by this token from the ordinary products of human calculation or caprice, and is shown to be a divine operation, an idea of faith.'[2] Almost, if not quite, everywhere else the history is constructed on naturalistic lines. It may, of course, be replied that the historian must not invade the province of the theologian. But if Israel was the vehicle of the highest form of religion, its history cannot be adequately told without reference to the direction and inspiration of God. Many of us who welcome the most searching study of everything that brings this people into connexion with other nations are profoundly convinced that another scholar who has written on these topics is right: 'There are points in the life of mankind where history passes over into the philosophy of history, and speculation, with its interpreting light, must illumine the steps of a historical process which otherwise would remain obscure. . . . Nothing but the immediate contact of God Himself with man can produce the true knowledge of God, or bring man a real step nearer thereto. . . . When the thought flashed across the mind of Moses that God was neither the world nor an idealized image of man, but that He was the Lord of life, the Author of the moral law, enthroned above the manifold and the world of sense, ennobling and not depressing man, that knowledge originated neither in his age nor in himself; it came to him from the immediate revelation of this God in his heart.'[3]—*Comincio da Dio.*

Winchcombe. JOHN TAYLOR.

[1] P. 86. [2] P. 197.
[3] Kittel, *History of the Hebrews*, i. p. 251 f.

Duhm's 'Psalmen.'[4]

PROFESSOR DUHM of Basel, whose Commentary on the Psalms in the *Kurzer Hdcomm.* was reviewed by Dr. Taylor in THE EXPOSITORY TIMES of September last, has now published a translation of the same book, which, like his earlier translation of Job, is executed in the measure of the original. This translation of the Psalms, as our author reminds us, is designed not from the devotional or the æsthetic point of view, but to provide the educated reader with as exact as possible a reproduction of what is one of the most important sources for the history of religion. Duhm exhorts his readers, accordingly, to lay aside all prejudices and preconceived opinions, and to accept of the Psalter as it is, if they hope to form a right conception of the stage of religious development represented by the book, and of its relation to primitive Christianity. Duhm's standpoint in his Commentary is of course what is represented also in the present work, and in most points of detail as regards translation or the text adopted the two works agree, but the author has not hesitated to deviate from his Commentary, where he believes himself to have discovered meanwhile a more excellent way. The 'apologists' he makes welcome to use this as a new evidence of the uncertainties of historical exegesis. These uncertainties, says Duhm, are well enough known to all readers who have themselves prosecuted the search of truth, but the earnest student will not cry over them. The translation, which, as a matter of course, is a model of accuracy, and which often shows a marked felicity of expression, is preceded by an introduction which will place the reader quite abreast of the current of opinion regarding the origin and date of the Psalter, the titles of the Psalms, the liturgical use and the religious value of the book. It is a sign of the times that so much attention is being turned to the Psalter, and that almost simultaneously three semi-popular works by three of the leading O.T. scholars of the day have appeared—the *Parallel Psalter* by Dr. Driver, the *Christian Use of the Psalms* by Dr. Cheyne, and the present volume by Dr. Duhm. From all three one will learn much, and not least from this last work, which appears to us eminently to serve some of the ends whose desirability is so properly

[4] *Die Psalmen übersetzt.* Von B. Duhm. Freiburg i. B.: J. C. B. Mohr, 1899. Price M.2.50; bound, M.3.30.

emphasized in the opening chapters of Canon Cheyne's book.

Kittel's Commentary on 'Kings.'[1]

THE student of the O.T. is fortunate in having put in his hands in quick succession two Commentaries on a part of the Bible where such helps were much needed. The first of these, that by Dr. Benzinger in the *Kurzer Hdcomm.*, we had the pleasure of noticing last August, and now the twin series, *Nowack's Hdcomm.*, has given to us Professor Kittel's Commentary. The author tells us that his aims have been (1) to get as nearly as possible at the text of the original composition, (2) to exhibit the literary structure of the Books of Kings, (3) to put forward anything that may tend to the elucidation of the book from the point of view of linguistics, history, or biblical theology. All renderings which are based upon a deviation from the Massoretic text are indicated by a special mark, and the reason for the deviation is explained in the notes, while different species of type are employed for the different sources that are supposed to be present. The author tells us that his work was practically finished five years ago, but that a variety of causes delayed its publication until now. The actual work of printing having been begun only in April last, he has been able to take account of Benzinger's Commentary, although, either by an oversight or owing to typographical difficulties, the last-named work does not appear in the list of Literature on p. xv f.

The Introduction deals with the Name and Structure of the Book (for in Hebrew it originally formed only one book) of Kings, its Redaction, its Sources, its Chronological Scheme, its Text. The arrangement of the book is declared by Dr. Kittel to be extremely simple. The first two chapters, describing the death of David and the accession of Solomon, are designed to be a connecting link with the Book of Samuel, and then the remaining matter falls under three main divisions: (*a*) the Reign of Solomon (1 K 3–11); (*b*) the Disruption of the kingdom and the History of the separate kingdoms of Israel and Judah (1 K 12–2 K 17); (*c*) the History of Judah to the downfall of the State, with a short glance at some of the most important events subsequent to the latter (2 K 18–25). The use of sources by the compiler of the book is testified to by himself, and Dr. Kittel is of opinion that it is comparatively easy to distinguish these objective sources from the subjective work of the compiler, whose hand is plainly traceable in the formulæ with which a reign is introduced or closed, and in the judgments with so strongly Deuteronomic a colouring which are passed on the various kings or on the national character and conduct. Dr. Kittel thinks there are many grounds for the conclusion that this Deuteronomic redactor is the same who compiled the histories contained in the Books of Judges and Samuel. His interest is not political but religious, so that what he gives us is not so much a history of Israel as a history of religion and church in Israel. But the hand of this redactor, who is probably identical, further, with the author of the Deuteron. historical work which originally dealt with the whole material from Gn 2^4 to 2 K $24^{6(7)}$, is not the only hand that is to be recognized in the Book of Kings. The conclusion of Dr. Kittel is that the composition proper of the book was effected before the Exile, probably shortly after B.C. 600. Then a second redactor carried on the book to the Exile, and also revised the former work here and there. He wrote after the year 561, but perhaps still during the Exile, as he does not mention the release of the people. A third 'super-revision,' which was not a very strict one, took place after the advent of Ezra, when some slight additions (*e.g.* 'the Levites' in 1 K 8^4) were made to the text.—The other points in the introduction are handled with equal care, and the Commentary, if perhaps a little more conservative than Benzinger's, is not less thoroughgoing, and may be warmly commended as one of the best available aids to the study of the Books of Kings.

J. A. SELBIE.

Maryculter, Aberdeen.

[1] *Die Bücher der Könige übersetzt u. erklärt.* Von R. Kittel. Mit 3 Abbildungen. Göttingen: Vandenhoeck & Ruprecht; Edinburgh and London: Williams & Norgate, 1900. Price 6s. 6d. net; bound, 8s. net.

Among the Periodicals.

The Sirach Question.

THE publication of the Oxford, the Cambridge, and the British Museum Fragments of the Hebrew Sirach has given birth to a whole literature,

especially of articles in the reviews, not to speak of Professor Margoliouth's famous pamphlet.

In the current number of the *Jewish Quarterly Review*, Dr. SCHECHTER has a valuable paper, consisting mainly of critical notes, on the British Museum Fragments. At the outset he refers to the editor's (Rev. G. Margoliouth's) profession of faith in the authenticity of these fragments, and remarks, 'To do this in the face of the thunderbolt from Oxford, followed by a shower of abusive and denunciatory language, poured down on the heads of all those who still maintain their allegiance to the new discoveries, requires indeed a good deal of moral courage.' To the same issue Professor BACHER contributes a series of Notes on the Cambridge Fragments. In the first section of these he endeavours, by means of emendations of the text, 'to give new, and perhaps more satisfactory, explanations of such passages of the Hebrew fragments as appear not to have been satisfactorily elucidated by the editors.' In the second section some passages of the Greek and the Syriac are elucidated by the light of the recently recovered Hebrew text, while the third section is devoted to the discussion of the relationship between the quotations contained in the Talmudic and Midrashic literature, and in Saadiah's works, taken from the Hebrew Ben-Sira—and the fragments of the Geniza. He believes that his article will contribute 'to silence further scepticism as to the genuineness of the Hebrew Sirach, and the artificial hypotheses by which it is tried to prove the late composition of the fragments.' In passing, Professor Bacher refers to Professor Margoliouth's letter to the *Guardian* of 8th November last, in which the latter argued that Professor König's misunderstanding (frankly acknowledged in THE EXPOSITORY TIMES of January last, p. 173 n) about رصف, and Professor Bacher's misstatement about the non-occurrence of a particular Persian phrase in Vullers, relieved him from the necessity of taking any further notice of their objections. Professor Bacher freely admits that he was wrong about Vullers, but points out that he really laid no stress on the point, and actually added, 'It is not impossible that it [the Persian phrase] was used in speaking.' He regards it as a strong testimony to the general force of his criticism of Professor Margoliouth that the latter can only fix on a slip like this, and that he makes no rejoinder to his main attack. Professor Bacher considers that the arguments of M. Israel Lévi in the *Revue des Études juives* against the genuineness of the Cairene text, which are based on quite other grounds than those of Professor Margoliouth, are of a far more serious character. He hopes to deal with these when they are complete. Meanwhile, although confessing that the problem is a difficult one, Professor Bacher does not think it can be solved by discarding the good with the bad, and by holding that the Geniza fragments are the work of a mediæval Hebraist.

The January number of the *Theologische Rundschau* contains an interesting survey of the latest Sirach literature. It is written by Professor König, whose name is so well known to the readers of THE EXPOSITORY TIMES. We observe, with pleasure, that the elaborate and exhaustive papers dealing with the various fragments and with Professor Margoliouth's pamphlet, which Dr. König contributed to this periodical, have now been revised and enlarged by their author, and, with the sanction of Messrs. T. & T. Clark, have been issued in book form in German.[1]

The *Revue Biblique* of January also contains an interesting account of Schechter and Taylor's edition of the Cambridge Fragments.

The Second Volume of the New 'Dictionary of the Bible.'

No theological periodical has more thoroughly established itself as a first-class power than the *Revue Biblique*. Whether it be on questions of Biblical Introduction or of Theology, on Archæology or Geography (departments in which it always contains valuable results of firsthand research), or on the literature of the day, its judgments invariably carry great weight. Hence it was a source of gratification to many when the *Revue Biblique* spoke in such appreciative terms of the first volume of the DICTIONARY OF THE BIBLE. It is scarcely necessary to remind our readers that this important organ of opinion is under the direction of the Dominican Fathers at Jerusalem, so that its opinion in the present instance can have no suspicion of bias. The January number of the

[1] *Die Originalität des neulich entdeckten hebräischen Sirachtextes, textkritisch, exegetisch und sprachgeschichtlich untersucht.* Von Ed. König. Freiburg i. B.: J. C. B. Mohr. M.2.50.

Revue deals with the second volume of the Dictionary. Attention is first directed to the commendable despatch with which this volume has followed its predecessor, and then special notice is taken of individual articles. Amongst the German contributors, Professor König is singled out as having made an important contribution to the volume by his 'remarquables articles' upon 'Jonah' and the book of 'Judges.' The reviewer agrees with Schürer (*Th. Literaturzeitung*, 1899, p. 553) in his estimate of the contributions of Professors Davidson and Driver as amongst the most scholarly in the volume, while their conclusions are moderate. As notable O.T. articles are mentioned, further, 'Genesis' by Ryle, 'Flood' and 'Hexateuch' by Woods, 'Joshua' and 'Isaiah' by G. A. Smith (both of which have, as the reviewer naïvely remarks, 'a fuller Bibliography than is usual'), 'the excellent article of Macalister on "Food,"' and the very useful article on 'Genealogy' by Curtis.—Passing to the New Testament, the reviewer speaks appreciatively of Professor Sanday's article 'Jesus Christ,' in which he cannot find justification for the remark of M. Jacobs in the *Jewish Quarterly Review* (Oct. 1899, p. 160) that 'his whole article is encouraging for the Jewish position towards Jesus,' nor for the same critic's satisfaction that Dr. Sanday shows such reserve on the questions of the Trinity and of Miracles. He thinks there is no mistaking Professor Sanday's position, although with extreme courtesy and scrupulous delicacy he has set himself rather to convince those whose views he states without sharing them, than to impose upon them his own opinion. The reviewer is equally satisfied with Ottley's article on the 'Incarnation,' and expresses his thankfulness that this Dictionary is not the mouthpiece of scarcely disguised rationalism. 'Of course it does not satisfy us on every point of doctrine, but we have pleasure in noting those points on which we remain united in the faith of the Early Church.' After remarking on Headlam's 'Herod,' Stanton's 'Gospels,' and the articles on 'John' which 'attain almost to the dimensions of monographs,' the reviewer writes, 'The Editor, Dr. Hastings, discusses the meaning of various words, with quite a wealth of citation from the English poets . . . a feature which one soon comes to look for, and which is not without its charm even for a foreigner. Mr. Selbie appears to have reserved for himself the articles dealing with minor subjects, which are difficult to handle and difficult to put in a presentable form. He has succeeded in treating them with conciseness and accuracy.'

As to the important departments of Archæology and Geography, the 'Geology' of Palestine is pronounced to be well discussed by Professor Hull, who, however, is found to be less fortunate in his article 'Gomorrah,' and the reviewer declares it to be quite erroneous to say that the view which locates the Cities of the Plain at the north end of the Dead Sea is 'now pretty generally admitted.' He suggests, further, that it might be well not to entrust too many of the geographical articles to the *personnel* of the *Palestine Exploration Fund*, most of whom are already committed by published views to certain opinons on sites, etc., and who are slow to admit new evidence. There is one of these writers, however, from whom the reviewer would welcome more articles, namely, Major-General Wilson.—The reviewer is a little inclined to complain that Roman Catholic authorities are overlooked in the Literature referred to in the Dictionary (he specifies, *e.g.* Schanz, 'one of the best commentators on the Gospels,' who should have found mention in the art. 'Gospels').

The review closes with an interesting comparison between this Dictionary and the great work of M. Vigoroux. While the latter is declared to hold its own easily in Archæology and Geography, it is pronounced to lag far behind its English rival in the department of Biblical Theology. For instance, 'Foi' occupies only 1 column in Vigoroux, 'Faith' has 23 cols. in Hastings; 'Dieu' has 2 cols. under 'El' and 3 under 'Elohim,' and there will be something under 'Iahvé,' whereas 'God' has 38 cols. in Hastings; 'Enfer' receives only 4 cols., while 'Hell' has 6 and 'Hades' 4 cols. in Hastings, etc. In fact, the place given to Biblical Theology, and the character of the articles belonging to this department, are reckoned by the reviewer amongst the principal merits of the Dictionary.

J. A. Selbie.

Maryculter, Aberdeen.

The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

III.

Arguments of Persuasion, etc.

The first preachers, like all others, had not only to preach the gospel,—they had to persuade men to accept it. In some cases it would be sufficient to let the light shine. It may be accepted on its own glorious evidence. But it is not generally so. Men, as a rule, need to be persuaded. Ignorance is a fruitful source of prejudice. Habits of thought and life are strong entrenchments. The love and power of sin are deeply rooted. Pride of religion or of race is not easily subdued. Persuasion must therefore form a large part of every preacher's work.

In reading the Acts of the Apostles we find that the record is mainly taken up with the work of persuasion. Paul is describing the chief concern and activity of all the early preachers when he says, 'We persuade men' (2 Co 5^{11}). It was no easy task. They had to persuade the Jews to accept a Messiah, whom their rulers had rejected and crucified, whose kingdom of heaven was the denial of their national dreams. They had to convince the Greeks and the Romans, that the Hope and Saviour of the world was a Jew, who had died the death of a criminal slave, though both preachers and Saviour belonged to a race which they despised. How then did they accomplish this herculean task?

First, in preaching the gospel we see that the apostolic missionaries had respect to the national and religious differences of those whom they addressed. They did not use the same appeals, or arguments of persuasion, with the view of securing the obedience of faith, when speaking to Jews, and to those who were not Jews. The difference in the method of persuasion is noticeable, but it is not very prominent. The gulf between Jew and Gentile was both broad and deep, but there were several points of contact and communication, which helped them to understand each other. The unity of political government, and the prevalence of the Greek language, put them to some extent on common ground. The existence of slavery, and the facilities it afforded for the dissemination of knowledge of national customs and ideas, has not received the attention which it deserves as a means of inter-racial communication. But, above all, the influence of the Septuagint, the dispersion of the Jews, and the large number of Gentile proselytes attached to the synagogues, created a certain familiarity in the Gentile world, with the outstanding characteristics of the Jewish religion. It is also to be noticed that in almost every place where the first missionaries preached there was a synagogue or place of prayer, and that of itself would create a local knowledge to which the preachers could appeal. The Samaritans were allied so closely to the Jews, in respect to religious ideas, that no difference of argument was required. Besides, the record of persuasion in the Acts deals almost entirely with the presentation of the gospel to members of the Jewish synagogue. The rule of 'the Jew first' makes the record of preaching deal most prominently with arguments and persuasions which appealed to Jews. The fact is, that there is not a single instance of preaching to any man or company in the Acts where a knowledge of Jewish ideas is not a probability. There were Jews at Philippi; there was a synagogue at Athens; the wife of Felix the Roman governor was a Jewess. The only instance where the presence of Jews is not noticed is at Lystra, but Jews were in the near neighbourhood. It is therefore not surprising that the apostles should so generally appear to argue and persuade as if Jewish conditions of thought were universal. Had the record been continued, and embraced more of the work done purely among the Gentiles, the example of the apostles would have been of the greatest value. Still, since their early work lay so entirely among Jews, the fact that their arguments are mainly Jewish, establishes the principle that they used the appeals which would have greatest power on those they sought to influence.

In persuading the Jews to accept the gospel,

they appeal (1) to the O.T. Scriptures to prove that Jesus was the Messiah. The Cross was the great stumbling-block, and the strength of argument was naturally directed to remove its offence, and to show that it was, according to prophecy, necessary that He should suffer (Ac 3^{18} 17^{3} 18^{5} 26^{23} 28^{23}).

(2) To the fact of the Resurrection, of which they were witnesses, as removing the reproach of the Cross, and revealing the glory of the Messiah, it being also a fulfilment of prophecy, and the attestation of God to the truth of His claims (Ac 2^{24-36} 3^{15} 4^{10} 5^{31} 13^{30-37} 17^{3} 26^{23}).

(3) To the greatness of their guilt in having rejected the Messiah of promise, whom they themselves expected (Ac 2^{23} $3^{14.15}$ 7^{52} $13^{27.28}$).

(4) The assurance of pardon even to them. The promise was still in force; they were the children of the prophets and of the Covenant (Ac 2^{39} 3^{25} 5^{31} $13^{32.38}$).

(5) The failure or absence of any other hope of salvation, Jesus being the only Saviour (Ac 4^{12} 13^{39} 15^{10}).

(6) The warning of the woe which falls upon those who reject Christ (Ac 2^{40} $13^{41.42.46}$ 28^{25-28}).

(7) Appeal is also made to the tokens of the presence of the Holy Spirit (Ac 2^{33} 5^{32}). In addition it is evident that the miracles wrought by the apostles had some influence, but little stress is laid upon them. Only in one instance is appeal made to them (Ac 3^{16}).

When we search for the persuasives addressed to Gentiles, we find that the information in Acts is much more limited. Undoubtedly some of the arguments addressed to Jews could be applied to Gentiles, as the fact of the Resurrection, the assurance of pardon, the absence of any other hope of salvation, and the warning of the woe of rejection; but every one of them would require to be recast and freed from Jewish associations.

1. The first thing that strikes us in regard to the arguments addressed to Gentiles is the emphasis which is laid upon the judgment of all men by the exalted Christ. It is not once referred to in the persuasion addressed to Jews. But even when addressing the proselyte Cornelius, Peter testifies 'that it is He who was ordained of God to be the Judge of quick and dead' (Ac 10^{43}). It is this which Paul emphasizes in his address to the philosophers on Mars' Hill (Ac 17^{31}). So also, after speaking to the governor Felix 'concerning the faith in Christ Jesus,' he 'reasoned of righteousness, temperance, and judgment to come' (Ac 24^{25}). It is certainly a very significant fact that this persuasive should have such a prominent place in appeals to Gentiles.

2. The next element of persuasion is the appeal to turn from idols to the living God. The appeal is based on the spiritual conception of God, which is presented in contrast to idols. It is absurd to say that we have here an argument drawn from natural theology. The theology of Paul's argument is distinctively Christian. This argument of the spiritual character of God must have had great power on the minds of idol worshippers. The revelation of God as a Spirit, holy, kind, and true, would come to hearts that could not but seek after Him as good news, as a gospel, and it was as such that it was preached (εὐαγγελίζεσθαι, Ac 14^{15}) unto them.

3. The declaration of the end of the times in which God suffered (εἴασεν) all the nations (Gentiles) to walk in their own ways (Ac 14^{16}), times of ignorance which God had winked at (ὑπεριδών, Ac 17^{30}). This does not imply that the heathen were guiltless before God, for 'as many as have sinned without law, shall also perish without law' (Ro 2^{12}). But a new era had dawned for them. They were no longer to be left without special revelation. The dispensation of grace was extended to the Gentiles. Because of this God now 'commandeth all men everywhere to repent' (Ac 17^{30}).

It is evident that this method of persuasion is an appeal to 'universal needs, and common religious or moral experiences' (Beyschlag). The sense of guilt is as universal as the conscience of man. The longing for God is a common instinct of the human heart. These are facts to which missionaries can appeal, it matters not where they go. The declaration of a new era is the justification of their presence, and a reason why those who hear them should receive their message.

The information regarding appeals and persuasions which may be gathered from the Epistles, is affected by the general knowledge of Jewish customs and ideas of which we have spoken. The Judaistic controversy in the early Church forced such knowledge more prominently on Gentile Christian communities. It is also to be remembered that the Epistles were in every case addressed to Christians, and can only in an

indirect way indicate the arguments of persuasion which were used when the gospel was first preached. The Epistle to the Romans, which was addressed, as we believe, to a Christian community largely composed of Jews and Gentile proselytes, gives the fullest information. From a general review of all the Epistles we see that, while the Jewish style of argument is followed, it is gradually assuming a more universal shape. Appeal is made to the Old Testament, but with less frequency. None, for instance, is made in 1 and 2 Thessalonians, Philippians, Colossians, 2 Timothy, Titus, Philemon, or in the three Epistles of John. Increasing emphasis is laid upon the more universal arguments of persuasion—

(1) The sense of sin and guilt (Ro 1^{18-22} 2^{10-23}, 1 Co 6^{9-10}, Gal 5^{19-21}, Eph 2^{1-3}).

(2) The certainty of judgment of both Jew and Gentile (Ro 2^{2-5} 3^{19}, 1 Co 4^{5}, 2 Co $5^{10.\ 11}$ 2 Th 1^{7-9}, 1 Ti 1^{9-11}, 1 P 4^{5}).

(3) The fact that Jesus is the only Saviour and hope of man (Ro 3^{19-26} 5^{15-21} 10^{12-15}, 1 Co 1^{21-24}, Gal 3^{22}, He $7^{24.\ 25}$ $10^{4.\ 9}$, 1 Ti 2^{5}).

(4) The warnings against refusal or rejection (Ro $2^{4.\ 5}$ $11^{21.\ 22}$, 1 Co 10^{5-12}, 2 Co $6^{1.\ 2}$, He 3^{12} *et passim*).

It is quite evident that these became the chief arguments of persuasion in the preaching of the apostolic period. As the work extended beyond the Jews, the peculiarly Jewish appeals gave place to those which have power upon men universally. The missionaries of to-day can only follow this example, and seek a response in the hearts of those to whom they speak, from the sense of sin, the instinctive fear of judgment, the longing for God, and the failure of their own religion, while they present Jesus Christ as the Saviour whom God NOW calls them to accept.

Again, in reviewing the missionary work of the apostles, we notice a certain carefulness for the susceptibilities of those to whom they preached. When Peter accuses the Jews of the death of Jesus, he at once softens that awful charge by the pleas of ignorance and the determinate counsel of God (Ac 2^{23} 3^{17}). We also notice a curious avoidance of the word 'cross' on the part of Peter. He uses the less disgraceful word 'tree' (ξύλον, see Ac 5^{30} 10^{39} 1 P 2^{24}). It may have been a personal preference on his part, but it is noteworthy that Paul, who gloried in the 'cross,' speaks of the 'tree' to the Jews in Antioch of Pisidia (Ac 13^{29}). It is interesting to notice the courtesy of Peter in addressing Cornelius. 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him' (Ac $10^{34.\ 35}$). The pre-eminent example of this spirit of courtesy is found in Paul's speech at Athens. We believe that what he really said was, 'Ye men of Athens, I perceive that ye are a highly religious people.' He describes their images as objects of reverence, or devotion; he selects his text from the inscription on an altar; he quotes from one of their own poets. All this was the outcome of a wise tact, and a fine courtesy which every preacher, both at home and abroad, should carefully imitate. Perhaps the best proof of consideration for the susceptibilities of the heathen, and the carefulness wherewith Paul avoided saying what would needlessly offend is found in the testimony of the Recorder in the theatre of Ephesus, 'Ye have brought hither these men, which are neither robbers of churches, nor yet *blasphemers of your goddess*' (Ac 19^{37}). This is all the more remarkable when we remember that Paul wrought in Ephesus for three years. The worst that could be charged against him was that he had said, 'they be no gods which are made with hands' (Ac 19^{26}). These examples are a permanent lesson for preachers everywhere, but especially for preachers to the heathen. Every element of good in their religion, literature, or life, should be brought into the service of the gospel. The greatest care should be exercised lest anything in the speech or conduct of the missionaries should give offence. Above all, the spirit of Christ should show itself in them as a spirit of courtesy, tact, and brotherhood.

Further, although the information is exceedingly meagre, it may be noticed that to some extent at least the first missionaries made use of certain personal influences which commended the preachers to those whom they addressed. Barnabas, a native of Cyprus (Ac 4^{36}), goes with Paul to evangelize that island. The adoption or use of the Roman name on the part of the great apostle may have been due to a consideration of this kind. His speech to the Jews on the temple stairs is prefaced by a short sketch of his pre-Christian life, which must have won him

some favour with a people who had such respect for their Rabbis and for all who were trained under them (Ac 22^{1-5}). Even his custom of supporting himself by the work of his own hands was intended to commend him to the people among whom he laboured. These are indications of a steadfast purpose, on Paul's part at least, that nothing should be omitted which would remove prejudice, or win favour among those whom he sought to evangelize. We may be sure that he was not the only preacher who became all things to all men, that he might by all means save some. And for preacher's to-day both at home and abroad it should be a consideration ever kept in mind, how they may best commend themselves for the gospel's sake. There are countless ways, especially in the mission field, in which the missionaries by wise and innocent adaptations and concessions, may avoid offence and commend themselves and the gospel. The rule of preachers everywhere should be: 'We bear all things lest we hinder the gospel of Christ' (1 Co 9^{12}).

Recent Biblical Archaeology.

Professor Hilprecht has lately passed through the Suez Canal on his way to join the Babylonian Expedition of the University of Pennsylvania, which has recommenced its work at Nippur. The lower strata of the ruined temple are now being systematically and scientifically excavated, and the north-eastern wall of the building was cleared during the summer months. The results of the excavations go to show that the whole place was destroyed and plundered by the Elamite conquerors of Babylonia about 2200 B.C., when the vast amount of ancient treasure and monuments which had been accumulating in the temple for more than two thousand years was either carried off to Elam or deliberately broken in pieces. Some of the treasures of the temple, however, fortunately escaped the notice of the spoilers; among other objects the American explorers have discovered a sacrificial vase of black stone more than two feet high and nearly one foot and a half in diameter, which was dedicated by Gudea, the famous high priest of Lagas or Tello (about 2700 B.C.). Another monument found during the summer is a circular slab of marble about two and a half feet in diameter, with an inscription of nine lines engraved upon it. We learn from the inscription that it had been presented to the temple by Naram-Sin, the son of Sargon (B.C. 3750), and it is important as giving the name of the *patesi* or high priest of Nippur at the time. Several archaic cuneiform tablets of a very early period have also been disinterred, as well as seal-cylinders, seal impressions on clay, carved shells, and bronze nails and saws.

M. Legrain is still hard at work repairing and excavating at Karnak. His latest discoveries have been on the site of the temple of Ptah, to the north of the great temple of Amon, where he has found a stela of Thothmes III., from which we learn that the older temple, which had been of wood and brick, was rebuilt in stone by the kings of the eighteenth dynasty, as well as another stela which is the oldest monument that has as yet been met with at Karnak. It is a record of Antef IV. of the eleventh dynasty, and contains all his four names, including the *ka* or banner name, which was previously unknown. The winged solar disk surmounts the monument, which is dedicated to Amon, Mut, and Ptah, showing that Khonsu had not as yet become the third member of the Theban triad. The stela was broken at an early period, probably during the troubles of the Hyksos invasion, but what remained of it was carefully preserved and set up in its original place. M. Legrain's discoveries prove the scrupulous care with which the monuments of the past were preserved in the Egyptian temples, whose guardians thus had at their disposal trustworthy materials for compiling the history of their country. They show how unjustifiable is the scepticism with which the statements of Manetho, the priest of Sebennytos, have sometimes been treated—a scepticism which could not be justified even if we possessed only a tithe of the materials which lay before him.

Besides his discoveries in the temple of Ptah, M. Legrain has also discovered the city gate, which adjoined the western corner of the temple and was built of large well-cut blocks of stone. It

was double, and the traces of an inscription show that it had been erected by Amonhotep II. This is the first city gate that has been found in Egypt, and its discovery is due to the acuteness of the French *savan* in following up clues which had escaped his predecessors. A. H. Sayce.

Egypt.

Yahweh in Early Babylonia: A Supplementary Note.[1]

Since the Ḥammurabi contracts made us acquainted with names of such interest, from the point of view of the history of religion, as Professor Sayce's *Ya-ú-um-ilu* (i.e. *Ya'u-ilu*), and the name *Kha-li-ya-um* (i.e. *Khâlî-Ya'u*), of which I myself gave an account, the materials have undergone a further increase by the publication of Part viii. of *Cuneiform Texts from Babylonian Tablets*. If anyone may have been still inclined to doubt my *Khâlî-Ya'u* because of its being written *Kha-li-pi-um* (although *pi* had at that time also the phonetic values *wi* and *ya*), these doubts will now be removed by the form *Kha-li-ya-um*, which is found in Bu. 91–5–9,2499, lines 7 and 12, with the *usual* sign for *ya*.

Specially noteworthy is the name *Ya-akh-pi-ilu* (Bu. 91–5–9,314, line 3), in the first place, on account of the Western Semitic Imperfect form (cf., in addition to the names already known, *Yarshi-ilu*, *Yakhmar-ilu*); and, secondly, because the form *Yahveh-el*, postulated by Mr. G. H. Skipwith (The Expository Times, ix. p. 531), could hardly be represented in the Old Babylonian form of writing except as *Ya-akh-pi-ilu* (pronounce *Ya'wi-ilu*), especially as there are known as yet no analogies in the formation of Western Semitic proper names for such a form as *Yakhpi-ilu* (from חפה, or perchance עפה). I might further compare, from the New Babylonian period, the names *Khabi-rabi* (written *Kha-bi*-GAL) and *Ya-kha-bi* (son of an *Abî-nadib*, and thus of a Western Semite), and might discover in these two names an original *Hawi-rabbî* and *Ya-hawi* in Babylonian disguise.

Fritz Hommel.

Munich.

[1] Cf. The Expository Times, x. (October 1898), pp. 42, 48.

Professor Deissmann on Jesus at Prayer.

By Professor J. S. Banks, Headingley College, Leeds.

In the *Christliche Welt* for 27th July Professor Deissmann speaks of religion as inner life, and prayer as its truest expression. We know a religion or a good man when we know their prayers. The history of religion might be written as a history of prayer. The most important parts of the gospel for giving us insight into the inner life of Jesus are His prayers, or His teachings about prayer. Explanations of ideas like 'the Kingdom of God,' 'Son of Man,' etc., are valuable. But whoever ignores or lightly regards Christ's prayers, stands outside before the veil instead of entering the Holy Place. The Synoptic Gospels give us these prayers. Professor Deissmann then continues—

1. Jesus had a rich prayer-life. The Son of Israel grew up in the air of the Psalter, the confession, 'Hear, O Israel,' and the deeply felt, hallowed petitions and thanksgivings contained in the older parts of the eighteen-membered prayer.[1] No piece of bread was broken, no wine partaken of, without thanksgiving. That prayer had sunk in the Judaism of the time of Jesus into mere lip-work, can be asserted only by advocates of Christianity who think to honour the Master by dishonouring His ancestral house. Despite all externalizing of the practice, and despite all casuistry of theologians, devout suppliants were as little wanting in the days of Jesus as among Catholics in the days of the Reformation. Alongside the praying Pharisee stands the praying publican; Jesus Himself has suggested this situation in His story. He is the child of a praying house and a praying nation. And so He

[1] The Shemoneh Esreh, the daily prayer of the Jews; see Schürer.

devoutly observes the custom of prayer at meals (Mt 14^{19} 15^{36} 26^{26}), nay, He lives so much in the Psalter that, when the death-agony stifles His own words, He cries to His God in words of a psalm; He described what stands at the beginning of the 'Hear, O Israel' as the first and chief commandment (Mk $12^{29f.}$), as He also bore on His garment the symbolic signs prescribed there (Lk 8^{44}).

But He not only prayed out of religious sentiment; He spoke with His God not only in the old dear formulas repeated by mothers from generation to generation. The Gospels are filled with intimations of an independent prayer-life of Jesus (Mk 1^{35} 6^{46}, Lk 6^{12} 9^{18-28} 11^{1}). Whoever gives these wonderful brief sentences but a moment's attention will see that here lie the roots of the inner life of Jesus. Of course they do not lie bare, they are not visible. In the saying to the disciples in Mt 6^{6} Jesus the suppliant pictured Himself; looking through this saying we see Jesus Himself on His kness at night in these lonely spots; He is alone with His God, and what He said to God has been preserved by no human pen. The roots of the cedar are buried in sacred soil.

2. And yet a few inches of some of the strongest roots lie exposed to the day. That only few prayers of Jesus are handed down to us, lies in the nature of the case, and speaks for the genuineness of the tradition. The extraordinary brevity of the prayers is another mark of genuineness. There can only have been a few isolated cases in which the disciples were permitted to listen to Jesus at prayer. But what they breathlessly listened to in such moments they saved from oblivion. Nay, when the words of Jesus were translated for Greek disciples, even the original Semitic wording is here and there not kept back from the Greeks, and the Abba of the suppliant Jesus sounded to Galatia and Rome (Gal 4^{6}, Ro 8^{15}), and stands to-day in the Bible of every tongue. Jesus Himself once stated the contents of one of His prayers (Lk $22^{31f.}$). This is the intercession of Jesus, intercession for His disciples, for an immortal soul that had to be saved from the cunning attacks of Satan. Jesus knows His disciples; a Peter may be a confessor and a Satan (Mk $8^{29.\ 33}$), and woe to him if the tempter stretches his hand to the circle of disciples! The same experience that once led the Master to say to Peter, 'Get thee behind Me, Satan,' leads Him now to pray for the disciple. Face to face with Peter, holy indignation and burning menace; face to face with the Father, interceding mercy!

Still deeper go the prayers whose wording is preserved, especially two prayers which may be described as the extreme poles of Christ's prayers —the prayer of thanksgiving, and the prayer of Gethsemane.

The prayer of thanksgiving is preserved by Matthew and Luke: Luke indicates the situation out of which it arose. It came from the lips of the Master, when the disciples sent forth by Him returned with joy, exulting in their victories over the demons. Then Jesus said to them, 'In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven' (Lk 10^{20}). In that hour, Luke continues, He rejoiced in spirit and said, 'I thank Thee, O Father,' etc. (10^{21}). The fact that Luke has preserved the occasion of the praise is one of the many pearls of his narrative. By this means only the praise becomes intelligible. It is a cry of exultation. Jesus stands on a Tabor of His inner life: to His disciples, these despised babes, these petty, unlearned men, such unspeakably great things are granted. No intellect of the wise and prudent possesses what is revealed to them. Blessed are they, the poor in spirit; for theirs is the kingdom of heaven. But this is not *His* triumph, it is the Father's work, nay, the Father's good pleasure. The Lord of heaven and earth has condescended to babes. This is the certainty swelling in the breast of Jesus and calling forth the cry of triumph. The Son stands before the Father, the humble servant before the Lord, filled with unspeakable joy, his whole soul a thankoffering to the living God.

The prayer of Gethsemane leads us down from this height to the darkest depths. Mark has perhaps preserved it most exactly: 'Abba, Father, all things are possible unto Thee; remove this cup from Me: howbeit not what I will, but what Thou wilt' (Mk 14^{36}). Thrice Jesus prayed so; in what state of feeling He Himself told the disciples: 'My soul is exceeding sorrowful even unto death.' Accordingly the evangelist relates, Jesus began to shudder and fear (Mk 14^{33}). Luke says, His sweat was like drops of blood; and an early Christian historian of the Passion was deeply moved by the loud cry and the tears of the suppliant (He 5^{7}). Jesus sees Himself in the hands of His deadly foes, He foresees His terrible

martyr-death; His soul shakes with genuine feeling. With the full death-horror of the healthy man He sinks on His knees before the Father, and a cry for help goes up, once and again and a third time, so ardent and yet so humble, at once a wrestling and a submission. No sign of defiance or of selfishness. The 'I' is lost in the 'Thou': 'Not what I will, but what Thou wilt.'

Of almost measureless importance are the three prayers of the Crucified on Golgotha—an intercession, a cry of anguish, and a sigh of consummation.

During the crucifixion, or soon after its accomplishment, Jesus prayed, 'Father, forgive them; for they know not what they do' (Lk 23^{34}). This act of intercession shows that Christ's command to love enemies and pray for them (Lk 6^{28}, Mt 5^{44}) is among the sayings which cannot be severed from His personality without robbing them of their chief meaning. It is uncritical to doubt the genuineness of the prayer on the cross, because it might be put into Christ's mouth as an illustration of that command. As if it were child's play to give such a command, and as if Jesus could give the command to pray for enemies without Himself practising it. The intercession on the cross is merely one among many; we may assume that in His nightly prayers Jesus was not seldom occupied with those on whom the prophetic indignation of the day had fallen. The command was not the basis of the intercessions, but their fruit. There is no sufficient reason for doubting the tradition of Luke. What deep glances into the soul of Jesus this prayer for His murderers gives us! What confidence the crucified Son of Israel has in His God! Where is the God of the Psalms of revenge? Where is the God of the Maccabean martyrs, whose strength was two things at once—faith and hate?

Still less can there be any question as to the genuineness of the cry of anguish on the cross. It fits in with no dogmatic conception of Jesus. What reason, therefore, could there be to put it into His lips? It suits only the actual cross. 'With loud voice' it was thrown out by the dying One, and through eighteen centuries its original Aramaic wording sounds: 'Eli, Eli, lama sabachthani?' My God, My God, why hast Thou forsaken Me? a saying not first used by Jesus, and yet His own property, bought with His heart's blood.[1] Thus, long before, a human soul in deep distress thirsted for the living God in Ps 22. Now the saying lies on the parching lips of Jesus. It cannot be brought under the usual categories of prayer; it is not even petition, it is the sigh of a tortured sufferer, and yet a prayer genuine beyond any other. This prayer impresses with its elemental force more than a hundred complacent arguments against the reasonableness of prayer. This prayer teaches to pray; and it teaches every one, to whom prayer is a secure heritage beyond danger of disturbance, that intercourse with God means a contention for God, a wrestling of His presence with His absence.

Jesus remained victor. His cry of triumph, again thrown out 'with loud voice,' is an old prayer; with the exception of the first word it springs from the 31st Psalm, 'Father, into Thy hands I commend My spirit' (Lk 23^{46}). But again it is the altogether peculiar possession of the suppliant on the cross; Jesus added a single word to the saying of the psalm, a word only understood in all its fulness of meaning when viewed as a prayer-word—the word 'Father.' Abba—with this sound on His lips Jesus breathed forth His spirit.

3. In His own prayers we see the suppliant face to face. In His sayings to the disciples about prayer we see Him again as in a glass. We remarked before that the command to intercede for enemies indicated the contents of His own intercessions. It is the same with the exhortation to pray for labourers in God's harvest (Mt 9^{35-38}). But, above all, we see Jesus the suppliant in the Lord's Prayer. True, it is a prayer for the use of the disciples; but in it also Jesus has given His best, the ripe fruit of His own prayer-experience. It is a common course to take away from the Lord's Prayer all personal connexion with the Lord, as it is also a dogmatic expedient to make a deep gulf between 'My Father' and 'your Father' in the words of Jesus. The Lord's Prayer was not given by Jesus as the first basis of an impersonal liturgy for a new cultus; rather Jesus as suppliant by this example taught His people to pray. In this prayer we obtain an idea of the simple earnestness and humble energy of His own prayers.[2]

[1] Mk 15^{34}, Mt 27^{46}. The only doubt is whether Jesus said 'Eli, Eli' or 'Eloi, Eloi.' Dalman—an authority on the point—holds the first to be original.

[2] It will be seen that these sentences are cautiously framed. The ground is most delicate, and error is only too easy. In realising the humanity of Jesus we must go as far as Scripture does.

Even where Jesus criticizes the prayers of hypocrites and the heathen (Mt $6^{5ff.}$), He gives glimpses into the nature of His own prayer. The hypocrites pray at street corners; He prays in the chamber. The heathen and the Pharisees babble out wordy liturgies (Mt 23^{14}); His prayers are brief, for the Son prays to the Father, and the Father knows what His child needs before it asks. This last thought is altogether peculiar and significant: God does not need our prayers. This is a warning, not against prayers of petition, but against unfilial, arrogant petitions, — petitions viewed as magical in effect. How earnestly Jesus used genuine petition, needs no lengthened proof. The wonderful parables of the petitioning friend (Lk 11^{5-8}), the petitioning child (11^{11-13}, cf. Mt 7^{9-11}), and the petitioning widow (Lk 18^{1-8}), were spoken out of the secrets of His own petitions and supplications. The simplicity of His supplications was disturbed by no shadow of doctrinaire reflection. Faith that removes mountains made Him pray. Hence he can testify, 'Have faith in God' (Mk 11^{22-24}, cf. Mt 17^{20}). This is one of Christ's most undoubted sayings;[1] in magnificent paradox it declares the transcendent power of prayer. Just so the similar saying[2] in Lk 17^{6}. This is not to be diluted, although the paradox in form should not be grossly materialized. The believing suppliant, Jesus would say, has miraculous force at command; and that He asserts nothing but His own experience may be inferred from the previous narrative of the healing of the deaf and dumb:[3] the mighty Ephphatha is preceded by a glance up to heaven and a sigh of prayer.

[1] Paul alludes to it in 1 Co 13^{2}.

[2] To this saying also Jesus perhaps alludes in Mt 21^{21}. Matthew certainly refers it to the preceding narrative of the withered fig-tree.

[3] Mk 7^{34}; cf. also Mk 6^{41} 9^{29}, Mt 26^{53}.

At the Literary Table.

THE BOOKS OF THE MONTH.

In the Textual Criticism of the New Testament the great controversy is between quantity and quality. Get manuscripts enough, said the late Dean Burgon, follow the reading that has most support. Get the right manuscripts, said Westcott and Hort, follow the reading that has best support. Westcott and Hort are winning; but Dean Burgon has a successor in Prebendary Miller who will not let them win easily. He has just published through Messrs. Bell & Sons the first part of *A Textual Commentary upon the Holy Gospels* (8vo, pp. xxiv, 118). This first part covers Matt. i.–xiv. It is a good idea, worked out conscientiously by a capable scholar. And whether we follow 'quantity' or 'quality' it is useful; for here are *all* the MSS., and we can make our own choice and our own decision.

The two books that literary people find most useful are *Who's Who* (crown 8vo, 3s. 6d. net) and *The Englishwoman's Year-Book* (2s. 6d. net). Even to poets and poetesses they are more useful than the Rhyming Dictionary. They grow with the growth of the British Constitution. This year's volumes are fat and full of sap. They are miracles of accurate editing. Both volumes are published by Messrs. A. & C. Black.

We often hear of a 'breezy' biography. The biography of Dr. Charles Berry of Wolverhampton is breezy. Breezy means brief and lively. There are good stories; there is also a good man—the kind of good man boys love. The book should have been received earlier. It is now into its second edition (Cassell & Co., crown 8vo), and does not need reviewing, but we congratulate Mr. Drummond, who wrote it.

Ad Rem is the emphatic title of a new volume of sermons by the Rev. H. Hensley Henson, B.D., published by Messrs. Wells Gardner (crown 8vo, 3s. 6d.). It handles nearly all the burning questions of the day. And that alone would make the book entertaining; but Mr. Henson would be entertaining in discussing philosophic deism.

In a small book published by Messrs. Headley Brothers (3s. 6d.), and made attractive by a number of full-page illustrations, Mr. Frederick Sessions, F.R.G.S., has offered a study of *Isaiah the Poet-Prophet and Reformer*, for modern times. There is sufficient knowledge of recent literature on Isaiah and a clear purpose. As long as Isaiah can be made so modern as this and yet no jot of the ancient flavour lost, who will say that the Old Testament has no message for to-day?

Mr. Gardner Hitt has published the Official Report of the *First Church Congress*, held, by order of the General Assembly of the Church of Scotland, in Glasgow from 25th to 27th October 1899.

In the winter before last Dr. J. D. Robertson of North Berwick delivered a course of lectures on *The Holy Spirit and Christian Service* in Edinburgh to students of the Christian Workers' Training Institute, and under the auspices of the United Presbyterian Church of Scotland. He has revised these lectures and doubled their number, and now issues them in a handsome volume through Messrs. Hodder & Stoughton. The aim of the lectures is to encourage to practical work. No attempt is made to touch the doctrine of the Spirit. There is also a pleasant freedom of style, the lecturer constantly putting questions to himself, which allows the discussion of the daily difficulties that arise in Christian work. And from beginning to end there is felt blowing through the book an earnestness of purpose which blesses more than even the words of wisdom it contains.

Professor Banks of Headingley has written the latest of the 'Books for Bible Students,' and it is clearly written in view of these present controversies. Its title is *The Development of Doctrine in the Early Church* (Kelly, 2s. 6d.). It traces the steps, so far as they can be traced, of that departure from apostolic doctrine, which some deplore in the early Church and some rejoice in. It does more. It furnishes a picture—a miniature, clear-cut and accurate—of the theological life of the early Church.

Messrs. Macmillan have began to issue a cheap series of standard works. The size is 8vo, the paper good, the printing large and beautiful. The price is only 3s. 6d. net a volume. The first two volumes to appear are *The Plays of Sheridan* and Bacon's *Essays and Advancement of Learning*.

Messrs. Macmillan have also published the first series of the Gifford Lectures delivered by Professor Royce of Harvard at Aberdeen, in January 1899. They are very philosophical, and yet Professor Royce has not forgotten that there were many unphilosophical persons in his audience, so that the actual reading is not so hard as the first appearance promises. The title is *The World and the Individual*. We hope to return to the book. It is distinctly to be reckoned with. The price is 12s. 6d. net.

Messrs. Macmillan & Bowes of Cambridge are the publishers of an inquiry by Rocksborough R. Smith, B.A., of Selwyn College, into the circumstances under which the Epistle to the Philippians was written. The title of the essay is *The Epistle of St. Paul's First Trial* (1s. 6d. net).

Messrs. Marshall Brothers are busy. They have sent out (1) a memoir of *John MacNeil*, the Australian evangelist, written by his wife and enriched with portraits (crown 8vo, pp. 396); (2) a study, on old-fashioned lines, of the dispensations, entitled *What is Man?* (crown 8vo, pp. 178, 2s. 6d.), and written by Robert Ashby, who at least shows that he has a thorough knowledge of the English Bible; (3) a small 4to by George Clarke, *Are you a Christian?* (pp. 126, 2s.), prepared for presentation and fit for it; (4) the twenty-sixth volume of *The King's Highway* (8vo, 2s.); and (5) a small memorial volume, *He Goeth Before* (1s.).

The subject of Prayers for the Dead (which inevitably opens up the whole subject of the state of the departed) has been in great need of thorough competent investigation. And now it has received it from the Rev. C. H. H. Wright, D.D., who has published his results through Messrs. Nisbet in a thick crown 8vo, under the title of *The Intermediate State and Prayers for the Dead* (pp. xxiv, 326, 6s.). The whole of the Jewish apocryphal literature has been ransacked. Then the New Testament passages have been examined. The practice of the Fathers has been ascertained. And finally the Christian apocryphal writings have been allowed to give their evidence on the whole subject of the

Intermediate State. Dr. Wright claims to have done his work dispassionately. We admit the claim. We also acknowledge that he is a trained scholar, a trifle timorous perhaps, but always sensitive to the authority of the written word. The results he obtains, which we do not state here, are therefore of very great weight, and in most cases quite decisive.

Messrs. Nisbet have also published a small volume of Notes on the Catechism by the Rev. A. E. Barnes-Lawrence, M.A., under the title of *Confirmation Lectures* (1s. 6d.).

The forty-fifth volume of the *Metropolitan Tabernacle Pulpit* has appeared. It differs in no respect from its four and fifty precursors. And Messrs. Passmore & Alabaster tell us that at least five more volumes of the same annual size and quality may be looked for (8vo, pp. 636, 7s.).

One of its members and ardent advocates, Mr. Allan Estlake, has written an account of the *Oneida Community*, and Mr. George Redway has published the book.

Mr. Nimmo has undertaken a 'Semitic' Series. The editor is Professor J. A. Craig of Michigan. The size is crown 8vo, of about 300 pages, and the price 5s. net. The writers already chosen are M'Curdy, Duff, Hommel, Sayce, Hilprecht, Glaser, and Macdonald—wheat with a little chaff. Professor Sayce has written the first volume. Its subject is Life and Customs of the *Babylonians and Assyrians*. Of course it is popular, and reads smoothly. If this is the character of the series (which Glaser's name makes one doubt), it is an excellent beginning. To scholars the information is not new; to ordinary readers it is both new and charming.

Much after the manner of that little known but precious volume, *Book by Book*, Messrs. Revell of New York have published a volume entitled *The Teachings of the Books* (crown 8vo, pp. 340, $1.25). It covers the New Testament, giving a short account of the writer, characteristics, and contents of each book. Not criticism but instruction is the purpose, and we are bound to say there is much independent honest work in the volume, the purpose being well attained. The authors are Herbert L. Willett and James M. Campbell. It would be a still greater boon if they would go through the Old Testament in the same way.

The 'Contemporary Science' Series, published by Messrs. Walter Scott, has not come under our notice so often as it might have done. There is probably not a volume in it that is outside the range of a preacher's interest. Some of the volumes are to him of utmost importance; and notably one of the two latest additions. These are *The Races of Man* (crown 8vo, pp. 611, 6s.) by Dr. Deniker of Paris, and *The Psychology of Religion* by Professor Starbuck (pp. 423, 6s.). It is of course to the latter we refer. We must handle it separately; meantime it must be said that Dr. Deniker's *Races of Man* is a book of great practical value, and it has been furnished with an excellent series of illustrations.

Mr. Thomas Parker, C.E., F.G.S., has had experience in preaching the gospel and meeting infidel objections to it. And he says that in answering the sceptic we needlessly weight ourselves with the Old Testament and the Epistles of the New. Throw them to the hungry objector, they were never meant to be part of the Christian Bible; stand upon the words of Christ alone, and all the infidelity in the world is answered. So that is *The Coming Bible* (Sonnenschein, crown 8vo, pp. 92).

A second edition has been published by Mr. Elliot Stock of *The Best Society*, and other lectures, by J. Jackson Goadby, F.G.S. (crown 8vo, pp. 277, 5s.). The first edition was private. It is a book the reader of essays should seek after.

Mr. Holden Pike's popular life of Oliver Cromwell, called *Oliver Cromwell and his Times* (crown 8vo, pp. 286), is published in a new cheaper (3s. 6d.) edition by Mr. Fisher Unwin.

Ambrose Phillipps de Lisle.

Mr. Edmund Sheridan Purcell, who wrote the Life of Cardinal Manning and gained himself a name thereby, has now written the *Life and Letters of Ambrose Phillipps de Lisle*, and the book has been published by Messrs. Macmillan in two

volumes (8vo, pp. 435, 382, with portraits), at 25s. net.

Who was Ambrose Phillipps de Lisle? Cardinal Manning we knew, and until Mr. Purcell wrote it we thought him worthy of a biography. But who knows Ambrose Phillipps de Lisle? And why should he have a biography?

Ambrose Phillipps (the 'de Lisle' was added afterwards) was the son of a rich squire in Leicestershire, who kept a diary. There were two uncles in the Church, the Rev. William March Phillipps, 'who was a zealous member of the High Church party of that day,' and Edward March Phillipps, 'who was a strong evangelical, and hated anything savouring of popery or of the Roman Antichrist, as he was wont to term his Holiness the Pope.' Ambrose was baptized by the evangelical uncle. In process of time he was sent to school near Gloucester, and there, says his pious biographer, 'a rare privilege, not of a secular but of a religious kind, fell to his lot, in having as teacher of French the Abbé Giraud, a venerable *emigré* priest, one of those devoted and zealous priests driven into exile by the impious French Revolution, and who, in their thousands scattered over the whole of England, did much by their high moral character, personal holiness, and exemplary patience to lessen Protestant prejudice, and to prepare the way for the Oxford Movement.' Ambrose Phillipps went to school knowing the Catholics only as idolaters and the Pope as Antichrist. But so well did Abbé Giraud teach (not French but religion), that in two and a half years Ambrose, returning from a short holiday in Paris to his home, persuaded the neighbouring vicar of Shepshed to adopt a cope. 'The ardent boy then had an altar made for the Shepshed Church like those he had seen in France, and as soon as the altar was erected, he carried round the churchyard, amidst a very large concourse of people, a black wooden cross, his brother Charles, who afterwards became the vicar, serving as his acolyte. This cross was placed by the old vicar with much ceremony, which budding Ritualists of a later date might have envied, on the holy table, where it remained for some time. It was the first cross planted on a Communion table in the Established Church since the Reformation.' This occurred in 1823. Ambrose Phillipps was 'not much over thirteen years of age.' We are not told how old the vicar was.

With this incident the parish church of Shepshed passes out of notice till we come to near the end of the second volume. Then a short sentence informs us that Ambrose's only brother, Charles, who served as acolyte on this occasion, and who afterwards became vicar of Shepshed, removed the black cross, and lived and died an excellent and devoted but earnestly evangelical clergyman.

Meantime it is evident that Ambrose Phillipps has discovered that the Pope is *not* Antichrist. He was even assisted in the discovery by a vision from heaven, which told him that Mahomet is the Antichrist. For a very short time he was content with the Church of England as 'a living branch of Christ's Holy Catholic Church,' but when he was about fifteen he was secretly baptized into the communion of the Roman Catholic Church. With this his schooldays came to an end, for the headmaster discovered that he was already beginning to 'pervert' some of his companions. What did his father think of it? An extract from his diary tells us: 'On entering Ambrose's room I saw a gold-looking cross tied to a ribbon; price, he says, 2s. 6d. Upbraid him with the absurdity, and broke it into pieces, for which I was very sorry afterwards; repented of my passion—he remained quite quiet.' After this scene, so humbly recorded, we are not surprised to read an entry some time later: 'Ambrose comes from Cambridge to Garendon. Asked his father's leave to go to mass at Leicester on Sundays. No answer. So he rode there, and continued to do so every Sunday, fasting.'

But it was in Oxford that Ambrose hoped to continue the studies broken at school. An application was made for admission to Oriel, Newman's College. It was refused, and Ambrose was sent to Trinity College, Cambridge. As far as education went it made no matter. His secular education was over. Henceforth, as his father faithfully records in the diary: 'Ambrose reads nothing but Roman Catholic books and legends. But his biographer wonders what would have been the result, not to Ambrose, but to England, if he *had* gone to Oriel. He thinks his zeal and enthusiasm would have precipitated the early beginnings of the Oxford Movement. He believes that 'the zealous young Catholic must needs have come into frequent conflict with Hurrell Froude, even if not with Newman himself.' Perhaps, but it looks like taking the boy too seriously.

An illness cut short Phillipps' career at Cambridge, and he came home in the spring of 1828, at the age of nineteen, without taking his degree. He then became engaged. His bride went to New Hall in Essex 'to make a spiritual retreat' before the marriage. 'A spiritual retreat,' says the biographer, 'is a common practice amongst Catholic girls not easily understanded of average but excellent Protestants.' In the spiritual retreat Miss Clifford received and wrote love-letters. 'My dearest Ambrose,' she writes, 'though I am pleased to see my dear mistresses, and they to see me, yet the thought of you never leaves me a single moment; and I sometimes think they must think me very stupid, for I have found myself quite absent at times. I think of you the first thing in the morning and the last at night. I am longing for Monday, and shall take care to set off in good time.' Being in this frame of mind in the spiritual retreat, Miss Clifford adds, 'My future happiness will be to live with you, and to have no will nor thought different from yours; I also hope that you will always find me an affectionate and submissive wife, and pray never hesitate to find fault with me whenever you like.' So these two were married. Ambrose's father had two family estates in Leicestershire, Garendon and Grace-Dieu. In process of time Ambrose came into the possession of both. But for the present he was settled with his wife in Grace-Dieu and on £1200 a year. And she who promised to be so submissive a wife, bore Ambrose sixteen children, —nine sons and seven daughters,—and did not forget her promise.

Now after Ambrose Phillipps, having assumed the name of 'de Lisle' on the death of his father in 1862, and having entered into possession of the family estates, settled down at Garendon and Grace-Dieu, there began that movement which has been known in England as 'the Corporate Reunion Movement between the Churches of England and of Rome.' Ambrose de Lisle was its head, and Grace-Dieu or Garendon its centre. It is on that account that the biography of Ambrose Phillipps de Lisle has been written. As history informs us, that movement did not come to any successful issue in the lifetime of Ambrose de Lisle. His biographer sorrowfully says, indeed, that nothing which Ambrose ever attempted had more than moderate success. Nor is it any nearer accomplishment to-day. Still it was a great idea. The man who conceived it and gave his life to it deserved to be remembered; and it had real consequences of no small amount or moment.

Near his mansion of Grace-Dieu Mr. de Lisle built 'a beautiful church-like chapel.' 'Here it was,' says Mr. Purcell, 'that the revival of English Church architecture and Gregorian Chaunt was cradled; here it was that the leaders of the Oxford Movement, or at least those who carried out in their own lives its final logical conclusions, came to see how the old English Catholic forms of worship and the modern Roman rites meet and touch and mingle so as to be almost indistinguishable; here it was that the present "Crisis in the Church" took its origin, for, as Bishop Forbes of Brechin confessed shortly before his death to his former host, "it was what we saw carried out in your beautiful chapel that first inspired most of us to imitate it so far as in our sad circumstances we were able to do." Here altar-lights and incense and choristers in copes of crimson and cloth-of-gold carried back the worshipper to the days of undivided Christendom, when Greek and Latin were united in the true traditions of the beauty of holiness unchallenged scarcely since the days of the apostles.' Bishop Forbes, we are told elsewhere, always looked upon de Lisle as the real author, and Grace-Dieu as the cradle and home, of modern Ritualism. Mr. de Lisle never persuaded Newman that there was any way for the Roman lion and the Anglican lamb to lie down together except by the one lying down inside the other; but we do not wonder that after his death Lord Halifax should write and say, 'Mr. de Lisle was a most beautiful and interesting character, and I do not think it easy to exaggerate the debt we owe him.'

'Christian Mysticism.'

CERTAIN men, aided by circumstances, have succeeded in making mysticism a matter of public interest. Many are, at least, asking what mysticism is. So Mr. Inge's choice of Christian Mysticism for his Bampton Lectures drew an audience to hear them, and now will draw a greater following to read the book.[1]

[1] *Christian Mysticism.* The Bampton Lectures for 1899. By William Ralph Inge, M.A. Methuen, 8vo, pp. 379. 12s. 6d.

What is mysticism? Mr. Inge in an appendix offers us twenty-six definitions, from Goethe's 'Mysticism is the scholastic of the heart, the didactic of the feelings,' to Hinton's 'Mysticism is the claiming authority for our own impressions.' Of these twenty-six definitions Mr. Inge himself has most sympathy with that of Charles Kingsley. 'The great Mysticism,' says Kingsley (*Life*, i. 55), 'is the belief, which is becoming every day stronger with me, that all symmetrical natural objects are types of some spiritual truth or existence. When I walk the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp, amounts to indescribable awe sometimes. Everything seems to be full of God's reflex, if we could but see it. Oh, how I have prayed to have the mystery unfolded, at least hereafter! To see, if but for a moment, the whole harmony of the great system! To hear once the music which the whole universe makes as it performs His bidding!'

That is still a little vague. Mr. Inge himself draws the outline more sharply. 'Mysticism,' he says, 'has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art as well, namely, that dim consciousness of the *beyond*, which is part of our nature as human beings. Men have given different names to these "obstinate questionings of sense and outward things." We may call them, if we will, a sort of higher instinct, perhaps an anticipation of the evolutionary process; or an extension of the frontier of consciousness; or, in religious language, the voice of God speaking in us. Mysticism arises when we try to bring this higher consciousness into relation with the other contents of our minds. Religious Mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature, or, more generally, as *the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal.*' The italics are Mr. Inge's own. They contain his conception of mysticism.

It is with Religious Mysticism, or more restrictedly Christian Mysticism, that Mr. Inge has to do. Now in Christian Mysticism there are four axioms. The first is that the soul of man can see as well as the body. The second is that man is a partaker of the divine nature. The third, that without holiness no man may see the Lord. And the fourth, that the key to the mystery of God is love. Given then these four, a seeing soul, a soul akin to God, a soul purified, a soul filled with love, and the man is fit for the beautiful vision, ready to enter into that communion with God in Christ which is called Christian Mysticism. For this is Christian Mysticism, to hold communion with God in Christ, and thereby to be transformed into the same image from glory to glory.

In this progress there are three stages: the purgative, the illuminative, and the unitive. Their names express their meaning; we may not stay to explain them. More important is it to note that the first serious difficulties regarding mysticism arise when we ask how the communion or fellowship is realized. Is it in thought? the intellect being alive and active; or is it also (and perhaps mainly) by trances, visions, ecstatic revelations? Was Wordsworth the ideal mystic when he sang of

> That serene and blessed mood,
> In which . . . the breath of this corporeal frame,
> And even the motion of our human blood,
> Almost suspended, we are laid asleep
> In body, and become a living soul:
> While with an eye made quiet by the power
> Of harmony, and the deep power of joy,
> We see into the life of things?

There is no doubt that visions and dreams have always been found in close touch with mysticism. Yet Mr. Inge holds they are no essential part of it. The mind should enter into mystic contemplation. In the striking phrase of Macarius, 'the human mind is the throne of the Godhead.'

The next question raised is this: Do we find God best by close, sympathetic observation of the world around us, or by sinking back into our own consciousness and seeking there direct contact and communion? The question again divides the mystics into two bands. The older mystics found God closer than breathing and nearer than hands and feet; but the younger see every common bush afire with God. Mr. Inge mediates between the two. Each is imperfect alone; together they must work.

Thus we reach the end of Mr. Inge's first lecture. We need not follow him farther just at present. We have given a taste of the book. If that first lecture is intelligible and interesting, so are all the rest. For the first time we have received a survey of Christian Mysticism that is sympathetic and yet not an unintelligible rhapsody.

Contributions and Comments.

The 'Dictionary of the Bible.'

CAIN'S WIFE.—By a slip of the pen, which has escaped all the sharp eyes that watch with so good results on the accuracy of the *Dictionary*, we read in the article ADAH (i. 35) that '*Cain's* other wife' was named *Zillah*. It should, of course, be '*Lamech's*.' As the article CAIN does not enter upon the question of Cain's wife (on which see THE EXPOSITORY TIMES, January 1897, 154), but is satisfied, for 'Jewish speculations' to refer to Eisenmenger's *Entdecktes Judenthum*, which will be in very few hands, a short note on it will be excused. I refer, therefore, to the Ethiopic Version of the Hebrew Book of Jubilees (comp. *Dict.* ii. 791), edited by Charles (1895, p. 15), where from ancient sources four forms are given for the name of Cain's wife, who, according to Jewish speculation, was his (and Abel's) twin-sister. The name is spelled by Epiphanius Σαυη, in Codex *z* in Lagarde's edition of *Genesis Graece*, *i.e.* 44 of Holmes' Septuagint Ασουαλ, in Syriac אשוא, in Ethiopic אן, probably corrupt for אשן (*Ashwan*). About the original Hebrew form of the name we are not sure; it might have been שׁוּח or שׁוּע. The latter name is in Gn 38, according to the LXX, the name of Judah's wife, not of his father-in-law (v.[2. 12]).

It would not have demanded much space to give also the corresponding names as examples of the *μῦθοι καὶ γενεαλογίαι ἀπέραντοι*, against which the apostle warns (1 Ti 1[4]); for instance—

CAINAN (*Dict.* i. p. 339), Μαωλιθ, Μαλεθ; Syr. מהללות, similarly in Ethiopic.

ENOCH (p. 704), Εανι (read εδνι) θυγατὴρ Δανιὴλ πατραδέλφου αὐτοῦ, the name *Daniel* being omitted in Syriac and Ethiopic.

ENOS (p. 711), Νωα<μ>, Syr. נאום, Ethiop. *Noameh*.

JARED (ii. 550, 568) Βαραχα θυγατὴρ <P>ασουὴλ πατραδέλφου αὐτοῦ.

Another tradition, worthy of mention, knew even the place where Cain found his death at the hands of Lamech: 'Octavo miliario a Nazareth contra Carmelum *Cayn* mons, ad radicis cuius iuxta fontem Lamech parens Noe sagitta sua peremit Cayn arcuique suo maledicit. Unde furore repletus et ira ait: Occidi, etc. (Gn 4[23]). Thus, in agreement with other mediæval descriptions of the Holy Land, *Oliverus*.

CHERUBIM.—The article of H. E. Ryle (i. 377 ff.) has the merit of illustrating by several quotations from the Fathers the explanations which were given of this name in olden times, and the author is quite right to combine these patristic explanations (*αἴσθησις πολλή*, *scientiae multitudo*, *πλῆθος γνώσεως*) with Philo's statement that the Greek meaning of *cherubim* was 'much knowledge,' '*ἐπίγνωσις καὶ ἐπιστήμη πολλή*.' But I doubt whether all readers of the *Bible Dictionary* will grasp at once the point of this etymology; and the most explicit etymology given by any of the Fathers is omitted. Philo does not explain כְּרוּבִים but הַכָּרוּבִים. For *ἐπίγνωσις* is = הַכֵּר (Infin. Hiphil of נכר), *καὶ ἐπιστήμη πολλή* is וְרֹב בִּין. Almost the same etymology was put forward thirty years ago in Lagarde's edition of the *Greek Genesis* from the margin of Codex *r* (= Holmes 135 = Basiliensis B, vi. 18) on the authority of Severian, bishop of Gabala, namely *ἐπίγνωσις πεπληθυμμένη*, with the comment: *ἀκχερουβεὶμ σημαίνει 'ἐπίγνωθι καὶ συνετίσθητι.' καὶ τὸ μὲν ἄχερ ἐπίγνωθι κεῖται ἐν Γενέσει, τὸ δε οὐβεὶν μηνύει συνετίσθητι ἐν τῷ Δανιήλ*. A modern concordance easily shows these references. We find הַכֵּר, Gn 31[32] 37[32] 38[25]; וּבִין, Dn 9[23] 10[1]; the latter passages being the only ones where this form occurs in the O.T. Severian must have had a lexicon, or a very good knowledge of the Hebrew Bible.

EB. NESTLE.

Maulbronn.

Two Critical Studies in St. Matthew's Gospel.

II.

The Dependence of St. Matthew i.–xiii. upon St. Mark.

I ASSUME that it has been proved that the verbal agreement between Matthew and Mark is so great that one evangelist must have had the other before

him. The purpose of this paper is to show that the difference in the order of events between the two Gospels can only be accounted for on the hypothesis that Matthew has rearranged Mark's order to suit the scheme upon which he has built up the first half of his Gospel (chaps. i.–xvi. 20).

This scheme is as follows :—

A. **Person of the Messiah—**

Genealogy	i. 1–17.
Birth	i. 18–25.
Incidents of childhood	ii. 1–23.

(All viewed from the point of view of fulfilment of O.T. prophecy and development of O.T. history.)

B. **Preparation for His Ministry—**

His forerunner	iii. 1–12.
His preparation by baptism	iii. 13–17.
His preparation by temptation	iv. 1–11.

C. **First Period of Work and Teaching in Galilee—**

Public appearance as a teacher	iv. 12–17.
First disciples	iv. 18–22.
Anticipatory sketch of His activity	23–25.
Illustration of teaching	v.–vii. 29.
Illustrations of doings	viii.–ix. 34.
Extension of His work in the mission of the twelve	ix. 35–xi. 1.
Survey of His ministry	xi. 2–30
(*a*) In relation to the Baptist	2–15.
(*b*) In view of its apparent failure	16–24.
(*c*) ,, ,, real success	25–30.
Illustrations of the position taken with regard to Him by different classes of people	xii.–xvi. 20.
Hostility of the Pharisees	xii.
The multitude misunderstand His parabolic teaching	xiii.
Attitude of Herod	xiv. 1–12.
His popularity	xiv. 13–21.
Faith of St. Peter	xiv. 22–33.
Popularity at Gennesaret	xiv. 34–36.
Pharisees from Jerusalem	xv. 1–20.
A Canaanite woman	xv. 21–28.
Other foreigners	xv. 29–39.
Pharisees and Sadducees	xvi. 1–4.
Growing faith of disciples	xvi. 5–12.
,, ,, ,, culminates in St. Peter's confession	xvi. 13–20.

After his first two chapters, Matthew opens the Gospel of St. Mark, and begins to copy from it. The first three sections of Mark (i. 1–13) he borrows (Mt iii. 1–iv. 11), but considerably amplifies. Chaps. iii. 7–10, 12, 14, 15, iv. 3–11 have no parallel in Mark. It is possible, of course, to hold that Matthew had another source here. But if it be shown that throughout his Gospel Matthew copied and enlarged Mark's narrative, the view that he has done so in this preliminary section will remain the more probable. Thus—

Mt iii. 1–12	=	Mk i. 1–8.
iii. 13–17	=	i. 9–11.
iv. 1–11	=	i. 12–13.

At iv. 12 Matthew comes to Mk i. 14, 15. These verses he borrows and expands; the settling at Capernaum (13) being anticipated from Mk i. 22 in order to form the ground for a reference to the O.T. (14–16).

iv. 17 shortens Mk i. 15. Thus—

Mt iv. 12–17 = Mk i. 14–15.

In the next section (iv. 18–22) Matthew continues with Mk i. 16–20. The use of Mark, which before might be considered open to doubt, is now clear. The few changes made in Mark's narrative are, for the most part, explanatory additions.

Matthew now comes to Mk i. 21, 22. The arrival at Capernaum has already been anticipated in Mt iv. 13, and can be omitted here. Mk i. 21b speaks of teaching in the synagogue. But here Matthew wishes to develop his plan of giving characteristic illustrations of Christ's teaching and work in successive sections, which are to be followed by a survey of His work in relation to the effect produced by it upon the different elements in the population of the country.

Thus at this point (Mk i. 21b) Matthew inserts an anticipatory sketch of Christ's activity (Mt iv. 23–25). The teaching in the synagogue at Capernaum (Mk i. 21b) becomes a teaching in synagogues throughout the country, and a summary account of Christ's healing work is added.

The reason why Matthew now gives his illustrations of Christ's teaching before his illustrations of Christ's work is probably to be found in the next verse of Mk i. 22, which describes the effect of Christ's preaching. Matthew therefore here inserts the Sermon on the Mount (v.–vii. 27), and closes it with this verse from Mark (i. 22 = Mt vii. 28, 29).

So far Matthew, from iii. 1, has closely followed Mark, borrowing every verse of Mark in its order, but making considerable insertions.

This may be illustrated thus—

Mt iii. 1–12 = Mk i. 1–8.
[7–10, 12 insertions].
iii. 13–17 = Mk i. 9–11.

[14–15 insertions].
iv. 1–11 = Mk i. 12–13.
[3–11 insertions].
iv. 12–17 = Mk i. 14–15.
[13–16 insertions].
iv. 18–22 = Mk i. 16–20.
iv. 23–25 substituted for Mk i. 21.
[v.–vii. 27 insertions].
vii. 28–29 = Mk i. 22.

The succeeding sections in Mark are the following:—

Mk i. 23–28, Demoniac at Capernaum.
29–31, Peter's wife's mother.
32–34, Healings.
35–39, Missionary tour.
40–45, Leper.
ii. 1–12, Second visit to Capernaum.

Matthew, in accordance with his plan, is now to give illustrations of Christ's miracles. We should expect him, therefore, to continue with Mk i. 23–28. But he omits this, and, postponing the three following sections, continues with Mk i. 40–45.

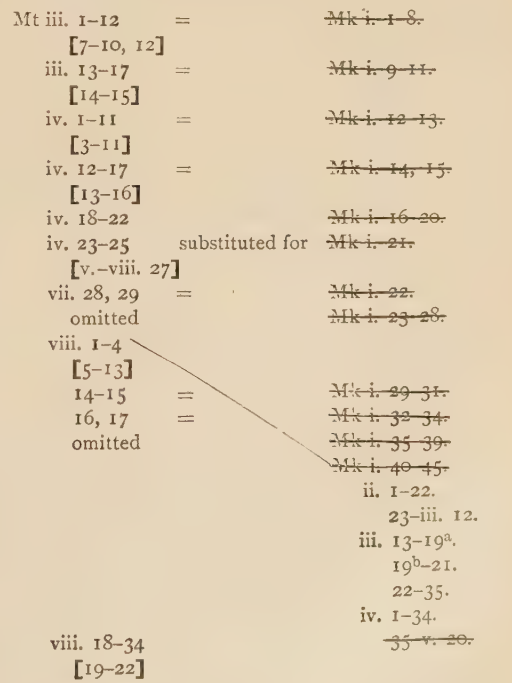
This change in Mark's order is very difficult of explanation. It might be held that as a matter of fact the healing of the leper followed the Sermon (Mt viii. 1). The Sermon must then have been spoken during the missionary tour described in Mk i. 39. But, in view of Matthew's habit of arranging his incidents in numerical groups, it is more probable that he wished to begin with a group of three miracles of healing of typical disease (**leprosy, paralysis, fever**). The incident of the leper is therefore substituted for that of the demoniac at Capernaum, and forms the first miracle (Mt viii. 1–4), a healing of paralysis is inserted by Matthew as a second (viii. 5–13), and the incident in Mark which follows the omitted section forms a third (viii. 14, 15).

This first group of illustrative miracles is closed by words (viii. 16–17) adapted from the succeeding words in Mark (i. 32–34). Matthew, however, purposely modifies Mark's words (Christ healed 'all' who were brought to Him), and adds a reference to the anticipation in the O.T. of this branch of Christ's work.

The next section in Mark is i. 35–39. This Matthew omits as being irrelevant to his purpose in illustrations of Christ's healing work. The following section, 'the leper,' i. 40–45, he has already inserted. He comes therefore to Mk ii. 1–12. But this occurred at a second visit to Capernaum, and Matthew, who has already inserted the section (i. 40–45), which in Mark separates the two visits, cannot insert it (ii. 1–12) immediately after the incident of Peter's wife's mother, and so confuse two visits. Mk ii. 13–22 seems to have been thought by Matthew to be so closely connected with 1–12 that the postponement of the latter carried with it the former, and, moreover, it is not relevant to Matthew's immediate purpose. Mk ii. 23–iii. 6 contains controversial matter, which Matthew reserves for a special controversial section; iii. 7–35 affords him no illustration of healing; iv. 1–34 is reserved for a special parable section. This brings him to iv. 35–v. 20. At iv. 35 Christ is wearied with His ministry, and surrounded by a multitude. Matthew adapts this situation to what he has just related (viii. 18), inserts viii. 19–22, and then takes over Mk iv. 35–v. 20, with considerable omissions, Mt viii. 23–34.

Matthew has now begun, as it were, at two places in Mark's Gospel.

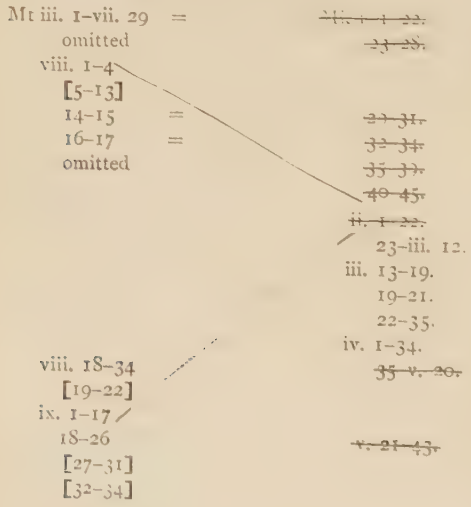
Thus (sections so far taken over or omitted by Matthew are crossed through)—



The most obvious thing to do is to return to the point at which he broke into Mark's order, *i.e.* i. 45. This he does, and by borrowing Mk ii. 1–12 =

Mt ix. 1–8 he completes a second triplet of miracles (cf. viii. 1–15) illustrative of Christ's authority over forces **natural** (viii. 23–27), **demoniacal** (viii. 28–34), and **spiritual** (forgiveness of sins, ix. 1–8). At this point he borrows Mk ii. 13–22 = Mt ix. 9–17 simply because it was connected in Mark with the preceding, and in spite of the fact that it interrupts his illustrations of Christ's miracles. But Mk ii. 23–iv. 34 he postpones as before; iv. 35–v. 20 he has already borrowed. This brings him to Mk v. 21–43. Altering the beginning verse to suit his connexion, he inserts this section (Mt ix. 18–26), and then inserts two miracles (ix. 27–31 and 32–34) in order to complete a third triplet of miracles illustrative of Christ's power to restore **life, sight,** and **hearing.**

This ends Matthew's illustrations of Christ's doings. He has so far borrowed Mk i. 1–v. 43, with the exception of ii. 23–iv. 34. This can be represented as follows. Sections already borrowed or omitted by Matthew are crossed through—



Having given characteristic illustrations of Christ's teaching and healing, Matthew now proposes to show how this ministry found extension in the mission of the twelve. Mk vi. 1–6a is therefore postponed, and Mk vi. 6b expanded into an introduction to this mission (ix. 35–38), modelled on the similar introduction to his illustrations of Christ's work and teaching (iv. 23–25).

Chap. x. 1 continues with Mk vi. 7, but he then (x. 2–5a) inserts Mk iii. 16–19 (the names of the apostles). The rest of chaps. x. to xi. 1 is an amplification of Mk vi. 8–11. Thus—

Mt [5b–8]		
9–10a	=	Mk 8–9.
[10b]		
11–14	expansion of	Mk 10–11.
[15–16]		
[17–22]		
[23–xi. 1]		

Chap. xi. 2–30 is a survey of Christ's work as hitherto sketched, which has no parallels in Mark.

Matthew now proceeds to illustrate the attitude of different classes of people to Christ's work, xii.–xvi. 20.

He begins with incidents which illustrate growth of hostility on the part of the Pharisees (xii.). For material for this chapter he can go back to the earlier point where he left Mark's narrative, *i.e.* ii. 22. He borrows Mk ii. 23–28 = Mt xii. 1–8. He borrows also the next section, Mk iii. 1–6 = Mt xii. 9–14. In vv. 15–21 he summarizes Mk iii. 7–12, and adds a reference to the O.T.

As he has already inserted Mk iii. 13–19a, this brings him to 19b–21. For this he substitutes Mt xii. 22–23, thus completing a triplet of incidents illustrative of Pharisaic hostility. Now he can continue with Mk iii. 22–30 = Mt xii. 24–45.

Mt 24	=	Mk 22.
25–26	=	Mk 23–26.
[27–28]		
29	=	Mk 27.
[30]		
31	=	Mk 28–36.
[32–45]		

The next section in Mark is iii. 31–35, which he borrows Mt xii. 46–50.

Having now come to Mk iv., Matthew makes a chapter of parables as illustrative of the way in which the common people misunderstood Christ's teaching.

xiii. 1–11	=	Mk iv. 1–11.
12	=	Mk 25.
13–15	=	Mk 13.
[16–17]		
18–23	=	Mk 14–20.
[24–30]		
omitted		21–23.
omitted		24.
omitted		26–29.
31–32	=	30–32.
[33]		
34	=	Mk 33–34.
[35–52]		

At this point he comes to Mk iv. 35, but he has already inserted iv. 35–v. 43. The next section is vi. 1–6a. This he now inserts = Mt xiii. 53–58.

53–58 = Mk vi. 1–6a.

Mk vi. 6b–13 has already been inserted. This brings him to Mk vi. 14–29, with which he continues Mt xiv. 1–12a.

From this point to xvi. 20 he borrows Mark's sections in order, substituting, however, xv. 30–31 for Mk vii. 32–37, and omitting Mk viii. 22–26.

Let me now try to emphasize the importance of the facts given in the preceding pages.

i. Since the publication of Weiss's quite indispensable studies in the Gospels (*Das Marcus Evangelium*, 1872; *Das Matthäus Evangelium*, 1876; English readers will also recall Mr. F. H. Woods' valuable monograph in *Studia Biblia*, ii.), it has become customary to look upon the priority of Mark to Matthew as an established fact. Still, there have always been dissentients, and Dr. Th. Zahn has recently thrown the weight of his authority into the opposite scale (*Einl.* ii. 322–328).

Now the dependence of one Gospel upon the other is undeniable. The question is which is the prior. In Mt xiv.–xxviii. = Mk vi. 14–end the two agree, not only in phraseology, but also in order of events. It would be possible here to hold that Mark had excerpted from Matthew. But in Mt i.–xiii. = Mk i.–vi. 13 the order of events is very different. The purpose of this paper has been to show that whilst it is easy to explain this difference on the principle that Matthew has rearranged and expanded Mark's narrative on a literary and artistic basis (not a chronological basis), it is impossible to find any motive which can have led Mark to rearrange the sections as they stand in Matthew.

ii. If Matthew's order of events is sufficiently explained by his rearrangement of Mark as described above, the view of Weiss that his order is often dependent on the order of a second written source, the Logia, becomes unnecessary so far as concerns sections which are found in Mark.

iii. In other words, the theory of Weiss that some sections common to Mark and Matthew occurred in a written source used by both writers is unnecessary.

iv. The habit thus proved for Matthew of building up his Gospel by amplifying Mark's narratives will probably hold good as regards any second source which he may have used, *e.g.* his long discourses probably did not stand in their present form in any source, but were built up by him out of short oral or (if it be thought necessary) written sayings.

v. If, as I have endeavoured to show in a previous paper, the writer of the Gospel compiled his genealogy from the Greek version of the Old Testament, and if he was using Mark in its present Greek form, the conclusion that he too was writing in Greek becomes almost irresistible. It is important to insist upon this, because Zahn has recently tried to defend the old tradition of an Aramaic work of St. Matthew, by arguing that this apostle wrote our First Gospel in Aramaic, that Mark used the Aramaic Matthew, and that the translator of Matthew used Mark.

This theory is open to many serious objections, one being the fact that it is hardly possible to account for Mark at one and the same time as an excerpt from Matthew, and as being the writer's reminiscences of Peter's preaching. The two are hardly compatible.

And, lastly, the importance of the fact that Matthew wrote in Greek, and re-edited Mark, is very great in another direction. If it be universally recognized, it will become possible within certain limits (*a*) to set aside the purely secondary element in Matthew, and no longer to incorporate into the life of the Lord elements which are foreign to it, (*b*) in other cases to recognize that we are dealing with two rival traditions as to the details of an incident, or the meaning of a saying, with regard to the relative value of which we are not in a position to come to any certain conclusion.

Note on some Changes necessarily made in Mark's Narrative by Matthew when he changed their Position.

1. In Mk v. 21, Jairus comes to our Lord when by the sea, and surrounded by a multitude. But when Matthew transfers the section to ix. 18, our Lord is in a house (cf. ix. 10) discoursing to the disciples of John. Consequently, Matthew has to alter Mark's introductory verse into ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς. Further, it has often been noticed that Matthew's account is here shorter than Mark's. This is partly accounted for by the fact that Matthew is obliged to omit Mk 30–33, since in the situation in which he has placed the miracle there was no crowd.

2. Again, a reference to St. Mark's order of events is necessary to explain the situation of some of the incidents in Mt xii.

Mt xi. 1 describes Christ as making a missionary tour, xi. 2–30 presumably occurred during the period of this journeying. Mt xii. 1, where Matthew returns to Mark, opens with ἐν ἐκείνῳ τῷ καιρῷ, which can only mean 'the period of the Galilean ministry,' and is therefore quite general. The incident which follows (xii. 1–8) is not determined in respect of locality. In Mk ii. 23 the cornfields are presumably near Capernaum. In v. 15 Christ was in Capernaum. In iii. 1 He is, as it seems, in Capernaum again.

In Matthew's next incident (xii. 9) we read of a synagogue. Where was this? It is impossible to guess from the preceding narrative in Matthew, but Mk iii. 1, ii. 15, ii. 12 affords the clue.

3. A little farther on Mark records an incident which took place in a house (Mk iii. 20, 21). Matthew has substituted for this another where no mention is made of a house (xii. 22—23). Again, a little farther on Mark describes Christ's mother and brethren as standing (ἔξω) and seeking Him (iii. 31), obviously, *i.e.*, outside the house of iii. 20. Matthew says the same, but having omitted the house in xii. 22 = Mk iii. 19, his ἔξω (xii. 46 = Mk iii. 35) has lost its point, and is unintelligible.

Yet in xiii. 1 he speaks of Christ as going out of the house, a clear sign that he himself was conscious that xii. 24–50 occurred in and near a house, *i.e.* that he was using Mark's narrative, and has by a mere slip failed to notice that by substituting xii. 22, 23 for Mk iii. 19–21, he is losing Mark's setting for what follows without substituting another.

Note on Numerical Arrangement in Matthew.[1]

The reason given above for Matthew's transference of the healing of the leper to its present place in his Gospel, finds some support in the fact that elsewhere Matthew shows a predilection for the number three, *e.g.*—

Three divisions in the genealogy	i. 11–7.
Three temptations	iv. 3–11.
Threefold interpretation of Οὐ φονεύσεις	v. 22.
Three illustrations of righteousness	vi. 1–18.
Three prohibitions (μὴ θησαυρίζετε, μὴ κρίνετε, μὴ δῶτε)	vi. 19–vii. 5.
Three injunctions (αἰτεῖτε, εἰσέλθετε, προσέχετε)	vii. 7–27.
Three miracles of healing (leprosy, paralysis, fever)	viii. 1–15.
Three miracles of power (over natural, demoniacal, spiritual forces)	viii. 23–ix. 8.
Threefold answer to questions about fasting.	ix. 14–17.
Three miracles of restoration (life, sight, hearing)	ix. 18–34.
Three incidents illustrating the hostility of the Pharisees	xii. 1–24.
Three parables of sowing	xiii. 1–32.
Three prophetical parables	xxi. 28–xxii. 14.
Three parables of warning	xxiv. 32–xxv. 30.

W. C. Allen.

Exeter College, Oxford.

[1] This note was suggested by the Rev. Sir John Hawkins' *Horae Synopticae*, p. 131 ff.

Note on Philippians iv. 10–19.

How did the Philippians lose their opportunity of assisting Paul for a time and then recover it? According to Professor Ramsay, during the time of his trial Paul was well furnished with means. In this respect these days were in marked contrast with the missionary days, when he was glad to work at his trade for a living. The hard times had given the Philippians a great opportunity of showing their genuine interest in his welfare. They, in a sense, assumed him as their foreign missionary, and provided the means for his support. When Paul came into his fortune, the need for this ceased, and their opportunity with it. But law's delays and expenses exhausted Paul's funds; the need returned; and again they had their opportunity, which they were quick to seize. Professor Ramsay seems to miss the point when at p. 359 (*St. Paul the Traveller and the Roman Citizen*) he says, 'it is plain that he did not actually need the help.' Paul's disclaimers are based, not on the fact that he is still amply provided for, but that he has learnt the secret of how to do without; but that does not detract from his appreciation of their considerateness and their ready provision for his renewed need.

Robert J. Drummond.

Edinburgh.

The Septuagint in 'The Encyclopaedia Biblica.'

THERE is one argument for the use of the formula '𝔊 om[its]' in connexion with Ps $22^{13\,(12)}$, viz. that it excludes the supposition that 𝔊's ταυροι πιονες is a mere paraphrase of אבירי בשן. Hasty students might very likely hit upon this idea, though it is quite impossible on account of Ps $68^{16\,(15)}$, where ορος πιον could not by the most hasty student be thought to be the equivalent of הר בשן. But it is an objection to the formula that it overstates. It may seem to suggest that the Hebrew text presupposed by 𝔊 contained no group of letters corresponding to בשן. Professor Driver feels this objection very strongly. Probably the time has come for reconsidering how to express in the briefest way the non-recognition by 𝔊 of some important word in 𝔐, without implying that no group of letters in 𝔊 corresponds to such a word. Meantime the editors of the *Encyclopædia Biblica* will have pleasure in making some alteration in the plates so as to convey, if possible, Professor Driver's view of 𝔊, both in Ps $22^{13\,(12)}$ and in Ezk 39^{18}. The writer of this note fully appreciates Professor Driver's point of view, and agrees with him as to 𝔊's reading in Ps $22^{13\,(12)}$, but not as to 𝔊's reading in Ezk 39^{18}. He thinks it inexpedient, however, to enter into a discussion either of the best way of doing justice to the phenomena of 𝔊 in a short compass, or of the very singular textual phenomena of Ezk 39^{18}, however interesting it would be to compare views, particularly on the latter subject, with competent students of the text.

T. K. CHEYNE.

Oxford.

A Parallel to Matt. viii. 20.

A MOST interesting parallel to the saying of our Lord, 'The foxes have holes,' etc., is found in Plutarch's *Life of Tiberius Gracchus.* Plutarch tells us there (c. ix.) that Tiberius was an orator and agitator of irresistible power, when he stood on the tribune, the crowd surrounding him, and spoke of the poor, how the beasts that are found in Italy have holes, and each one a resting- and lodging-place of its own, but the men who fight and die for Italy have part only in light and air and in nothing else, and wander about, without house and home, with their wives and children: περὶ τῶν πενήτων, ὡς τὰ μὲν θηρία τὰ τὴν Ἰταλίαν νεμόμενα καὶ φωλεὸν ἔχει καὶ κοιταῖόν ἐστιν αὐτῶν ἑκάστῳ καὶ καταδύσεις (*varia lectio* κατάδυσις), τοῖς δὲ ὑπὲρ τῆς Ἰταλίας μαχομένοις καὶ ἀποθνήσκουσιν ἀέρος καὶ φωτὸς, ἄλλου δὲ οὐδενὸς μέτεστιν, ἀλλ' ἄοικοι καὶ ἀνίδρυτοι μετὰ τέκνων πλανῶνται καὶ γυναικῶν. The words in the Gospel are φωλεὸς and κατασκήνωσις.

It is striking to compare the tone of language in the speech of the socialistic agitator and in the words of the Son of Man, who came to fight the battle of religious truth and to die for the salvation of mankind.

EB. NESTLE.

Maulbronn.

The Hebrew Sirach.

I.

THE Rev. Professor Margoliouth resorts in your January number to methods of lightly passing over matter not favourable to his theories, and evading argument by the confusion of issues. It has become indispensable to state the questions under consideration.

Is there evidence in the Rabbinical literature for the existence of the original Hebrew Ben-Sira as a written book?

A. So far as the Talmudic literature is concerned, it must be clearly understood that there is no doubt whatever that a *Hebrew Book* Ben-Sira was in existence. Quotations from it are introduced either by שכן כתוב בספר בן סירא, 'thus it is written in the *Book Ben-Sira*.'—[Chaggigah 13a, Bava Bathra 98b, Niddah 16b, Yerush. B'rachoth 11b, Tanchuma Mikketz.], or by שנאמר, 'as it is said' [Erubin 56a], or by בן סירא אומר, 'Ben-Sira saith' [Sanhedrin 100b, Genesis Rabbah 38, Leviticus Rabbah 33, Tanchuma Vayishlach 8, Tanchuma Chukkath], or else included under Kethubim, the Hagiographa [Bava Ḳama 92b]. The Midrash Rabbah commenting on Ec 12^{12}, 'And further, my son, by these be admonished, of making many books there is no end,' declares, 'He who introduces within his house more than the twenty-four canonical books brings confusion (מהומה being a play on מהמה) into his house, *e.g.* 'the *Book Ben-Sira* and the Book Ben-Tagla.' Cf. Yerush. Sanhedrin 28a. It is needless to multiply evidence that we are here concerned with an actual book, as real and substantial as any of the books of the Bible.

B. As to post-Talmudic literature I have referred in my December note to Saadyah's Sepher Haggalui, with its seven quotations.

I referred also to the Paytanim, who undoubtedly used Ben-Sira and quote phrases from it in their poetical descriptions of the temple service. I have also given references to the author of the *Pirka D'Rabbenu Hakkadosh* and to the *Boraitha of Kallah.* These two latter introduce their quotations from Ben-Sira with the words שכך כתוב בספר בן סירא, or בכתוב (כתיב) בספר בן סירא, 'it is thus written in the *Book Ben-Sira*,' or 'it is written in the *Book Ben-Sira.*' It is with regard to these two that Professor Margoliouth says, 'Dr. Schechter . . . observes that two of them do not quote it.' This certainly resembles a deliberate evasion and perversion. What I stated was that the verses quoted by the two authors do not occur in our Hebrew fragments. But I showed that this was inevitable, since we had as yet found no fragments corresponding with that portion of Ben-Sira to which the quotations belong. But the evidence of the quotations that a Hebrew Book *Ben-Sira* was known to these post-Talmudic authors is indubitable. The identity of the work known to the author of the *Pirka D'Rabbenu Hakkadosh* with the work of which parts are given by the Cairene fragments, must be evident to every student of the subject.

As to R. Nissim's quotation, I must desire the Professor when he copies my notes either to mention my name or, as serious students do, to look up the references and correct misprints. The quotation of R. Nissim is not on page 133 of Jellinek's edition, as stated in my *Notes to Ben-Sira chap. xvi.*, and blindly copied by the Professor, but on page 135. Professor Margoliouth quotes Jellinek's text as באחד מבין, 'by one *intelligent man*,' and proceeds in irresponsible versatility to juggle with the Greek and the Persian and the Hebrew. If Professor Margoliouth had condescended to the methods of ordinary sane scholarship, *and read his author*, he would have seen that Jellinek, both on page 135 and on page 206, gives באחד מגן, 'by one defender . . .' It is *I* who state, in my note to the verse, that the Gk. suggests מבין as the correct reading. That my suggested emendation is correct is borne out by the *Meil Ts'dakah* (ed. Smyrna. 1781), 16b, a somewhat rare book, which I had not at hand at the time my note was written. Now, has Professor Margoliouth been quoting from Jellinek or from myself? In either case we have here eloquent testimony as to the Professor's methods, which are most certainly not those of a responsible scholar.

As to the difference of reading between R. Nissim's quotation and our text, we have here only a further proof of the diversity of MSS., a diversity reproduced in the varying Greek and Syriac. The עירי of our text, of course, came in by mistake from the preceding line (see *Notes, ad loc.*), and there was no room here for improvising misreadings of Persian versions that never existed.

The whole of the Professor's paragraph concerning Rashi certainly reminds one of mediæval word-juggling, quite worthy of the Paris of Erasmus, but somewhat unworthy of, and really unusual in, modern Oxford. The question really is—if there existed a written Book Ben-Sira, then Rashi would not have failed to make an exception in its favour when he said that the only treatise written down till late times was the *Megillath Taanith* (see Margoliouth, THE EXPOSITORY TIMES, November). To this I replied by reproducing Rashi's exact words: 'No *Halachic matter* דבר הלכה was written in their times, not even a single letter, with the exception of *Megillath Taanith.*' Since the contents of Ben-Sira are not *Halachic matter*, it is clear that Rashi could have no interest in referring to Ben-Sira. He had as little need to make an exception of Ben-Sira as to make an exception of the 'Books of Aggada,' ספרי דאגדתא—the existence of which as written works in Talmudic times Rashi never could have denied. Professor Margoliouth only succeeded in raising the question, in the first place, by material misquotation. He now proceeds to involve it in a dense cloud by raising new issues as to the import of Mishna and Aggada, Halacha and Gemara. The soundness and profundity of his discussion may be seen from the fact that he does not even distinguish between Mishna (as used in *Mishna Rishonah*) and the Mishna in its specific technical sense as the name of a particular compilation. A similar distinction in the use of Gemara is equally ignored. Where there is such obvious ignorance of the elements of the subject, it would be utter waste of time to enter into detailed discussion. The matter, so far as Ben-Sira is concerned, is perfectly simple. Rashi refers exclusively to Halacha.

Ben-Sira is most certainly not Halacha. There would therefore be no sense or purpose in Rashi's referring to Ben-Sira.

Having gained, in the course of many years' work, some experience in teaching Rabbinic literature, 'I should recommend those who wish to start the study of the Talmud to commence by' keeping to their author for some years, and to postpone the arguing of such abstruse points as the reduction of the Oral Law to writing, and cognate problems, till they are able to dispense with 'Sammter's Appendices to his German Translation of Bava Meziah,' 'Introductions to the Talmud,' and similar works so gravely quoted by the reverend Professor. I should also advise them to postpone to that time, perhaps even later, all overemphasis of their probably indubitable superiority. Among the indispensable conditions for the acquisition of Torah, the Talmud includes a certain modicum of modesty and an ability to recognize one's true place.

S. SCHECHTER.

Cambridge, Jan. 16.

P.S.—I have just seen Professor Margoliouth's second article on 'Lines of Defence of the Biblical Revelation,' with sub-title 'Wisdom of Ben-Sira and Wisdom of Solomon' (*Expositor*, February). The theory that the Wisdom of Solomon was originally written in Hebrew, which forms the basis of the Professor's argument, was advanced by him some ten years ago, and was then completely refuted by Professor Freudenthal, the great Hellenist (*Jewish Quarterly Review*, iii. 722). Professor Margoliouth quite ignores this, but there are Schürer and Siegfried to remind him. Schürer, in his *Geschichte d. Jüd. Volkes*, ed. 2 (vol. iii. p. 383), refers to this theory as 'die seltsame Meinung v. Professor Margoliouth,' whilst Professor Siegfried, in his new commentary (Kautzsch's *Apocrypha*, i. 476), says, 'Die Annahme eines hebr. Originals durch Margoliouth wird gründlich widerlegt von Freudenthal.' For my own part, I do not pretend to understand Professor Margoliouth's reconstructions of Ben-Sira. They are certainly not Hebrew. On the whole, I may say that if orthodoxy survives its defence by Professor Margoliouth, it need not fear the attacks of Wellhausen and his school.

S. S.

10*th February.*

II.

I MUST beg the readers of THE EXPOSITORY TIMES to dismiss the idea that I have been making Professor König or anyone else the butt of my attempts at humour. I may refer them to an otherwise unfriendly article in the *Guardian* of 15th November 1899 for confirmation of my view of the *Sefer ha-Galuy* argument. The question is how we are to deal with a case in which a man well known for learning and acumen appears to make a series of statements that are notoriously false. I selected Ewald and Wellhausen as parallels to Saadyah, because their learning and acumen are universally recognized now just as Saadyah's were in his day, and by those who have really studied his writings ever since. Where a man of this sort appears to be guilty of ludicrous errors we may be sure that he is either being ridiculed or is ridiculing something. Either the words are put in his mouth in order to make him ridiculous, or he is for some reason or other trifling with his readers. If the use of such evidence for a serious purpose makes him who uses it seem ridiculous, the only way to avoid that result is to abstain from such paradoxes.

D. S. MARGOLIOUTH.

Oxford.

The Reading of Codex D and its Allies in Matt. xxvii. 46 and Mark xv. 34.

NOBODY would be more glad than I if anyone should succeed in discovering a more probable Semitic equivalent for ζαφθανει, or rather for its translation ὠνείδισας, than those hitherto proposed, and to find the real source of this reading. But the explanation which Professor Ed. König offers in THE EXPOSITORY TIMES (February, p. 237) is not acceptable. He finds the root of *zaphtani* in 'the Aram. verb זוף, *which in the* Targum to Is 17^{13} 54^{9}, Zec 3^{2} *is the equivalent of* "*rebuke.*"'

There is no such verb.

The common Targumic verb for *rebuke*, Hebrew גער, is not זוף, but נזף, and יזוף, Is 17^{13}, etc., is, despite of Dalman (*Aramäisch - neuhebräisches Wörterbuch*, p. 119), nothing but a wrong vocalization for יזוף. Compare Jer 29^{27} נזפת, Nah 1^{4}

נזף, Mal 2^3 אנא נזף, Ps 9^6 119^{21} נזפתא, 68^{71} 106^9, Ru 2^{16} לא תנזפן, etc.

Secondly, against this נזף speaks the same reason which is to be urged against זעפתני: this verb is construed regularly with the preposition ב, not with the accusative. Compare already *Guido Fabricius* (1572): *quod construitur cum* ב. *Quae vero non construuntur cum Beth, ea Corruptionem significavit* [Ps 9^6 119^{21}]. Even Mal 2^3 —I suppose this passage is meant by Professor König instead of Zec 3^2; for in my edition (*Prophetae Chaldaice*, ed. Lagarde) I can find there no זוף or נזף,—where in Hebrew נער is construed with the accusative, נזף is followed by ב.

Thirdly, Hebrew נער, Aramaic נזף, has nowhere, as far as I am aware, *ὀνειδίζειν* as its equivalent in Greek; and, as a rule, these old translators follow a rather fixed use of language.

Finally, we must not start from the Greek *ὠνείδισας*, but from the transliteration (*ζαφθανει*); and it seems to me still the most probable explanation that the latter originated from *αζαφθανει* = עזבתני, by dropping the *α* after *λαμα*, just as *Ἀβαχθανῆ λέξις ἑβραϊκή, ἐγκαταλελειμμένος* (Suidas, ed. Bernhardy, T. i. p. 15, where see notes) came from *σαβαχθανι*, by connecting the *σ* with the preceding word.

Therefore, whether he who explained *ζαφθανει* by *ὠνείδισας*—*i.e.* only in Mk—thought of זעפתני or of עצבתני or of נצפתני, he certainly did not think of זפתני from the verb זוף. The question is still a puzzle. EB. NESTLE.

Maulbronn.

P.S.—For the mother-speech of Jesus the passage is irrelevant. That Jesus understood Hebrew, nobody denies. A quotation from the Hebrew Old Testament does not allow any conclusions, if from other passages be proved that He spoke Aramaic. For the latter it is sufficient to quote Mk 5^{41} (*ταλιθα*). EB. N.

Entre Nous.

THE *Biblical World* for February might be called a Bruce number. Its leading article is a long appreciation of the late Professor Bruce of Glasgow, by Professor M'Fadyen of Knox College, Toronto. It gives good portraits, not only of Professor Bruce himself, but of all his colleagues and of the College.

Professor Bruce's pupils, it may be added, have resolved to perpetuate his memory and work in the College, by founding a Lectureship in New Testament Theology — the subject which Dr. Bruce taught so long—as well as by presenting his portrait to the College. Those who wish to subscribe to this memorial should communicate with Mr. H. A. Roxburgh, LL.B., of 150 St. Vincent Street, Glasgow.

Professor Warfield of Princeton has been studying the Kenotic theory, and he does not think much of it. In the *Presbyterian and Reformed Review* for the current quarter he reviews six different works which deal with it—or which he thinks deal with it. Unfortunately in one case he has apparently missed the purpose of the book, as he has undoubtedly missed its title. It is Dr. Adamson's *Studies of the Mind in Christ*. Professor Warfield has a controversy with Dr. Adamson on his hands.

In reference to the remark of the editors of the *Biblical World* that the DICTIONARY OF THE BIBLE 'should be placed on the nearest bookshelf of every Bible student,' Professor Nestle writes: 'I had already done so; I can get it without standing up from my chair.' That Dr. Nestle is a careful and persistent reader of the Dictionary his notes in THE EXPOSITORY TIMES are quite sufficient to prove. His intellectual vitality is astonishing. Besides the review of the Dictionary in the *Revue Biblique* to which Mr. Selbie refers, there are thorough and valuable reviews in the *London Quarterly* and the *American Journal of Theology*, both for the present quarter. The one review is written by Professor Davison of Birmingham, the other by nine different men, each of whom covers the articles in his own department. Deserving of special mention also, though it is short, is Mr. Bate's review in the second number of the *Journal of Theological Studies*.

Professor Sayce is to be the next Gifford Lecturer at Aberdeen. His subject is to be 'The Conception of the Divine in Ancient Egypt and Babylonia.' He is giving much study to it and in the country itself.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

With one exception the names of the persons in our Lord's parables are unknown. The exception is the Parable of the Rich Man and Lazarus. The names are not given in the other parables because they are parables. But why is this exception? Lazarus means 'whom God helps,' and it has been suggested that the name is but symbolical. It is a delicate suggestion that the 'helpless' among men is the 'helped' of God.

The rich man has no name. It is true that in the West the parable is usually known as the Parable of Dives and Lazarus, but Dives we know is merely the Latin word—the word used in the Vulgate—for a rich man. Is there no record then of the rich man's name? If the parable is as the rest, and the name Lazarus merely symbolical, there can be no reliable record. But Tertullian holds that this is more than a parable, that it is a narrative of actual history. If that be so, the rich man's name might have been known as well as the name of the beggar.

In the *Expositor* for March, Professor Rendel Harris sets out to discover the rich man's name. There is a tradition that the name was Nineues. On this name Harnack has written a learned note in his *Texte und Untersuchungen* (xiii. i. 75). Harnack believes that Nineues is a corruption of Phinees, which actually survives (in the form Finaeus) in the pseudo-Cyprian tract on the Passover. Now Finaeus in Latin or Phinees in Greek is of course Phinehas in Hebrew. Again, Lazarus in Greek is Eleazar in Hebrew. And in Nu 25^7 Phinehas is said to be the son of Eleazar. Whereupon Harnack comes to the conclusion that the name Phinehas was given to the rich man to suggest that the beggar named Eleazar who lay at his gate was none other than his own father.

Professor Rendel Harris does not altogether agree. He suggests a corruption of *Dives* itself instead. But he says that Harnack's suggestion is ingenious and 'almost convincing.'

In a recent issue of *The Sunday School Times* of America there is an article on 'Needless worry about being *born again*.' *The Sunday School Times* has been described as the best edited paper in America. The Editor is Dr. Clay Trumbull. This article is from the hand of the Editor.

'It is because the Editor himself groped and agonized for long years in the Christian life, through being mistaught by those who knew no better, that he sounds a note of warning.' He was mistaught that it is the duty of every person

to be born again. 'Ye must be born again.' He heard it as a command. The emphasis usually laid on the *must* made it a commandment with threatening. So he groped and agonized. Then came the revelation that he was commanded to do no such thing. He was commanded to turn unto God. He could not 'born himself,' as he puts it, and could not be commanded to do that. He was taught at last that Conversion is one thing and Regeneration another.

Dr. Trumbull does not put it that way, but that is clearly what he means. Dr. John Robson puts it that way in his suggestive little book with the title of *The Holy Spirit, the Paraclete*. There are two facts, says Dr. Robson, of which the one is God's and the other man's. We may dispute which fact comes first. Dr. Robson believes it is God's that comes first. He says quite plainly that Conversion is the result of Regeneration. The order is a matter of speculation rather than of practice. The important matter is that Regeneration and Conversion are distinct.

We cannot 'born ourselves,' but we can turn. Our forefathers used to say we can convert. For they could use that verb intransitively as we cannot. So, as we cannot use convert intransitively, and as it is misleading to speak of 'being converted,' the Revisers have used the verb to turn. 'Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.' And when the verb to turn is used consistently, then it is seen that the Bible makes Regeneration the act of God, Conversion the act of man.

Now this distinction between Regeneration and Conversion has consequences. In the first place, it saves us from thinking that everyone must be converted. Born again everyone must certainly be, but not converted. Jesus took a little child, and set him in the midst of the disciples, and said, 'Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.' So the disciples had to turn, but not the little child. The disciples had to turn because they had gone wrong. But the little child had not had time to go wrong. Born again, the children all must be. But being born again in infancy or in very tender years, as surely some of them may be, it is possible that they will never go wrong and never need to turn. And it is matter of every-day experience with us to find this saint of God and that who 'never knew the time when they did not love the Lord Jesus Christ.'

And another consequence is that a man may turn more than once, though it is impossible that he can be twice born again. The classical case is St. Peter: 'Simon, Simon, behold Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.' The rendering of the Revised Version lightens the pressure a little. But how often have men puzzled themselves and mistaught others respecting Simon Peter's second conversion, taking that to mean his second regeneration! No doubt St. Peter was born again at this time; and no doubt he had turned to serve the living and true God. But he was about to go wrong, and he must be turned back again. 'When thou hast turned again, stablish thy brethren,' that neither thou nor they may see the humiliation of again going astray and again needing to return.

'To the Angel of the Church in Ephesus.' Such was the direction on the letter which left 'the isle that is called Patmos' some time in the end of the first century. In the end of the nineteenth we are proud of our postal service. We may address our letters almost as we please, and they reach their destination. But who would receive a letter addressed to the Angel of the Church in London?

The Archbishop of Canterbury, some would say. But there were no archbishops in Ephesus

when that letter reached its destination. There were no archbishops in any of the other six Churches of Asia to which it was to be successively sent. Perhaps the Bishop of London would receive it, and with that most persons would perhaps be content. For the generally accepted theory is that the Angel of the Church in Ephesus was its Overseer, its Bishop, or, as we now say, its Minister.

But some would certainly not approve. For in the New Testament the word 'angel' is only twice used of any man, and then (Lk 9^{52}, Ja 2^{25}) it is used in the primary etymological sense of 'messenger.' So they would say that the letter had not reached its destination until it had found the throne of God and one of the angels that serve Him day and night—the angel whose special care was that little community of Christians in Ephesus.

It would then be easy for the Angel of the Church in Ephesus to pass the letter to the Angel of the Church in Smyrna. But how would the Churches profit? For clearly the letter is ultimately meant for them. So others hold that it is the Church itself that is to receive the letter, the 'angel' being only its ideal representative. And Professor Gwatkin, our greatest authority, who writes on the subject in the *Dictionary of the Bible*, believes that beyond that we cannot safely go.

But others are not satisfied. If a letter is addressed, it must be addressed to someone, and someone must receive it. The ideal of the Church is a fine idea, but it cannot take in a letter. The latest writer on this matter, Mr. Vernon Bartlet, of Oxford, whose *Apostolic Age*, in that useful series the 'Eras of the Christian Church,' has just been published, feels that he must find someone to take the letter in, and he finds the angel in the 'Reader.' The Reader has already been mentioned. His office is an honourable one. He has been chosen by the Church to fill it. He stands out from the rest of the congregation. He is their representative, perhaps, to other Churches also — their *messenger*, their 'church-deputy.' His office is an honourable one, even if he is no interpreter. For the reader has it in his power to make a letter impudent or impressive. So the sender of this letter recognizes the Reader, blesses him in his opening sentence (Rev 1^{3}), and sends the letter direct to him.

Where is the Reader now? Is he covered by the occasional and indescribable 'Reader of the Lessons' in our Churches? The Reader of the Lessons is no representative. He does not carry the instructions of Bishop or Prophet from one Church to another. He is not the Messenger or Angel of any Church, and cannot receive its letters. If the Angel was the Reader, we have no Angels in our Churches now.

And he is not the only officer we have lost. In the *Biblical World* for March there is an editorial lament for the loss of the Teacher also. Some of the officers we have. The Apostle is with us still, though we call him Missionary now; so is the Prophet, though we call him Preacher; and the Pastor and the Evangelist. No doubt there are marvellous men who unite the most of these offices in themselves—Apostle (at home, at least), Prophet, Pastor, Teacher, Evangelist, all in one—and some marvellous Churches that are content with that. But when the offices are separated it is nearly always seen that the Teacher drops out of existence.

The editors of the *Biblical World* lament that. No doubt there are Teachers in our Sunday schools, and a Superintendent over them. But it is a Teacher of these Teachers that is wanted—a Teacher who is trained for his work, as the Apostle and the Prophet (and even the Evangelist now) is trained. There is room for the Teacher; there is the greatest need for him. His work would be to teach the adults of the Church in a

service specially devoted to this, to teach 'the young people in connexion with the Society of Christian Endeavour or other like organization,' and to teach the teachers of the Sunday school, giving them instruction both in the Bible itself and in the principles and methods of teaching.

And then his work would scarcely be begun. He must 'aim at the conversion of the Sunday school into a genuine educational institution, organized and conducted on sound educational principles.' To that end he must first construct a course of study, based upon intelligent conceptions of the Bible, and broad knowledge of it, as well as upon sound pedagogical principles. He must select his teachers, giving them one, two, three years' work on this curriculum, as they need it. Then when they are fit for it he must find them their work to do, and they will do it.

He must find them their work, and they will do it. We know they will. But he must find his teachers first. And the editors in the *Biblical World* have not been able to tell us how he is to do that.

Long ago Englishmen (and especially Scotsmen) called the poet a *maker*. Longer ago the Greeks called him the same. Whether it was 'by lucke or wisedome' that the two nations struck out the same expression we know as little yet as Sir Philip Sidney knew. It is one of the things we shall know when the proper volume of Dr. Murray's Dictionary has been published.

In the Greek tongue, then, the *poētēs* is one that makes anything, and then one that makes poetry, a poet; and *poiēma* is first anything made and then specifically a poem. We have taken these words over into English; but we have taken them only in the special sense of poet and poem. So when we come upon the word *poiēma* in Greek we have to consider whether it means simply something made, or that particular kind of 'something accomplished, something done,' which our fathers called a *making* and we call a *poem*.

We come upon the word *poiēma* in Eph 2^{10}. Wyclif translated it 'making,' and in Wyclif's day 'making' might have meant poem. It did not mean poem, however, to him, for he followed the Vulgate Latin *factura*, which never means poem. Tindale translated it 'workmanship,' and Tindale has been followed by all the English Versions (except the Roman Catholic, which has 'work') down even to the Revised of 1881. There is nowhere even a marginal reading to say that 'poem' is possible.

And yet the latest commentator on Ephesians says that 'poem' is not only possible but preferable. The latest commentator on Ephesians is the Rev. Herbert G. Miller, M.A. His Commentary has been published by Messrs. Skeffington. It works on a critical text,—apparently the text of the Revisers,—but it is not a critical commentary. Rather it ought to be described as an exegetical and poetical commentary. For Mr. Miller remembers that the words of the Epistle to the Ephesians are stones in a building. He recognizes the building as well as the stones. He examines the details and finds them finished, as the details of an English church. He also finds the effect as pleasing as the general effect of a church in France. And withal, he is a scholar. Mr. Miller believes that we should translate Eph 2^{10}, not 'we are His workmanship,' but 'we are His poem.'

He does not deny that 'workmanship' expresses with admirable force and precision the primary literal meaning of *poiēma*. But to the ear of a Greek *poiēma* sounded poem as well as workmanship. It is probable that he could not use the word without thinking of the work or workmanship as 'fitly framed together'—in some sense, if not the narrowest, a *poem*. Mr. Miller therefore believes that at the very least 'poem' should have been placed in the margin of our Versions, in order that the whole range of the word might be suggested to the English reader. He believes that if he had been the company of Revisers he would have put 'poem' into the text.

For a poem is something made by words, and we are made by the Word of the living God. 'Of His own will He brought us forth by the word of truth,' says James. Moreover, it is a work of words that has a rhythmical flow, and follows the laws of harmony. So should the life of God's redeemed be. So it is His purpose that it shall be. They sing, as it were, a new song before the throne. They do not sing what they are not. They are, as it were, a new song. And even in this life they stand by God's grace in sharp antithesis to those who are drunk with wine wherein is excess; they are filled with the Spirit, and speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord.

There is another place in the New Testament in which *poiēma* is used. It is Ro 1^{20}. And there, it is true, *poiēma* means God's work in nature. Our Versions render 'the things that are made.' But the same writer may use the same word now with the primary and with the secondary meaning predominant in his mind. And besides, God's work in nature was made by Him harmonious as a poem. To His eye it is a poem still; and, in spite of man's marring, He can still say 'very good.' Especially so was man himself. As St. Chrysostom finely says, 'When man was made out of the dust of the earth, in his bodily form he was like a beautiful musical instrument, as yet silent; but the breath of God came forth, and stirred the strings, and all was harmony and gladness.' Man marred that harmony.

> Disproportioned sin
> Jarred against Nature's chime, and with harsh din
> Brake the fair music that all creatures made
> To their great Lord, whose love their motion swayed.

And now it is the very purpose of the new making to restore the ancient harmony. Once again man is a poem, God's poem, created anew in Christ Jesus unto good works.

In an earlier letter (2 Co 3^{3}) St. Paul called the redeemed an epistle—'an epistle of Christ.' It is a searching epithet. To be known and read of all men! He calls them now a poem. The word of warning is gone. They may still be known and read, but now in the reading men will find beauty, sweetness, grace. 'In your concord and harmonious love,' writes Ignatius to these same Ephesians, 'Jesus Christ is sung.'

Thomas Boston of Ettrick.

By the Rev. George Mackenzie, M.A., B.D., Minister of the Parish of Ettrick.

The well-informed and sympathetic sketch of Thomas Boston in a recent issue of The Expository Times is one more proof that the greater Ettrick Shepherd is coming to his rights again. Only it is with a difference. Our grandfathers were concerned to know his works: we are more concerned to know the man. No trumpet will ever call his treatises and sermons to resurrection. But the marvel of his life grips a larger audience every day. Indeed, it is no unlikely thing that some of the laurels surrendered by the *Fourfold State* may be won again by the *Memoirs*. And it is the greater book of the two.

It is no part of my purpose to say a second time what Mr. Low has said already. Two biographies or appreciations of even such a man as Boston would be more, perhaps, than the hungriest reader of this magazine could have any appetite for, at least with only one month's fast coming in between. My humbler aim is merely to fill up a few chinks in the Ettrick period of Boston's ministry. Not that these additions matter very much in themselves. Still they are *new*, and not without interest to those who like to loiter in the byways of a strenuous career.

But a 'foreword' about Boston's name. Mr. Low quotes from certain Edinburgh University Registers two instances in which it appears as

Bouston, and adds that these are 'the only instances we know of variation from the ordinary spelling.' There are more. The title-deeds of the family tenement in Duns show that the father's name was John Bouston, and it is as Thomas Bouston, sometimes even Boustoun, that his son appears in the Presbytery Records all the way down to his call to the parish of Simprin. I quote one extract in illustration, if only because of its peculiar interest as making the first ecclesiastical mention of a name that was afterwards to shine so luminously in the annals of the Church:—

'CHIRNSYDE, *June 29th*, 1694.

'The whilk day Mr. John Cockburn, student, presented a petition for the bursary of Chirnsyde, and Mr. Thomas Bouston for the bursary of Dunss, both being vacant. The forsaid young men being born and bred for the most part in ye bounds of ye pbrie of Dunss, were well known to the pbrie, and otherwise qualified, had their petitions granted.'

Even after Boston had for some reason or other dropped the 'u' from his name, the original pronunciation must have been still kept up. For to this day the descendants of the men to whom the *Fourfold State* was preached, both in the Merse and the Forest, speak only of Tammas Bouston.

When he began his twenty-five years' ministry in Ettrick, he found the people 'burnt up with the fire of division, and drenched with fleshly abominations.' If the *Memoirs* prove the first count in the indictment, the Session Records abundantly prove the second. Kept for eight years by Boston himself, they simply reek with cases of discipline. It is noted of more than one 'scandalous and contumacious sinner' that he had to appear *twenty-six* separate times in the place of repentance before the congregation. We may judge what an Augean stable the young minister set himself to cleanse, from the single fact that one of his first tasks was to deal with a man who had been thrice found guilty of the grossest immorality, and *was still a ruling elder*.

No doubt the shepherdless condition of the parish for four years had something to do with the character of the sheep. Sheep? They were more like wolves—wild beasts of the sort that Paul did battle with at Ephesus. It took time and chastisement even to teach them decent behaviour in church. What a flood of unpleasant light is thrown upon their attitude to divine things by this entry in the Session Records of date July 21, 1707:—

'The session finding there are several persons who unnecessarily go out and in, & up and down the kirkyard & about the kirk, in time of divine worship, on the Lord's day, & disturb others by their undecent carriage, Appointed that such be taken nottice of for the time to come & censured.'

Four months later it was 'ordered that one of the elders go out each Lord's day in the time of publick worship, to observe if there be any disorderly carriage by men women or children at or about the kirk in time of divine worship.'

It is interesting to trace directly from the *Memoirs* and indirectly from the Records how Boston in time got the upper hand. If the ape and tiger never quite died out of his parishioners, they were certainly tamed into something like tolerable manners. 'Prayer and pains through faith in Jesus Christ' were bound to tell. And everybody knows how he preached. Where was there ever such preaching in a sequestered country parish? We do not wonder that it drew its audience from miles and miles beyond the confines of Ettrick. Fifteen ministers have occupied, without filling, Boston's place since he vacated it, but not one of them ever saw or dreamt of seeing such congregations gather even on the highest of high days.

His first Communion Roll, twice copied out in his own clear hand, is before me as I write. It contains 61 names—not 57, as the figure was put by himself, no doubt from memory, in his Diary, and has been put ever since: and it is characteristic of the man that every individual of the 61 was personally dealt with before admission to the Holy Table. At his last Communion, twenty-one years later, no fewer than 777 tokens were given out. But it is scarcely fair to set these two figures in juxtaposition, as though the Ettrick Communion Roll had increased twelvefold in the course of Boston's ministry. The 61 in 1710 were *bonâ fide* parishioners only: besides them, perhaps twice or thrice as many 'strangers' participated in the sacrament. It is that total of parishioners and strangers together that should be placed alongside the similar total of 777 communicants in 1731. The disparity is then seen to be not so very great as has been hitherto assumed.

This contention is borne out by the collections reported to the Session. On the Saturday, Sunday, and Monday of the 1710 Communion, they amounted to £25, 16s. 11d. in Scots money; on the similar days in 1731 they amounted to £77, 13s. 4d.

The number of 'new communicants' admitted in 1731 was seventeen. There had been twenty-six in the previous year, and among them Boston's youngest son, Thomas, who succeeded him in the ministry. The following were the questions 'proposed' to the candidates on that occasion—

'1. Do you belive the Doctrin of the Shorter Catichism of this Church so far as you understand the same, to be the true Doctrin, agreeable to the holy Scriptures, & Resolve through Grace to live and Die in the proffession of the samin: 2. Do you consent to take God in Christ to be your God, the Father to be your father, the Son to be your Saviour, & the Holy Ghost your Sanctifier, And that Renouncing the Divil, the world and the flesh, you be the Lords for ever: 3. Do you consent to Receive Christ as he is offered in the Gospel for your prophet, priest, and king, giving up your self to him to be Lead and guided by his word and Spirit, Looking for Salvation only thro the obedience & death of jesus Christ, who was crucified without the gates of Jerusalem, promising in his strength to Endeavour to lead a holy life, to Forsake every known sin and to comply with every known duty: Lastly, Do you promise to subject your self to Exhortation, Admonition and Rebuke & the Discipline of the Church, in case (which God forbide) you fall into any Scandalous Sin.'

The last meeting of Session at which Boston presided was held on Monday, May 8, 1732. It seems to have been called for the special purpose of absolving and exhorting a penitent. On the Saturday of the following week Boston fell on sleep, not old in years, for he was only fifty-six, but worn with labour, and eager to be with Christ. It is usually stated that before his death 'only two, or at most three, Sundays passed without service.' As a matter of fact, the first Sunday of the year that passed without service was May 21, the day after his death. Boston died in harness. The sole reference to the event in the Session Records is this grim item in the 'Account of Collections and Disbursements'—

'for the Mortcloth for the Corps of the Reverend Mr. Thomas Boston . . 02 02 00.'

There is in the possession of Mr. John Cochrane, United Presbyterian College Buildings, an extraordinary MS. Autobiography, or 'Spotted Life,' of one Thomas Mitchell, who describes himself on the title-page as 'a horrid thief, the son of a thief, a born Beggar, the son of a Beggar, a Drunkard, a Lyar, a Backslider, a Vagabond, unclean, unbaptized, unholy, under a power of the Devil.' The MS., which has never yet seen the light of publication, seems to have been drawn up by its author after his conversion, and addressed to his minister, the younger Boston, then in Jedburgh. It contains what is, so far as I know, the only extant reference to the elder Boston's funeral by an actual eyewitness. With Mr. Cochrane's kind permission I quote it, as a hint or proof of the sorrow that Boston's death was even to the wastrels of the community:—

'I Remember my Parents was at your worthy fathers Burial and Prophain as they were I heard y^{m} lamenting him much especaly my Father, but I had little thought abowt it, I was verry Bussy setting up Stons to get at a Sterrlings nest that was under the Sclates of the Kirk.'

It is strange to think that for more than seventy years, Boston's grave was marked only by a very insignificant headstone, recording his own name on the one side, and (it is said) his wife's on the other. Not until 1806 was a more worthy monument erected to his memory. The moving spirit in the matter was the Rev. William (afterwards Dr.) Brown, minister of Eskdalemuir, who composed the not too laudatory inscription:—

'As a testimony of esteem for the Rev. Thomas Boston, senior, whose private character was highly respectable; whose public labours were blessed to many; and whose valuable writings have contributed much to promote the advancement of vital Christianity, this monument (by the permission of relatives) is erected by a religious and grateful public.'

The monument cost a little over £43 sterling, to which Boston's grandson, the Admiral, subscribed five guineas. Many a story has been told of the long procession of farmers' carts that brought the monument from Lochmaben half-way across Eskdalemuir, and were there met by carts from Ettrick, which carried it to its journey's end. But it is scarcely to the credit of the 'religious and grateful public' in 1806, that not a line was carved on the monument to show that it also

marks the resting-place of the faithful wife who had been for more than thirty years 'a crown' to her husband in his 'public station and appearances.'

Nearly 170 years have passed since the vanishing of the hand that penned the *Fourfold State*, and the stilling of the voice that preached it to trembling multitudes. Yet how the interval is bridged, when we remember that Hogg's mother was a child of two when Boston died, and Hogg's daughter is still alive! There may never come a time when the Shepherd's songs will lose their sweetness, or his *Bonnie Kilmeny* cease to charm, as there may never come a time when the tremendous sermons to which his grandfather listened in Ettrick Kirk—if he did listen—will touch human hearts again. But who that has ever inhaled one deep breath from the first question in the Shorter Catechism will doubt that what, more than aught else, gives Ettrick a glory as everlasting as its own green hills, is the saintly life and apostolic ministry of Thomas Boston?

Israel's Restoration in the Persian Period.[1]

By the Rev. J. Dick Fleming, M.A., B.D., Tranent.

Of recent years a new theory of Israel's Restoration and Return from Captivity has made its way to the front, and promises to be no unimportant supplement to the earlier pentateuchal criticism. It has encountered considerable opposition not only from those who regard all critical theories with repugnance, but also from advanced critics like Wellhausen. Though accepted in the main by such men as Oort of Leyden, Wildeboer, Matthes, and Cheyne, and incorporated in the 'American Series of Historical Text-Books for Bible Students,' by Professor Kent of Brown University, in a volume conspicuous for its compactness and thoroughness, it must be confessed that the newer criticism would have stood its ground better, and been more readily received in our country, if it had not taken us so much by surprise. Dr. Cheyne's recent book was a bolt shot from the blue: it presented the theory summed up dogmatically, the conclusions without the proofs and premises. For those who were not previously initiated in the studies that formed the critical basis, it was inevitable that this new reconstruction of Jewish history should be judged arbitrary and fantastic. The ordinary student is already aware that Ezra-Nehemiah (originally one book) is a compilation containing memoirs of Ezra and Nehemiah, which have been supplemented and edited in the same spirit, and probably by the same hand, as the Books of Chronicles; that there is room for criticism in details, and that some chronological rearrangement is inevitable. But when he hears it stated without proof that there was *no Return from the Captivity till the time of Ezra*, that the temple was rebuilt by the people of Judah, and that the walls and gates of Jerusalem were already completed before Ezra and the returning exiles set foot in the Holy City, what can he conclude but that the critics are more imaginative than the Chronicler himself, and playing pranks with history for their mere amusement? It is all the more necessary to inquire into the foundation of the structure, and the quarry from which the stones were drawn.

The honour of the new construction of Jewish history rests with Dr. W. H. Kosters, the successor of Kuenen at Leyden. While pastor at Deventer, Dr. Kosters was invited by Kuenen to take a part in the new Dutch translation of the Old Testament. On Kuenen's death in 1891, Kosters was elected to the vacant chair, which he filled till his early and sudden death in 1897. As professor he followed in the steps of Kuenen, that acknowledged master of Old Testament literature, and devoted himself specially to the study of the Exilic and post-Exilic period. He published the result of his investigations in a small work, *The Restoration of Israel in the Persian Period* (*Het Herstel van Israel in het Perzische Tijdvak*, 1894), and defended his main positions later in several articles of the *Theologisch Tijdschrift*, of which he was

[1] W. H. Kosters, *Het Herstel van Israel*, 1894; T. K. Cheyne, *Jewish Religious Life after the Exile*, 1898; C. F. Kent, *History of the Jewish People*, Part First, 1899.

joint-editor. This book is the source from which later writers have drawn their inspiration; and it deserves accordingly more than a passing notice. We shall be satisfied if we can show here that the results obtained are not due to the working of a too lively imagination, but to a most painstaking scrutiny of the Old Testament documents themselves.

Kosters starts from an analysis of the sources in Ezra-Nehemiah, which is, in the main, that generally accepted by critical students. (Compare Professor Ryle's Introduction to *Ezra and Nehemiah* in the Cambridge Bible.) The fragments are arranged as follows :—

(*a*) Memoirs of Ezra (Ezr 7^{27}–9, except $8^{35.\ 36}$, Ezr 10 (adapted from Ezra's memoirs); Neh 7^{6}–10, and 13^{1-3}, on the basis of Ezra's memoirs). Memoirs of Nehemiah (Neh 1–7^{5}, 11, 12^{27-43}, and 13^{4-31}).

(*b*) Other documents :—A doublet in Ezr 5–6^{18}; a list used in Neh 12^{1-26}.

(*c*) Chronicler of the Greek period :—(Ezr 1, 3, 4, 7^{1-26}; Ezr 5, 6, piecing two documents; Neh 12^{1-26} (using an old list), 12^{44-47}).

Taking now these three sources, the memoirs of Ezra and Nehemiah, the other documents incorporated in the text, and the work of the compiler himself, we are prepared to hear that the critic does not give them an equal historical value. The memoirs are most worthy of credit; they tell of events in which the writers themselves were the chief actors, and Kosters accepts them as undoubtedly historical. On this point he is much more conservative than those who have followed him; for Cheyne finds even in Ezra's memoirs many historical improbabilities, and Dr. Kent holds that the compiler has only given us 'free citations.' The second sources are records more or less contemporaneous; and Kosters assumes that they are trustworthy in the main. There are, lastly, the additions of the Chronicler, which were written a century and more after the time of Nehemiah, and can therefore lay least claim to historical exactness. The same caution has to be observed here as in the additions of 1 and 2 Chronicles. The 'Persian edicts' reveal the mind of the Chronicler rather than that of the kings of Persia; and the strange chronological arrangement in Ezr 4 has been the despair of critics. The Chronicler may have been misled by quite unhistorical presuppositions: he may have arranged his documents in the wrong order; his judgments are evidently open to question, and may be capable of revision.

The revision of history proposed by Kosters, after examination and rearrangement of the sources, may be briefly summarized as follows :—

(*a*) The temple founded and built under Darius I. by the people remaining in Judah. The Chronicler's account to be revised in the light of Haggai and Zechariah. There was no return under Cyrus.

(*b*) The walls rebuilt under Artaxerxes I. by the people of Judah under the leadership of Nehemiah. The passages from Nehemiah's memoirs to be reunited thus :—

Neh 1–7^{5}.—Nehemiah's building of walls.

Neh 11^{3-36}. — List of population found by Nehemiah.

Neh $11^{1.\ 2}$.—Lots cast to populate Jerusalem.

Neh 12^{27-43}.—Dedication of the walls.

Neh 13^{4-31}.—His second visit to Jerusalem.

(*c*) Later still, the Return under Ezra, and the formation of the Holy Community. The passages from Ezra's memoirs to be reunited and rearranged thus :—

Ezr 7^{27}–10.—The Return under Ezra.

Neh 9, 10, 13^{1-3}.—The forming of the Community.

Neh 7^{6-73}.—A list of the Community.

Neh 8.—Introduction of the Priestly Law.

The reasons which Kosters has given in detail for this alteration and rearrangement of the history are shortly as follows :—*First*, in regard to the Return from the Exile and the rebuilding of the temple, as narrated by the Chronicler, Kosters dwells on the inherent improbabilities of the Chronicler's narrative, as well as its inconsistency with the testimony of Haggai and Zechariah. The supposed decree of Cyrus is so Jewish in its standpoint that it may well be considered as the free product of the Chronicler's fancy, working under the influence of the early prophecy regarding Cyrus. The list in Ezr 2 is a roll of the whole Community of Jerusalem, and is probably transplanted from the time of Ezra, in which connection it again occurs. Ezr 4 is irrelevant, and sins plainly against the well-established chronology of the Persian reigns. Ezr 5, 6 contains two fragments that have been pieced together; one of which declares, in contradiction to the general narrative, that the Jews in Judah and Jerusalem

(which can scarcely mean returned exiles) *began to build* the temple under the leadership of Zerubbabel and Joshua in the time of Darius. But further, this narrative of the early chapters of Ezra is quite inconsistent with the testimony of Haggai and Zechariah, the prophets of the Restoration. It has already been proved by Schrader, Kuenen, and Stade that both these prophets assume that the foundations of the temple were laid in the time of Darius, and that Haggai expressly mentions the very day of the foundation as being the twenty-fourth day of the ninth month of Darius's second year (Hag 2^{18}, Zec 8^{9}). And not only do the prophets remain silent as to any return from exile fifteen years previously; not only do they address the builders of the temple as 'this people,' 'the remnant of this people,' 'House of Judah,' 'the people of the land'; but Zechariah expressly prophesies the cessation of the divine chastisement and the return from captivity as a consummation to be still expected. 'O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? . . . Ho, ho, flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven, saith the Lord. . . . They that are afar off shall come and build in the temple of the Lord. . . . Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and righteousness' (Zec 1^{12}, $2^{6.\ 7}$, 6^{15}, $8^{7.\ 8}$). All such passages plead eloquently for the position of Kosters that Israel was still in captivity, and that those actually engaged in the temple-building were no returned exiles, but the remnant of the people that remained in Judah. This last argument is so convincing that Professor G. A. Smith, in order to weaken its force, declares one of these passages (Zec 2^{6-13}) to be an intrusion among the visions of Zechariah, a citation from a prophet who lived before the Return from Captivity. But one excision is not enough; many more such operations will be needed in order to harmonize the prophecies with the traditional story of the Return. Surely we are on a false track when we shut our eyes to the plainest indications of contemporaneous prophecy?

But it has been urged that we have a distinct reference to the Return from Exile in Hag 1^{9}, 'Ye looked for much, and, lo, it came to little. . . . Why? . . . Because of Mine house that lieth waste, while ye run every man to his own house'; that is, interprets Wellhausen, 'while ye hasten to build houses for yourselves, ye have no thought of God's house.' It is asked, How shall we explain the disappointment and want of enthusiasm of the Jews, with which the prophet had to contend, unless we suppose that their hopes had been raised to a high pitch by the return of a large number of exiles, and been dashed again by the continuance of poverty and adversity? And does not the prophet plainly imply the recent return from captivity when he speaks of the people busied with the building of their own houses, and neglecting the building of the temple? We may answer, was ever a verse of the Bible so run to death? There is no mention here of the building of private houses; but only of men running to and fro on their own private affairs, and forgetting their wider duties. Nor does the prophet speak of high hopes disappointed, but only of poor harvests, which, the prophet says, are a judgment upon religious indifference. The only disappointment indicated is that which every farmer experiences when he has but a small and light crop to reward him for all his labour!

One general objection may be noticed. Is it possible to conceive the poor remnant of Judah, consisting of the dregs of the people, few in number and doubtless given over to half-heathen superstition, rebuilding the temple on their own initiative? Professor Smith asks: 'Whether was it more probable for the poverty-stricken people of the land, the dregs which Nebuchadnezzar had left behind, or for the body and flower of Israel in Babylon, to rebuild the temple? Surely for the latter?' We might reply by another question, equally relevant. Whether was it more probable that the body and flower of Israel should return *en masse* to a wasted and wall-less city, where they would associate with the dregs of their nation, or that they should wait in Babylon till the men of Jerusalem had rebuilt the temple and the walls of the city, and so prepared the way for a safe and prosperous return? As a matter of fact, the builders of the temple *were* poverty-stricken (Hag 1^{6}, Zec 1^{12}), and are expressly named 'the people of the land' (Hag 2^{4}, Zec 7^{5}). If it is reasonable to argue that the remnant of the

people were poor and oppressed, and semi-heathen in their worship, and therefore could not have built the temple, it is equally legitimate to argue that, as they actually did build the temple, they were not such a 'poor lot' after all, and possibly not quite so heathenish as was supposed. We know far too little about the social conditions of Palestine in the time of the Exile to dogmatize either on the numbers or on the religious character of 'the people of the land.' Estimate the numbers deported by Nebuchadnezzar at as high a figure as you please, it must be allowed that a nation may rise from the very ashes of degradation and weakness in the space of seventy years. New leaders would soon stand forth; and some of the old leaders, who had fled to escape the Babylonian invasions, would return. Judah was never wholly deprived of its priests and prophets and elders (Lam 1^4 2^{10}). The spiritual lessons of that dark period were not learned exclusively in Babylon. In short, if we place ourselves fairly at the new point of view, and free ourselves of the presuppositions of the Chronicler, we shall find that the new conclusions of Kosters harmonize perfectly with the general circumstances of the case.

Secondly, in regard to the later period, that of Nehemiah and Ezra, Kosters' rearrangement of the documents is admirably simple, and fortified at every point with close and careful reasoning. He finds that if we take the fragments of Nehemiah's memoirs, and reunite them, they form a plain and continuous narrative; and if we take the memoirs of Ezra along with those portions of Nehemiah which have been previously regarded as based on these same memoirs (Neh 8–10), we again bring order out of the chaos. We shall limit our attention here to the main thesis, which substitutes for traditional order, Ezra-Nehemiah, the new order, Nehemiah - Ezra. The strange 'eclipse of Ezra' in the Nehemiah memoirs has been often noticed, but never satisfactorily explained. In the narrative of his visit to Jerusalem, and the building of the walls, Nehemiah makes no mention of Ezra, or of any return of exiles thirteen years before his arrival. Rather, in his prayer to Jehovah (chap. 1), he presupposes that Israel is yet in captivity. 'Remember the word to Thy servant Moses, If ye trespass, I will scatter you abroad among the peoples: but if ye return unto Me, though your outcasts were in the uttermost part of heaven, I will gather them from thence, and bring them to the place that I have chosen to cause My name to dwell there.' If this was a thing of the past, fulfilled in the return under Cyrus, fulfilled again in the recent return of Ezra with his following, what meaning is attachable to such a prayer? Again, in Ezra's memoirs the name 'Israel' is given to the restored community in Palestine; whereas Nehemiah never applies to the people this more venerable name, but refers to them as the Jews, or Judah. Further, when we compare the list of builders at the walls with the list of Ezra's company, and observe that scarcely a name is the same in the two lists, the conclusion seems reasonable that Ezra's company had not yet arrived. Kosters shows, further, that the last portion of Nehemiah's memoirs, narrating his second visit to Jerusalem (chap. 13), points to events that occurred before Ezra's arrival. The high priest at this time is Eliashib; whereas in Ezra's time the high priest was apparently the 'son of Eliashib' (Ezra 10^6). The measures taken by Nehemiah are only preliminary steps to the more decisive measures of Ezra. He does not require, as Ezra did, that the Jews shall absolutely and immediately separate themselves from their heathen wives; but only that they shall no longer allow their sons and daughters to intermarry with the heathen. And Nehemiah expresses satisfaction at having driven from Jerusalem the son-in-law of Sanballat the Horonite; a very insignificant victory, surely, if the people had already solemnly engaged to put away their foreign wives! In short, what we find in Neh 13 is but the beginning of the movement that was carried later by Ezra to its consummation. We can scarcely doubt, in view of such arguments, that Kosters has good ground for his rearrangement of the order of history, and that the period covered by Nehemiah's memoirs precedes the entire period of Ezra's activity.

When the sources of the history have been in this way passed through the fire of Dutch criticism, the order of events is seen to be as follows. In the twentieth year of Artaxerxes I. came Nehemiah as governor of Judah from Babylon He roused the people, and inspired them to rebuild the walls, which had lain in ruins since the days of Nebuchadnezzar. Jerusalem had now its temple and its walls complete; but still Israel was in the Dispersion. In order to increase the city's population, Nehemiah took measures to bring a portion of the

country people into the town (Neh $11^{1,2}$). He also made provision for the temple service; he brought the Levites of the country to Jerusalem, and made arrangements as to the offerings and temple-dues. But Nehemiah was not yet satisfied. Artaxerxes was still his patron: might he not be persuaded to give the Jews liberty to return? Nehemiah may have gone back to Babylon with this hope in his mind; he may have met Ezra there, and devised with him the steps to be taken. At all events, when he returned to Jerusalem on a second visit, he came more decidedly as religious reformer. He not only maintained the rights of the Levites, but appeared as the defender of the sanctity of the Sabbath, and zealous against the mixed marriages. It would seem as if he were already inspired by Ezra, and preparing for the return of the exiles. His earnest endeavours, however, met with no great success; and when Ezra arrived with his company from Babylon, he found that the people of Judah had not separated themselves from the heathen. A heroic attempt of Ezra to do away with the evil at one stroke failed. Many of the nobles agreed to Ezra's proposal, but some refused; the Jews were knit by so many ties to the heathen around them that the endeavour was hopeless (Ezr 9–10). Yet Ezra did not altogether despair. If the people as a whole were not to be weaned from heathenism, he could still draw together the purer elements of Jewish society, and make them a crystallizing point round which the true Israel might be formed. In a solemn gathering (Neh 9–10) the people of the Captivity and those who had separated themselves from their foreign alliances bound themselves by a solemn oath to live in accordance with the law of Moses (the Deuteronomic law), and to be a separate and holy congregation. Thus was the church-community formed. Somewhat later a new law-book was introduced by Ezra (the Priestly Law, P^1 and P^2, Neh 8); and thus the work of the Restoration was finally consummated.

Recent Foreign Theology.

Jülicher on the Parables.[1]

JÜLICHER'S exposition of our Lord's parables, which we noticed some time ago, was speedily followed by the second edition of his introductory work on the subject, which was first published in 1886, and which the author has now brought up to date. This general introduction is the outcome of such painstaking study, and is written so methodically and clearly, that no one can read it without much pleasure and great profit. It sets forth and defends the general principles upon which the detailed exposition in part ii. is based. Those who have read the latter work will find here a good deal with which they are familiar; but they will also find much that throws fresh light not only on the parables, but on many other matters of profound interest to all students of the New Testament.

In six chapters Jülicher discusses the genuineness of the parables, their nature, their aim, their value, their committal to writing, and the history of their interpretation. His conclusions on most of these points are already well known; we need only say that he works them out here with great wealth of illustration, and on the whole in a most convincing manner. No one who wishes to understand our Lord's parables and parabolic sayings can afford to overlook this great work. The more we study it, we are the more convinced of its great value to the practical expositor of Scripture.

D. EATON.

Glasgow.

'Jesus and the Church of the First-Days.'[2]

PROFESSOR BOVON'S work is all of the finest quality. He is a theologian accomplished enough, and tried enough now, to stand among

[1] *Die Gleichnisreden Jesu.* Von D. Adolf Jülicher, Professor d. Th. in Marburg. Erster Theil. Die Gleichnisreden Jesu im Allgemeinen. Zweite, neu bearbeitete Auflage. Freiburg i. B., Leipzig, und Tübingen: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1899. Cr. 8vo, pp. x, 328. Price M.7.20.

[2] *Jésus et l'Eglise des premiers jours.* Esquisses Historiques par Jules Bovon, Professeur de théologie a Lausanne. Lausanne: Georges Bridel et Cie.

the very few that deserve that honourable name. In these studies he is less systematic, but perhaps more suggestive, than in his great work recently finished. Their subjects are: (1) The Christ of Legend and of the Gospels; (2) The Temptation of Jesus Christ; (3) Judas Iscariot, or the Fall of an Apostle; (4) St. Paul and Christian Liberty; (5) Officers and Offices in the Apostolic Church; and (6) The Order of the Books of the New Testament. The little book is most attractive, without and within. We wish we saw it in English.

'Das Leben im Licht.'[1]

THE enterprising and substantial firm of J. C. B. Mohr (Paul Siebeck) has published a Manual of Devotion which should become popular in Germany, and if it were adapted for Britain, where it is much needed, might become popular here also. For it is simple and reverent, and has more grip than most manuals of the kind. It consists of meditations and prayers, and the prayers are for both general and special occasions. It is possible to read many of these meditations on end without weariness, for they possess variety and always have something to say. The prayers are very brief and heartfelt.

The New 'Herzog.'[2]

THE two volumes of Dr. Hauck's *Real-Encyklopädie* which appeared last year—vol. 6 (Feldgeister-Gott) and vol. 7 (Gottesdienst-Hess)—are favourably reviewed by Dr. Emil Schürer in a recent number of the *Theologische Literaturzeitung*. The editor is deservedly praised for his painstaking endeavours to secure the right man for each article, and for the extent to which he has been able to secure the co-operation of specialists. Of the articles on Old Testament subjects Schürer selects for special commendation Buhl on the *Hebrew Language*, and the contributions of Baudissin; on New Testament subjects, J. Weiss on *Greece in Apostolic Times* and Deissmann on *Hellenistic Greek*. Complaint is made, and not without reason, of a lack of proportion in the space assigned to some articles, especially in the department of Church History: 'Barely three pages to *Grotius*, but six to *Groen van Prinsterer* and eleven to *Grundtvig*.' Widespread regret will be felt at the announcement of a temporary interruption in the issue of the *Real-Encyklopädie* owing to the illness of Dr. Hauck, and many will join with Dr. Schürer in hoping that the able editor of this important work may soon be strong enough to resume his task.

Volume 6 contains a valuable article by Dr. Cremer, the author of the *Lexicon of New Testament Greek*, on the

HOLY SPIRIT.

At the outset attention is called to those Old Testament passages which refer to the Spirit of God as operative in the work of Creation, and as sustaining the life of men; wherever God is, the Spirit of God is present; and wherever the power of God is manifest, the Spirit of God is at work (Ps 139^{7}, Is $40^{7.\ 13}$, Hag $2^{5.\ 6}$.) The Spirit of God not only inspires the prophets to make known His will, but also furnishes for their task all who are called of God to do His work in the world; indeed, so universal is His presence that of Israel's sin it can be said, 'they rebelled and grieved His Holy Spirit' (Is 63^{10}). Accordingly, the prophecies of the outpouring of the Holy Spirit take the form both of a promise of the universal renewal of life (Is 44^{3}, Ezk $36^{26.\ 27}$), and of a promise of the universal bestowal of the gift of prophecy (Jl $2^{28f.}$).

In Jewish Theology the Holy Spirit is regarded only as the Spirit of prophecy,—a created spirit sent forth by Jehovah, and the medium by which divine revelations are conveyed to the human spirit. Only in exceptional instances has he visited men since the days of Malachi; for, according to the Rabbis, his place has been taken by the *Bath Kol*,—the voice in which since the cessation of prophecy God has made known His will to men, not, however, imparting to them regular instruction, but by means of occasional oracular responses giving hints in regard to duty, answers to questions, etc.

When we turn from Jewish Theology to the

[1] *Das Leben im Licht.* Ein Andachtsbuch von R. Wimmer. Freiburg i. B.: J. C. B. Mohr. 8vo. M.2.80.

[2] *Realencyklopädie für protestantische Theologie und Kirche.* Begründet von J. J. Herzog. In dritter verbesserter und vermehrter Auflage herausgegeben von Prof. *D.* Albert Hauck. Leipzig: J. C. Hinrichs.

New Testament we find that a very different position is assigned to the Holy Spirit. From the days of the Acts of the Apostles especially does He appear, as in the prophecies of the Old Testament, not only as the Spirit of prophecy, but also as the Spirit of renewal, the Spirit of life, the Spirit of Christ. All God's work in Christ and through Christ is of the operation of the Holy Spirit, therein consists the resemblance between Christ and other witnesses of God, but His possession of the Spirit differs from theirs in that on Him the Spirit 'remains' (Jn 1^{33}), whereas on them His Spirit's influences rested for a time to fit them for some special work. Moreover, Jesus Christ does what no prophet had ever done, He imparts the Holy Spirit to His disciples (Ac $1^{4.5}$ 2^{33}).

Recognizing, on the one hand, that the Spirit of redemption is one with God and Christ, and, on the other hand, that He is distinct from God and from Christ, Dr. Cremer says, 'It is God who dwells in us, and it is Christ who dwells in us' (Jn 14^{23}, Ro 8^{9}), but this indwelling takes place in the Holy Spirit. n Him and through Him, whom Christ imparts to us,—in the Spirit of Christ, His Son,—God in His innermost nature, in His will of love and in the power of His life, enters into real union with us; and through the same Holy Spirit we draw near to God, and have fellowship with God' (Ro 5^{5} 8^{15}).

The lengthy and learned article by Professor Heinrici of Leipzig on

BIBLICAL HERMENEUTICS

extends from p. 718 to p. 750 of vol. 7, and deserves more attention than can be given to it in a brief notice. It is quite a compendium on the subject, and discusses it under five headings: the idea and the task of Hermeneutics, the methods of Scripture interpretation, a historical survey of hermeneutical principles and methods, the forms of Scripture interpretation, the history of Exegesis. Under the heading 'Methods' Heinrici deals suggestively with the linguistic, the historical, and the stylistic modes of interpretation, and under the heading 'Forms' he estimates the results of the interpreter's work as they may be seen as well in glosses, scholia, and comments as in translations and paraphrases.

The article concludes by asking if the Bible is maintaining its position in Christendom as Holy Scripture, as the inexhaustible text of the divine revelation to mankind. 'Are not historical and critical research depreciating the authority of the Bible? Not unless God is not to be found in history. If history is nothing more than a product of human folly and human wisdom, which has its day and then passes away, then the result of historical inquiry is the sifting, the embalming, and the entombing of that which once lived; it warns us against trying to galvanize corpses. But if God makes Himself known in history, and the power of the divine revelation contained in Scripture is authenticated by the living fruits which are seen in Christianity, then it is precisely the most profound historical understanding of the Bible which will prove it to be the text which *for the promotion of life* will in all time demand interpreters.'

J. G. TASKER.

Handsworth College.

Answers to Prayer.

BY THE REV. DONALD MACRAE, D.D., PRINCIPAL OF MORRIN'S COLLEGE, QUEBEC.

IT may be considered utterly impossible to place this subject in any fresh aspect before the eyes of theologians. Yet the following view may perhaps make some pretensions to originality, without being inconsistent with the teaching of the Word of God.

All possible answers to prayer may be brought under one or other of three well-marked categories. And these—following the order implied in the words, 'first, that which is material, afterward that which is spiritual'—are related to each other in more than one rather singular fashion. It will appear, on a little reflexion, after the three methods are mentioned, that the evidence adducible in proof of the fact that an answer has been received in the first form, may be so strong as

to be indisputable. For the assertion that an answer has been received in the second form or mode, it may be difficult, in all degrees, to present any adequate proof that shall satisfy the minds of others besides the recipient. And as to the third form in which prayer is answered, no proof whatever may be forthcoming beyond the conviction imparted to the soul of the recipient.

On the other hand, it will also appear that the value of these answers respectively to the offerers is or may be in the inverse order of their amenability to proof: that is to say, he who receives the kind of answer for which convincing evidence is available may, as a result, derive no spiritual benefit whatever from the actual benefit conferred upon him. He to whom an answer is granted in the second form is enriched thereby with some positive personal advantage, though of the fact that he has been so enriched as a consequence of his petition, it will or may be somewhat hard for him to give proof to the satisfaction of others. And lastly, he to whom an answer is conveyed in the third form receives a blessing infinite, eternal; albeit that such is the case he not only may, but will, be utterly unable to exhibit any token whatever to the eye of flesh.

To prove these, so far, dogmatic assertions—In answer to prayer a man may receive directly, immediately, without the intervention of any so-called 'secondary cause,' what he craves for: health for sickness, riches for poverty, deliverance from imminent danger. Thus, take Israel at the Red Sea. How hopeless their position it is not here needful to emphasize. They cry to the Lord; a way of escape opens before them. Never, from that hour, in all the annals of that most remarkable of peoples has that escape been ascribed to ought save to the direct interposition of heaven. The tempest that occured so timeously to drive back the waters, was sent, they said, by Jehovah. So with the equally timeous return of the waters, and the overwhelming of their pursuers. The proof that 'God lives,' that prayer was answered by Him, was of a nature not to be gainsaid. On the contrary, they exulted in what all regarded as unmistakably a divine deliverance, directly granted, and granted in answer to prayer. Were they therefore ennobled in character?

The whole of the history of that people during the wilderness sojourn is related alike in prose and in more than one thrilling ballad, in terms enforcing the doctrine implied in the words, 'Oh Thou who hearest prayer.' Now it is water that is granted in answer to entreaty; again, bread in the shape of manna; again, flesh. And it is truly pathetic to find them, after each successive conferring of favour, breaking out into language of murmuring and rebellion. 'He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against Him in the wilderness, and provoked the Most High: yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, and the waters gushed out; Can He give bread also? can He provide flesh for His people?'

But the scriptural instances illustrative of direct answers to prayer followed by no spiritual benefit, are manifold. The proof of the fact was unquestionable, the result to the soul of the recipient nil, or worse than nil. A man to-day might pray for a gift from heaven of £1000 or £10,000, and to anyone who believes in the living God no difficulty in the way of the request being granted there and then will suggest itself. Or sickness may be replaced by health. What are apparently certain facts will always appear in vindication of the pretensions urged by the votaries of the 'faith cure,' by the devotees who crowd the shrine of St. Anne de Beaupre, or our Lady of Lourdes, and the like. Is the moral or spiritual standard of those who receive such blessings elevated in consequence of their experience? Not, certainly, always. Not perceptibly in any case. The man who receives the sum of money, or health of body, has, so far, gained only so much more of 'the seen, the temporal.' He may possibly have thereby received not a solitary iota of what belongs to the 'unseen, the eternal.' There is no logical or other necessity that he should. He is simply enriched, so far, by the receipt of what in its very nature is doomed to 'perish with the using.' And in heart, in spirit, he may remain precisely what he was, or be plunged deeper in the mire of sense and sin by his having gained what, of itself, is or may be made subservient to the dictation of sense or sin.

Enough has been adduced to show that while prayer may be answered in a manner carrying in its very form evidence indisputable, irresistible, the spiritual results accruing from this form of answer may be either none or of a nature adding

to the condemnation of the recipient. Let us pass on to the second form of answer.

In this case the answer is not given in a precisely direct manner. It comes through an enhancing of the wisdom or other quality of character imparted to the suppliant. Thus, Solomon is said to have been visited by the Lord in a dream, and in answer to a prayer offered by him, to have been endowed with the powers of mind enabling him, despite his youth and inexperience, so to rule as to command the admiration of his subjects. No one will question that the receiving in himself the power to grapple with the difficult problems of government and the like, was a vaster boon than to have his pathway made smooth by supernatural means calling for no effort on his part. Solomon is signalized in history as the possessor of wisdom in the largest sense of the word. And it is clearly averred that his being so endowed was granted in answer to prayer. Could an answer vouchsafed in this form of enhanced wisdom or other mental endowment be proved by evidence as readily and positively as if the answer had been given in some material aspect? Manifestly not. Evidence concerns what is evident. The material alone is, strictly speaking, evident. The mental is not, and therefore not equally amenable to evidence.

But again, though a boon taking the form of an enhanced mental endowment is confessedly of larger value to the recipient than the direct gift of what, when bestowed, leaves him otherwise just as he was before, or only more fully equipped for purposes of evil, it does not therefore follow that the man blessed or favoured in this second fashion is therefore enriched spiritually. He may be. He may not be. Balaam was wondrously endowed with forethought and discernment of the real sources of national strength. And he set forth these to the disgusted king of Midian in terms unsurpassed for grandeur. Yet Balaam 'loved the wages of unrighteousness.' And Solomon's career furnishes material for much melancholy moralizing. The value, spiritually, of the answers to prayer that take the form of enriching a man's mental faculty may be small, may be nil, may be worse than nil.

And so we turn to the third form of answer. It is contained or it is implied in a memorable passage. That passage is He 5^7. It is contained in or suggested by the words, 'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, was heard in that He feared.' A full commentary on these words would here be out of place. We confine ourselves strictly to what bears upon the point before us. The prayer actually offered by our Lord was, 'Father, if it be possible, let this cup pass from Me. Nevertheless, not My will, but Thine, be done.' 'And He was heard in that He feared.' How, then, was Jesus heard? Did the cup pass from Him? Did He escape, or (in the ordinary sense at any rate) was He saved from death? These questions answer themselves. And yet, 'He was heard,' implying that He was answered. Could proof have been given by Jesus when on the cross 'saving others,' unable therefore to 'save Himself,' that His prayer was heard?

But to take a case that may be considered more in the line of possible experience. A ship is wrecked, and ready to sink at sea. Prayer is offered. By some mysterious interposition the danger is averted. Either the leak is inexplicably stopped, or another ship heaves unexpectedly in sight and rescues all on board.

Or, again, someone on board suddenly finds himself endowed with a wisdom enabling him to devise means unthought of previously, resulting in the saving of the trembling passengers and crew.

Or, once more, the leak is not stopped, no rescuing vessel heaves in sight, no one on board can devise means of safety. The vessel goes down. Those fervent in prayer sink with the others. No token is or can be given that their supplications are regarded. The offerers were enabled to say, 'Thy will be done.' They passed away, down into the depths,—surely, also, up into the heights, with these words, if not on their lips, then in their hearts. They were heard 'in that they feared.' Which form of answer to prayer possesses in its very nature the highest value? Which, in the true spiritual sense, possesses any real value whatever? 'Faith-cure' persons, and devotees at sacred shrines, are regarded by many as being in the best, deepest sense, 'very religious.' They may be. Equally, to use no stronger expression, they may not be. All true prayer, all abiding spiritual life, is summed up in the power to say with unfeigned realization of what is implied,—to say that which

can by no possible temporal means be sustained by evidence,—to say that of which the proof appeals immediately only to the utterer and to the Searcher of hearts,—to say that of which the evidence can be made visible only in the presence of the 'Great white throne, and of Him that sitteth thereupon,'—in a word, to say with Jesus (or rather, having Christ in us, to let Him renew the saying in us that crowns His life of redeeming love), 'Father, not My will, but Thine, be done.'

Prophecy and History.

By Professor Ed. König, Ph.D., D.D., Rostock.

The mutual relation between Prophecy and History is a large subject. It is not the purpose of this article to exhaust it, but to endeavour to throw some passing lights on this comprehensive theme.

1. Prophecy *had* a history. It began at a certain time, it lasted for a succession of centuries, and it closed its mouth when it had accomplished its task. It *might* have happened that Prophecy discharged itself of its message all at once, but as a matter of fact it unfolded itself during a lengthened period of time. God was not pleased to reveal His whole plan by the mouth of a single prophet, but raised up a somewhat extended succession of interpreters of His will. Let us glance at the stages which the development of Prophecy passed through.

The prophets, as time went on, had to make always more clear the purpose of God to set up a spiritual kingdom of His grace. Political events and prophetic oracles co-operated in establishing the principle that the true Kingdom of God must be dissociated from any particular land or people. It was in the time of Isaiah that this principle began to be impressed upon men's minds by the course of political events, and to be proclaimed at the same time in the addresses of the prophet (Is 30^{15}). This twofold method of teaching was continued when the throne of the Davidic family was overthrown at the Exile, and not set up again after the Return of Jahweh's people. Could there have been any clearer evidence of the Divine purpose that Christ's kingdom was not to be of this world (Jn 18^{36})?

The eyes of the prophets were during the same period more and more opened to perceive the superhuman origin of the future King of this kingdom. No doubt the mention of the Davidic family as the point of descent of the future Saviour is somewhat obscured in the later prophecies (cf. Zec $6^{11\text{-}13}$), and is wholly wanting in Malachi. Yet, in proportion as the glory of the Davidic descent of the Anointed One faded (Is $11^{1f.}$, Mic 5^{1}), all the more clear became His Divine nature (Is 7^{14} $9^{6f.}$), and His identity with God was all the more emphasized (Zec 12^{10}, Mal 3^{1}).

At the same time the true idea of the office and work of the Redeemer was more fully revealed. For instance, is not He who previously received the title of hero or king (*e.g.* Nu 24^{17}, 2 S $7^{11ff.}$) or prophet (Dt 18^{15}), called in the later periods a priest (Ps 110^{4}, Zec 6^{13})? Did not the prophets, as time went on, refer always more distinctly to the suffering of the future Deliverer? The clearest traces of this remarkable element in O.T. prophecy are to be found in the following passages:—In Is 11^{1} and Mic 5^{1} it is said that the ideal descendant of David's family is to participate in the misfortunes of this house. The shoot springs not from the top, but from the root, and is to be born not at Jerusalem, but at Bethlehem. Further, in Zec 9^{9} the future King is characterized as 'lowly,' and according to 12^{10} he is to be 'pierced.' Finally, in Is $53^{2ff.}$ we have a touching picture of the lamb which is brought to the slaughter and opens not its mouth.

The last feature in the sublime picture which the O.T. draws of God's peculiar Kingdom consists in the announcement that all constituents of the human race are to be numbered amongst its citizens. This promise was, it is true, included in the very first utterances of O.T. prophecy (*e.g.* Gn 3^{15} 12^{3}), and was not forgotten in later process of time, but it was never expressed more

clearly than in Jahweh's words, 'from the rising of the sun even unto the going down of the same My name—is and—shall be great among the Gentiles' (Mal 1^{11}). Do we not hear already the voice of the Saviour who said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Mt 11^{28})?

It is not, then, merely the form of Prophecy that changed as the centuries ran their course, but this difference in its form is itself a matter of great interest, and it is not within recent times that it has been first perceived. As long ago as the Talmud we meet with a saying which contains a striking illustration of this difference of form which marks different prophecies. I refer to the familiar words, 'Everything Ezekiel saw, Isaiah, too, saw, but Ezekiel with the eyes of a rustic who has seen the king, Isaiah with the eyes of the citizen who has seen him' (*Chagîga*, 13a). The meaning is, that the descriptions found in Ezekiel's book are elaborated in much greater detail, and sometimes developed at greater length, than is the case with Isaiah's book (cf. *e.g.* Ezk 1^{3}–2^{3} with Is 6^{1-8}). Again, will anyone deny that the prophecies of Amos and of Haggai, for instance, differ in form from one another? Then let him note how the pronoun 'I' in the Book of Amos is represented ten times by *anokhi* ($2^{9f.\ 13}$ 4^{7} 5^{1} 6^{8ter} 7^{14} 9^{9}), and only once by *anî* (4^{6}), whereas in the Book of Haggai *anokhi* does not occur at all, but there are four occurrences of *anî* (1^{13} $2^{4.\ 6.\ 21}$). But this single illustration is in itself a sufficient evidence of the fact that the form of the prophecies changed as time went on, and there is now all the less need to go into this matter in detail, as the fact has been already established by me in my *Einleitung* (p. 297 ff.), and the present article will immediately furnish a new opportunity for looking back at the historical transformations of form that passed upon prophecy.

2. While Prophecy had a history, it simply underwent a course of development parallel to the historical occurrences, but did not derive its origin from the latter.

To begin with an external feature, the change in the form of the prophecies proceeded in parallelism with the development in the linguistic usage which we may observe in the O.T. in general. I showed this on a previous occasion (The Expository Times, ix. p. 475) in tracing the history of the employment of *anokhi* and *anî*. But the same fact can be established by other indications apart from this. At present I would direct attention to some elements of the so-called *dialectus poetica*, a term which, so far as I know, was first employed with reference to the O.T. by Robert Lowth in his famous *Praelectiones de poesi Hebraeorum* (Oxon. 1753). In Praelec. iii. (ed. Rosenmüller, 1815, p. 31) we read: 'Hebraei cum glossis tum vocum anomaliis . . . in fine vocum identidem additis stylum distinxerunt et dialectum quandam poeticam sibi confecerunt.' It is well known that remnants of ancient case endings furnish one means towards a loftier diction, to which, since the time of Lowth, it has been customary to give the title, 'dialectus poetica.' One will recall חַיְתוֹ etc. Gn 1^{24}, Nu 23^{18} $24^{3.\ 15}$, Is 56^{9}, Zeph 2^{14}, Ps 50^{10} 79^{2} $104^{11.\ 20}$ 114^{8}; גְּנַבְתִּי etc. Gn 31^{39} $49^{11f.}$, Ex 15^{6}, Dt 33^{16}, 2 S 22^{14}, Is 1^{21} 22^{16}, Jer 10^{17} etc., Ezk 27^{3}, Hos 10^{11}, Ob ^{3}, Mic 7^{14}, Zec 11^{7}, Ps 101^{5} 110^{4} $113^{5ff.}$ 114^{8} 116^{1} 123^{1}, La 1^{1} 4^{21}; and אֵימָתָה etc. Ex 15^{16} [Samar. אֵימָה], Is 8^{23}, Ezk 28^{15}, Hos 8^{7} 10^{13}, Jon 2^{10}, Ps 3^{3} 63^{8} 80^{3} 92^{16} 94^{17} 120^{1} 124^{4} 125^{3}, Job 5^{16} 10^{22} 34^{13} 37^{12}. Is a single one of these forms to be found in the prophecies of Haggai, Zec 1–8, or Malachi? In these sections of the O.T. one will search equally in vain for the following forms: *lāmô* = 'to them,' which in the prophetical literature occurs in Is 16^{4} 23^{1} $26^{14.\ 16}$ 30^{5} 35^{8} 43^{8} $44^{7.\ 15}$ 48^{21} 53^{8} (see, on this last passage, my work, *The Exiles' Book of Consolation*, Edin.: T. & T. Clark, 1899, p. 32), Hab 2^{7}; *bal* = 'not,' Hos 7^{2} 9^{16} (Ḳerê), Is 14^{21} $26^{10f.\ 14.\ 18}$ $33^{20f.\ 23}$ 35^{9} 40^{24} 43^{17} $44^{8f.}$; *minnî* or *minnê* = 'of,' Is 30^{11} 46^{3}, Mic 7^{12}; *bĕmô*, Is 25^{10} (Ḳerê) 43^{2} $44^{16.\ 19}$; *kĕmô*, Hos 7^{4} 13^{7} Is $26^{17f.}$ 30^{22} 41^{25} 51^{6}, Jer 13^{21} 50^{26}, Ezk 16^{57}, Hab 3^{14}, Zec 9^{15} $10^{2.\ 7f.}$; *ʿădê*, Is 26^{4} 65^{18}; *ʿălê*, Is 18^{4}, Jer 8^{18}, Mic 5^{6}. All these linguistic phenomena are equally absent from the historical books of the post-exilic period, for the only two exceptions known to me, namely, *bal* in 1 Ch 16^{30} and *kĕmô* in Neh 9^{11}, occur in quotations from Ps 96^{10} and Ex 15^{6} (כְּמוֹ אבן) respectively. Consequently it is proved that, as regards the employment of the so-called *dialectus poetica*, the prophetical and the historical books of the O.T. followed practically parallel lines.

Again, the contents of the prophetical oracles show a remarkable correspondence with the course

of historical occurrences. For instance, in the prophetical books of the O.T., as they follow one another according to the chronological data supplied by themselves, the following series of leading features of the political situation are seen reflected. In the days of Amos there was a circle of independent states round about Israel, as, for instance, the kingdom of Damascus (Am 1^2). According to Am $7^{9ff.}$ the kingdom of Israel itself still possessed independence. The Books of Amos (5^{27}) and Hosea (9^3 10^6 12^2) contain only more or less hidden allusions to Assyria as the power which is to execute Jahweh's sentence upon His rebellious people. But in the oracles of Isaiah ($7^{20ff.}$ 10^5 etc.) this function is assigned to Assyria in perfectly unambiguous language. There, too, it is implied that both Damascus and Samaria had fallen a prey to the Assyrians (10^9, 'Is not Samaria as Damascus?'), and the kingdom of Judah is the only one which appears in $28^{5ff.}$ as still independent. In the Books of Nahum and Jeremiah we see the fall of the Assyrian empire, and the rise of Babylon as the sovereign power in Western Asia. The Babylonian Exile which Jeremiah could only predict is an actual experience of Ezekiel, while Haggai, Zechariah, and Malachi mention the Persian governor who at Jerusalem had taken the place of the Davidic king.

Now the occurrence of these events is witnessed to also by non-biblical traditions, as well as their occurrence in the above order. For instance, the cuneiform texts relate how king Ahab, fighting as an ally of the king of Damascus, was defeated in the battle of Karkar, 854 B.C. (*K.I.B.* i. 173). They mention also indirectly the so-called Syro-Ephraimitish War (Is $7^{1ff.}$), for we read in them how Tiglath-pileser, at Ahab's call for help, advanced into West Asia, subdued Damascus (731 B.C., according to Winckler, *Gesch. Isr.* i. 168), and invaded the kingdom of Israel (cf. Is $7^{15ff.}$). Likewise the victory which Sennacherib gained over the Egyptians at Altaḳu (701 B.C.) is recorded in the Assyrian annals (*K.I.B.* ii. 93), although they pass over in silence (Tiele, *Bab.-Assyr.-Gesch.* p. 315) the disaster that befell him at Pelusium (Is 37^{36}, Herod. ii. 141).

One might go on in this way exhibiting the parallelism between the contents of the prophetic oracles and the course of the history of the nations. But it is of more importance to bring to light the inner ground of this parallelism and its bearing upon the origin of prophecy. The correct judgment on these two points appears to me to be the following:—

(*a*) The ideal source of this parallelism between Prophecy and History lay in the benevolent consideration of God for the contemporaries of the prophets in every age. Prophecies could be understood by the hearers of each particular prophet only if the persons and peoples and institutions introduced with a view to vividness of impression actually existed at the time when the prophecies were uttered. It would have been little in accordance with the methods of the wisest of all teachers to have presented to the contemporaries of a prophet phenomena which lay beyond their historical horizon.

(*b*) In spite of the parallelism between Prophecy and History, the latter was by no means the source of Prophecy. This is certain on more grounds than one.—*First*, the prophets over and over again insisted that they stood in a unique relation to God, that they alone were the mouth, *i.e.* the interpreters of the Deity (Ex 4^{16} 7^1, Is 30^1, Jer 15^{19}). They could not have made this claim if they had done nothing more than was possible for any one, namely, observed the course of historical events and drawn conclusions from it.—*Secondly*, the prophets did not deny that there were wise men and men of understanding in Israel (Is 5^{21} 29^{14}, Jer 18^{18-20}), but Isaiah had to announce that 'the wisdom of their wise men shall perish' (29^{14-16}), for God 'also is wise' (31^2), and 'as the heavens are higher than the earth, so are His ways higher than man's ways' (55^9).—*Thirdly*, God's influence on the course of history was not identical with the manifestation of which the prophets were conscious, for, says Amos (3^7), 'the LORD God will do nothing, but He revealeth His secrets unto His servants the prophets.'—*Fourthly*, we must not entirely forget that there are unquestionable instances of real prediction. One of the clearest of these is contained in the Book of Isaiah. This prophet predicted, a year before the event, not merely the siege of Jerusalem by the Assyrian armies, but the termination of this siege by a sudden and unexpected disaster dispersing the attacking forces (Is $29^{1-3, 5}$). So different did the prospect appear to the people of the city that they could attach no meaning to the prophet's words, and stared at him, as he spoke, with

astonishment and incredulity (29^9). But Isaiah does not shrink from repeating his promise, and at last predicts that 'the Assyrian shall fall with the sword not of a mighty man' (31^8), and so precisely it came to pass (37^{36}; cf. further, the admirable remarks of Canon Driver in his *Sermons on Subjects connected with the O.T.* p. 110).

3. We have thus reached three conclusions: Prophecy had a history; Prophecy developed in parallelism with the History; but it had not its source in the History. It may appear bold to add a fourth proposition, namely, that the authority of Prophecy is not dependent on its outward correspondence with the history. Nevertheless this proposition finds direct and indirect support in Scripture.

(*a*) It is positively declared in the O.T. that the threatenings and the promises of the prophets were spoken *conditionally*. For instance, Jeremiah had to proclaim in God's name, 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them,' etc. (18^{7-10}). God has thus established it as the maxim of His providential government of the world that He makes the cancelling of His threatenings and the fulfilment of His promises dependent upon the conduct of the peoples in view. This maxim is illustrated by an actual case in Jer $26^{18f.}$. The prophet Micah (3^{12}) had announced that Jerusalem would be laid waste, but this threat was not carried out because of the repentance of Hezekiah and of the whole of Judah, and Jeremiah avails himself of this circumstance for the purpose of self-defence. The same principle is supported by 2 S 1^{11-13}, 1 K 11^{11} $13^{21ff.}$ $21^{19.\ 29}$, 2 K $20^{1.\ 5}$, Ezk 18^{23} 33^{11}, Jon 3^{8-10}. The fulness with which, according to Is $55^{11f.}$, the word of God shall return to His mouth, may vary in form. A Divine threatening may, indeed, bring about as its result the outward evil that was threatened, but the result may be reached equally well by the conversion of the persons threatened. A Divine promise, on the other hand, may, indeed, be fulfilled precisely in the way announced by God's prophet, but it may also find its fulfilment in the case of other persons, in a more restricted measure, or in a different sense.

(*b*) It is undeniable that the course of Divine revelation led to an ever greater spiritualizing of its contents.

This is noticeable first of all in the course of the Divine *legislation* of the Old and New Testaments. Let us fix our attention upon some instances. The first series of bodies of law is found in Gn 1^{28-30} 9^{1-7} $17^{1ff.}$, Ex 20^{2-17}. This series shows at least that the scope of the Divine demands underwent extension. But if we follow the legislation of the O.T. a step farther, we read in Leviticus how strictly the requirement was enforced that Israel was not to defile itself by the eating of the flesh of certain animals (Lv 11). But what said Christ? 'Not that which goeth into the mouth defileth a man' (Mt 15^{11}). Further, in Deuteronomy it is expressly said, 'When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement' (Dt 24^1). But Christ lays down this rule for the citizens of His kingdom: 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery' (Mt 19^9). Again, the exclusive holiness of the central sanctuary of Israel is very sharply emphasized in Dt $12^{5ff.}$, whereas in Jn 4^{21} we read, 'Believe Me, the hour cometh, when ye shall neither in this mountain (Gerizim), nor yet at Jerusalem, worship the Father.' Finally, there are not a few passages of the O.T. in which the presenting of animal offerings is put forward as a means of propitiating God (Lv 1^{17} etc.), but the Psalmist, for instance, sings 'the sacrifices of God are a broken spirit' (51^{17}); and could the insufficiency of animal offerings be more clearly expressed than in the words 'neither by the blood of goats and calves, but by His own blood He entered in once into the holy place' (He 9^{12})? These may suffice as specimens of the indications in O.T. and N.T. from which we gather that the *legislative* basis of the Divine covenant advanced in the direction of spiritualizing.

This implies already the possibility that the *promises* of the covenant God also assumed, as time went on, always more of a spiritual character. But, more than that, it can be proved that this was actually the case. Let us consider, for instance, the relation of the special Kingdom of God to the land of Canaan. It is an extremely interesting feature in the story of the patriarchs

that the first and only permanent item of their possessions in Canaan was the sepulchral cave at Hebron (Gn 23^{17} 25^{9} 35^{27} 49^{30} 50^{13}). What a striking hint of the real and final relation between the special Kingdom of God and the earth! The same idea is contained in the words of the covenant in Ex 19^{6} as well as in Gideon's refusal to reign as king over Israel (Jg 8^{23}). At a later period, no doubt, the long-suffering of God conceded the human kingship (1 S 8^{7-9}), and this goodness of God supported David and other kings in the work of subduing Israel's enemies. But at the time when the great Eastern monarchies flourished, the relation of Israel to earthly empires is regulated differently: 'For thus saith the Lord, Jehovah, the Holy One of Israel, By returning and rest shall ye be saved, in quietness and in confidence shall be your strength' (Is 30^{15}). That is to say, as the context shows, if Israel declines alliances with other kingdoms ($30^{1ff.}$ Egypt), and gives up its eager desire for warlike equipments (30^{16} horses, etc.), its existence shall be conserved. In this announcement of Isaiah's the canon is implied that the special Kingdom of God is not to engage in rivalry with the kingdoms of men by heaping up earthly means of help and by pursuing earthly aims. What an advance beyond the time of David, and what an approach to Christ's words, 'My kingdom is not of this world' (Jn 18^{36})!

Other evidences of the gradual spiritualizing of the promises of the covenant have been already touched on at the beginning of this article, and all these traces of the development of the O.T. legislation and promises show how rightly the institutions of the old covenant can be called a *σκιὰ τῶν μελλόντων* when the apostle says, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are *a shadow of things to come*; but the body is of Christ' (Col $2^{16f.}$). And no less intelligible is the ground of St. Stephen's reproach of the Jews, spoken before the Sanhedrin, that they 'always resisted the Holy Ghost' (Ac 7^{51}); nay, did not St. Stephen himself expressly point out what he meant? Surely, when he reminds the Jews how Moses foretold the advent of a perfect prophet (Ac 7^{37} = Dt 18^{15}), and how the words, 'Heaven is My throne, and earth is My footstool' (Is 66^{1}) pointed to a time when the unique dignity of the temple at Jerusalem was to be abrogated (Ac 7^{49}).

Yes, the famous declaration of the apostle, 'The law was our schoolmaster . . . unto Christ' (Gal 3^{24}) is true in more senses than one. Besides other ideas, it includes this one, that God adopted the method of a *παιδαγωγός*, which consists in leading up from the lower to the higher degrees of knowledge. And might not God follow the example of a teacher who at first tells his pupils that the earth is a sphere till at last he can add that, if one wishes to speak with mathematical accuracy, it is really a spheroid? Truly the omniscience and the wisdom of God stand in no less noble a rivalry than His holiness and His grace! And was it not at the last period of the history of revelation that God sent the Perfect Teacher? The words are not to be forgotten, '*No* man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, *He* hath declared Him' (Jn 1^{18}). And how well this agrees with the words, 'He is the mediator of a better covenant' (He 8^{6}).

In view of this general relation of O.T. promise to N.T. history, it is equally intelligible how promise and actuality do not show a mechanical correspondence in the matter of the picture of the Messiah. As a matter of fact, with all the gradual opening of the eyes of the prophets to recognize the superhuman origin and the spiritual character of the work of the Messiah, there remained still a gap which was filled up only by the N.T. history. This discrepancy between promise and realization is evidenced as a fact by the doubt of the contemporaries of Jesus as to whether He was the Messiah. Even His forerunner took offence at the methods of the activity of Jesus, as one may see from his question, 'Art thou He that should come?' and we know the remarkable scene when 'Jesus began to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,' etc., 'then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord, this shall not be unto Thee' (Mt $16^{21f.}$). Such action on the part of Peter would be inexplicable if in the time of Christ the picture of suffering which is drawn in the Grand Passional of Is 53 had been generally referred to the Messiah. But after what has been said above

as to the course of O.T. prophecy, it is not strange, on the other hand, that in this famous chapter only an *in*direct figure, or a type, of the suffering Messiah is portrayed. How strongly this last assumption is supported by the text and context of Is 53 one will find pointed out in my book just published. There are not wanting, indeed, features which positively forbid us to find a *direct* preannouncement regarding our Saviour in this chapter. Let one think of the expressions, 'he shall see (his) seed' (v.[10]) and 'he shall divide the spoil with the strong' (v.[12]). No, just as 'the virgin' (Is 7[14]) did not stand before the prophet's eye in the concrete as the Virgin Mary, but always attained to greater distinctness, in parallelism with the growing clearness of vision regarding her son, such is the relation also in which the Servant of the LORD of Is 52[13]–53[12] stands to the Saviour of the New Testament. The true Israel, the Ἰσραὴλ τοῦ Θεοῦ of Gal 6[16], found its complete realization in Jesus Christ. And we may well thank the Disposer of the history of salvation for this graduated process. Had it not been so, it might have been said that the Saviour derived His self-consciousness and His commission from Prophecy.

As I have said elsewhere (*The Exiles' Book of Consolation*, p. 205), 'Prophecy is like the rosy dawn which ushers in the day. The prophetic word is "a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 P 1[19]). Prophecy is as trustworthy as the dawn certainly kisses the hem of the sun's robe. Moreover, were there no dawn, there would be no day, and the soft glow of the morning red prepares the eye for the brighter light, and cheers the heart that yearns for the day. But the rosy hue of morning is not the blazing day-star itself. Aurora pales when the monarch Sun assumes his radiant sway.'

At the Literary Table.

THE BOOKS OF THE MONTH.

IT has become customary now to distinguish between the human and the divine in Holy Scripture. And the human element is understood to be matters of fact—geographical, historical, chronological fact; while the divine is the morality and the religion. The writers, we are then told, may err in matters of fact, but the Spirit of God cannot err in His religious and moral teaching.

The real difficulty in the way of this handy classification is that outsiders of all kinds find just as many mistakes in the religion and morality of the Old Testament as in its matters of fact. And here is Mr. Buchanan Gray, who is not an outsider, delivering lectures and publishing them on 'The Growth of Moral Ideas in the Old Testament.' He delivered three lectures on that subject to the Friends' Summer School of Theology at Birmingham in September 1899, and he has published them, along with a paper read before the Congregational Union. The title of the paper and of the book is *The Divine Discipline of Israel* (A. & C. Black, crown 8vo, pp. 132, 2s. 6d. net).

It is an interesting study, and it loses none of its natural interest in Mr. Gray's hands. But if there is growth in the Old Testament morality, how is it authoritative and divine? At what point in its development shall we cut in for our authority? If at the end, at the full blossom in Christ, what is to be done with all that goes before? Perhaps we made a mistake in the separation into human and divine.

A handy history of the Reformation in Scotland would be a right welcome addition to our religious literature. It might even save Scotland from the religious reaction which some see ahead of us. The need has been so greatly felt that Mr. Guthrie actually prepared Knox's History for modern reading. The late Professor Mitchell of St. Andrews has almost given us what we want. His book, which is called *The Scottish Reformation* (Blackwood, crown 8vo, pp. xliv, 318, 6s.), was delivered as the Baird Lectures in 1899; and it is edited by Dr. Hay Fleming. It is a fine scholarly contribution to its subject, a most instructive and delightful book. But it is not just the book we

want. Lectures are never books, and it is a book we want. The 'popularity' of the lecture is supplemented by footnotes, but the footnotes should be part of the book. The book has yet to be written. Still, this will help the writing of it; and until we get it, this will be much welcomed and read.

It is not often that a man dares to put italics in his title. But Dr. Hutchison Stirling dares anything. He puts italics on his title-page and on the back of the binding of his book—WHAT *IS* THOUGHT? (we print the title in capitals to get the italics in).

Well, What *is* Thought? It is like faith (which is a form of it), unthinkable and undefinable till we have thought it and found it. We read Dr. Hutchison Stirling's strangely fascinating book, and we learn a whole philosophy, besides all the enjoyment we get, but we do not learn what thought is. No one can tell what life is except by living, and no one can tell what thought is except by thinking. 'But Dr. Hutchison Stirling makes you think.' He does. We must not forget that. He *makes* us think. And as that is what he writes his book to do, he has taught us what thought is. Yes, he makes us think. How easy it is to slip into philosophical language without thinking. He insists that we should think, and not have people smiling at us while we admire the language we use and do not understand. It is a brave book, and it is handsomely bound (T. & T. Clark, 8vo, pp. 432, 10s. 6d.).

The 'Bible Class Primers' would have been incomplete without a *History of the English Bible.* The Rev. W. Burnet Thomson, M.A., B.D., who has written it, has begun at the beginning, so that we learn, not the history of the English versions only, but also the whole process by which the Bible came down to the earliest English version. The book is marvellously complete for its size and price (T. & T. Clark, 6d.).

Sir William Muir has translated an extremely interesting little Arabic book called *The Torch of Guidance*, written by 'a native Christian of the East.' It is a most impressive appeal for the gospel, and, like Herbert's verse, 'may find him who a sermon flees.' It is published at 4d. by Messrs. T. & T. Clark.

Messrs. James Clarke & Co. are the publishers of a new biblical series, to be called 'The Messages of the Bible.' There are to be twelve volumes, all written, it appears, by Professor Sanders of Yale and Professor Kent of Brown University. Two volumes are issued, giving the *Messages of the Earlier and the Later Prophets.* The very title reminds us of Farrar's *Messages of the Books*, but it is a fuller and more responsible work than that. It is a work which only men of great scholarship and great patience could accomplish. The hardest part of it is probably contained in the two volumes published, and for that part we have nothing but gratitude and admiration.

The text upon which the greatest number of sermons have been published (we do not say *preached*) is the text which tells of the 'great cloud of witnesses.' It is left to the Rev. W. F. Fraser to deal with that text in a new way. He has searched for the witnesses. He first found them among the apostles, and wrote a book on the apostles as witnesses to Christian life and doctrine. Next he found them among the writers against heathenism—Polycarp, Ignatius, and Justin—and wrote a book about them. Now he finds them among the writers against Arianism, and writes a book about Athanasius. It is the third series of *A Cloud of Witnesses*, and it is published attractively by Messrs. Wells Gardner (crown 8vo, pp. 158, 3s. 6d.).

There are many ways of drawing nourishment out of the Bible. One way is to gather together its questions and think about them. That is what has been done by James M. Campbell. He has taken three hundred and sixty-five questions, one for every day in the year, thought over them, written homiletical things about them, and produced a book (published by the Funk & Wagnalls Company), which both suggests a new way of getting at the Bible and shows how much that way can do for us.

Some Worthies of the Irish Church (Hodder & Stoughton, crown 8vo, pp. xiv, 350, 6s) is the modest title given to the late Professor Stokes' Lectures, which are edited by Dr. Lawlor. Who are the 'Worthies' of the Irish Church? They are Lingard, Loftus, Marsh, King, and Colman—and the last, who is really first in time, has the honour

of saintship. Professor Stokes gave most love and lectures to Archbishop King. But it is Archbishop Marsh that interests us most. His scholarship was wonderful—even if you do not believe that he could read all the languages in his library. And that library—it at least is wonderful unmistakably. But there were other things that were wonderful about Narcissus Marsh. His dreams were wonderful, and so were his difficulties in respect of matrimony. Being called from his fellowship in Exeter College, Oxford, and presented to the living of Swindon, in Wiltshire, he found that 'the marrying a gentlewoman' would be expected from him, so he quitted the living incontinently, and in his diary prayed, 'O my God, I bless Thy Holy Name for delivering me out of the snare that they had laid for me.' But his matrimonial troubles were not at an end. Long after, as Archbishop of Dublin, he had his niece for housekeeper, and one night he turned to his diary again and wrote pathetically, 'This evening, betwixt 8 and 9 of the clock at night, my niece Grace Marsh (not having the fear of God before her eyes) stole privately out of my house at St Sepulchers, and (as is reported) was that night marry'd to Charles Proby, vicar of Castleknock, in a tavern. Lord, consider my affliction.'

The book is illustrated with engravings, and it is so brightly written that its local interest becomes world-wide.

Dr. John Brown of Bedford is now the historian of Puritanism. He has succeeded (to Dr. Stoughton?) by the double succession of circumstance and gift. He has been born a Puritan, and he believes in the Puritans. Not in England only, in New England also, he has traced their steps and told their story. His latest book is *Puritan Preaching in England* (Hodder & Stoughton, crown 8vo, pp. 290, 6s.). It is at once historical and homiletical. It is in Dr. Brown's best manner. Let its place be upon the historical shelf or among the volumes on preaching, but let it have its place.

There is a never-ending desire for 'pulpit-points.' We can build the solid sermon walls; it is the windows that let in the light we fear we cannot make. If we would take the trouble, we might find the pulpit-points in our reading. We might even make them, if we would take the trouble. But we do not all take the trouble, and Mr. J. F. B. Tinling's *Pulpit-Points from Latest Literature*, which Messrs. Hodder & Stoughton have published (crown 8vo, pp. 338, 5s.), will have to do instead.

In the multitude of books there must be strange titles. One of the strangest is the title Professor Marshall Randles has given his latest volume. He calls it *The Blessed God Impassibility* (Kelly, pp. 180, 2s. 6d.). What it means only the professional theologian can tell. How printer and binder escaped misspelling is more than we can tell. Dr. Marshall Randles believes that there is danger to practical religion in the idea that God suffers. As Man He suffered at the cross; as God He cannot suffer. He is impassible, is incapable of passion and suffering. That is what Dr. Randles means. And that is what he goes a long way towards proving. If his book survives its title it will do good.

Among the choice few of our devotional writers is Mark Guy Pearse. He calls his new volume *The Bramble King*, because it is an expository study of some Old Testament Parables, and the Bramble King is the first of them (Kelly, pp. 147, 1s. 6d.).

Mr. Kelly, of the Wesleyan Book-Room, has also published *A Manual of Sermon Construction*, by the Rev. R. J. Wardell (1s.).

No man has risen yet to take the place of Canon Liddon in St. Paul's. The nearest perhaps is Canon Gore when he preaches there; the next, some say, is Canon Newbolt. But both Canon Gore and Canon Newbolt throw themselves upon their text, and make it say what they want to say. Canon Liddon gave himself up to his text, and said what in all its grandeur and richness it bade him say. So Canon Newbolt, who has just published another volume of sermons through Messrs. Longmans (crown 8vo, pp. 350, 6s.), is not so enduring as Canon Liddon, but he is right good reading in the meantime. Every sermon is modern and of the moment. And what would a sermon be worth if it were not that? Surely the prophets were modern and of the moment. So we read Canon Newbolt easily, even gladly, and hope to remember what he says until his next book comes.

One of the most useful books on the Gospels is Archbishop Alexander's *Leading Ideas*, of which Messrs. Macmillan published a second edition in 1892. On somewhat similar lines, the Dean of Lichfield has published a book, which he calls *The Special Characteristics of the Four Gospels* (Longmans, crown 8vo, pp. xvi, 278, 6s.). There is not the same individuality as in Dr. Alexander's book, but it will be all the more useful to 'the younger student' on that account. For Dr. Mortimer Luckock follows excellent authorities, and has digested well his sources. That he is a fervent sacramentarian everybody knows. It lessens the book's outlook, no doubt, and even its wholesomeness that that is so very pronounced. But apart from that there is much good sense and wise teaching.

Many sermons have been preached on the lessons of the war, and some have been published. Let us hasten to review and buy them, in case the war be over and forgotten. Dean Paget has preached and published nine sermons on the war, and given them the title of *The Redemption of War*. They are not warlike sermons, they are wise. The publishers are Messrs. Longmans (crown 8vo, pp. 83, 2s.).

A popular apologetic for Christianity, based on the character of Christ, is always useful, if it is fair and firm. On that account we welcome Canon Robinson's *Studies in the Character of Christ*, though there is no novelty nor the claim for it (Longmans, crown 8vo, pp. xvi, 130, 3s. 6d.). We cannot recall a better source for a simple statement of the unanswerable argument.

Messrs. Macmillan have published a handsome large type edition of Malory's *Le Morte D'Arthur*, at a very small price. It is in two 8vo volumes, which cost but 3s. 6d. each. It belongs to their new 'Library of English Classics.'

Three sermons on the war preached in Westminster Abbey by Canon Robinson have been published by Messrs. Macmillan (1s. net), under the title of *Holy Ground*. The same publishers have issued Bishop Westcott's address on *The Obligations of Empire* (3d. net).

'God speaketh once, yea twice, yet man perceiveth it not.' L. M. Moir, taking the 'twice' literally, has collected the sayings which Christ uttered twice (or oftener), and written short addresses on them. The title itself is TWICE. The publishers are Messrs. Marshall Brothers (1s. 6d.).

Messrs. Marshall are also the publishers of a touching narrative, the 'Life Story of Little Henry Law Rogers,' called *The Folded Lamb*. The new and enlarged edition costs 2s. 6d.

Mr. Melrose has published the speech on *Oliver Cromwell* (6d. net) which the Earl of Rosebery delivered at the unveiling of the statue.

Mr. Melrose is also the publisher of a biography of *Field-Marshal Lord Roberts*, a well-written biography likely to have a wide circulation (crown 8vo, 1s. net).

The Church Past and Present. This is the title of a book which, of all the books of the month, must not escape attention. Its edges are cut, its binding is the sombrest dark blue, it is only a volume of essays. But the volume is edited, and four of the essays are written, by the most accomplished, the most unfettered Church historian in this country. And Professor Gwatkin has gathered round him other nine names, all of the first magnitude. It is a bold thing to write the history of the Church past and present in a single volume. But the right man, when he is found, can always give us the meaning of a great period within a few pages. Professor Gwatkin and his fellow-workers are the right men here.

These are the men and the periods they have written upon:—(1) The Apostolic Age, by J. Llewelyn Davies; (2) The Second Century, by Professor Gwatkin; (3) The School of Alexandria, by Dr. Bigg; (4) The Age of Councils, by G. A. Schneider; (5) The Latin Church, by Professor Gwatkin; (6) England before the Reformation, by Professor W. E. Collins; (7) The Reformation, by the Bishop of London; (8) The Rise of Dissent in England, by Dr. J. Hunt; (9) The Origins of Church Government, by Professor Gwatkin; (10) History of the Lord's Supper, by Canon Meyrick; (11) Protestantism, by Professor Gwatkin; (12) Romanism since the Reformation, by Chancellor Lias; (13) English Christianity To-day, by Bishop Barry.

The publisher of the book is Nisbet (8vo, pp. viii, 295, 7s. 6d. net).

The Rev. Herbert Reid has made himself an honourable name by his devotion to the Boys' Brigade movement. For a man may make himself a name by anything, if he gives himself and not merely his patronage to it. Perhaps, however, it is not the movement, but the boys that Mr. Reid has given himself to. His new book, *Play the Man*, which Messrs. Oliphant Anderson & Ferrier have published (crown 8vo, pp. 199, 2s. 6d.), leads to that conclusion. It contains some addresses to boys,—the kind of thing we imagine Sir Redvers Buller gave his men,—and these addresses (built on texts) will fit them to follow the Bullers and win the battles of the future, the battles of daily cross-bearing and self-denial.

Chinese missionaries and other residents say that the most reliable, as well as the most vivid narrative of the social life of China, is to be found in Dr. Arthur Smith's *Chinese Characteristics*. Dr. Smith has now published a large volume, to which he has given the title of *Village Life in China* (Oliphant, post 8vo, pp. 360, 7s. 6d.). It does not supersede the earlier book, it goes more fully, more scientifically perhaps (for he gives as sub-title 'A Study in Sociology'), down into the inexhaustible subject of Chinese life and customs. The Western World, or at least the British part of it, is only awakening to the fact that the Chinese have to be reckoned with. It was thought that when Russia, Germany, France, and Britain had divided China among them, China was at an end. The Chinese had been forgotten. There will not be an end of them in our day, perhaps not in the day of any Western nation. And they are as deep a problem to the man of science and the missionary as to the statesman. This is the latest and best book on the big subject. It is abundantly illustrated with well-chosen photographs.

Missions in Eden (Oliphant, crown 8vo, pp. 193, 3s. 6d.). The very purpose of the Incarnation was to bring us back to the Garden of Eden. But it seems that the Garden of Eden to-day is in utmost need of the gospel which the Incarnation gives us. Mrs. Wheeler having gone all the way from America with the message of the gospel, now tells the story of its progress there. It is so 'primitive' a story that we have no difficulty in conceiving ourselves in the Garden again — no difficulty except for the sin.

One of the signs of a wider interest in the work of the Master abroad is surely the multiplication of missionary books. If there were not readers they would not be published; and there would not be readers if the hand of God were not in it. The missionary book is, however, a cause as well as a result. No better way of getting interested in the work abroad could be named than to take to the reading of a book of missionary life so racy and religious as the Rev. R. H. Stone's record of six years among the Yorubans, which he calls *In Afric's Forest and Jungle*. It has been published by Messrs. Oliphant (crown 8vo, pp. 282, with illustrations, 3s. 6d.)—the missionary publishers of to-day.

To introduce *Sir David Wilkie* among the 'Famous Scots' is to introduce a delightful variety. And Mr. Pinnington, the biographer, has not missed his opportunity. Besides describing the piquant figure of Wilkie himself, he has told us the story of the whole Scots school of painters (Oliphant, crown 8vo, pp. 160, 1s. 6d.).

The Free and United Presbyterian Churches of Scotland are to be incorporated into one very soon, and Dr. Stalker has written the little book that is to tell the young people of Scotland why. It is written as few but he could write it. Messrs. Oliphant are the publishers, and its title is *The Union of the Churches* (1d.).

Canon Donaldson of Truro, who has just written a book on Keble, Newman, Pusey, Liddon, and Church, under the title of *Five Great Oxford Leaders*, says that he has not thought it his duty in any way to disguise his sympathy with the general principles of the Oxford Movement. We hope not, nor with the Oxford leaders themselves. We can make our own discount from the terms of approbation, but let us at least hear what good can be said of our great men, not what evil. Mr. Purcell thought it was his duty as a biographer to tell the evil of Cardinal Manning as well as the good. It was not. The evil that men do lives after them in spite of their biographer; it is

his duty to see that the good is not interred with their bones. We read Canon Donaldson with profit, whether *we* sympathise with the general principles or not. He has given most space to Newman, as it was his duty to do. But he has given well-chosen, well-used space to them all. (Rivingtons, crown 8vo, pp. x, 390, 6s. net).

In a didactic and confessedly inexplicable way the Rev. W. B. Trevelyan, M.A., draws the whole doctrine of the Eucharist out of the sixth chapter of St. John's Gospel. The book is published by Messrs. Rivington, and called *The Food of Immortality* (crown 8vo, pp. xii, 76, 1s. 6d.).

Messrs. Rivington have also published a volume of spiritual readings of quite exceptional insight and assistance. Its author is the Rev. R. E. Hutton, its title *The Crown of Christ.* It is the first of two volumes, and covers the 'Liturgical Year' from Advent to Easter (crown 8vo, pp. xvi, 575, 6s. net). How hard it is to say unhackneyed things on the lessons of the year they know best who have most courageously tried it. Mr. Hutton succeeds by adding to unusual courage exact knowledge of scriptural language and of the human heart. His words tell always, and sometimes very impressively.

A little work of a different kind, but wise and useful of its kind also, is the Rev. Herbert E. Hall's *Aids to the Devotional Study of the Bible.* (Rivingtons, pp. xii, 166, 2s. net).

Under the title of *Our Faithful God* (crown 8vo, pp. 328, 1s. 6d.), Mr. James H. Smith has collected and published (through Messrs. J. F. Shaw & Co.) a great number of narratives of answers to prayer. Mr. Smith does not believe that the only answers to prayer are those you can gather into striking narratives like this; he probably does not believe that they are the most gracious of God's answers to prayer; he believes that besides the unseen and spiritual answers, God answers prayer vividly and visibly sometimes. He believes that He would do so more frequently than He does if we would pray *believing.*

The Monthly Visitor for 1899 has been published by Mr. R. Henderson Smith at the office in Edinburgh. It is a collection of Tracts which express the most spiritual experiences of some of the most spiritually minded men of our time.

An anonymous writer has published a consecutive narrative of *The Passion and Resurrection of Our Lord* from the Gospels. It is published by Mr. Elliot Stock.

Mr. Stock has also published an analysis of the Fifty-first Psalm, by Mr. James W. Bishop, under the title of *The Sinner's Sacrifice.*

A book of greater moment is *The Sixfold Trial of Our Lord,* by the late Rev. G. E. Broade, M.A. It is a work of remarkable merit, of vivid modern interest, yet true to the letter of Scripture. The man who preached so was an artist as well as a Christian. The second half of the book on the Prayers of Christ is scarcely less impressive, though somewhat slighter in workmanship.

But the most outwardly attractive of Mr. Elliot Stock's publications this month is the selection which Mr. J. H. Burn, B.D., has made from the writings of Canon Scott Holland. Its title is *Helps to Faith and Practice.* Nor is the inward attraction less than the outward. How few can make selections that will read. Mr. Burn is a master in the art.

The Life Story of D. L. Moody, written by Mr. David Williamson, and published by the Sunday School Union, has been cleverly if rapidly written and published. Until the great biography comes, it is as good as we need or are likely to get.

The very latest bit of *The Original Hebrew of Ecclesiasticus,* which contains 31^{12-31} and 36^{22}–37^{26}, has been edited, translated, and annotated by the Rev. G. Margoliouth, M.A., of the British Museum, and published by Messrs. Williams & Norgate.

From the Roger Williams Press of Philadelphia, has come a handsome volume of essays by President Strong of Rochester Theological Seminary (8vo, pp. 524). It goes by the title of *Christ in Creation and Ethical Monism.* But these are only the titles of the first three essays. There are essays also on God's Self-limitations, the Authority of Scripture, State and Church, Ernest Renan, Eternal Punishment, and other things. And notwithstanding the variety, there is light and leading in every one of these essays. Dr. Strong is a combination which, they tell us, is somewhat rare

in America in these days. He is conservative but not cramped, liberal but not loose. 'In things essential unity, in things doubtful liberty, in all things charity,'—he knows the saying, he practises it prosperously.

The Apostolic Age.

The Apostolic Age is still the greatest age of the Church. Our Lord said, 'Greater things than these shall ye do,' and He seems to have intended that the things done should grow greater as the days grew longer. But it has not been so. It is not that with the Apostolic Age there ceased the power to work a physical miracle, though it is possible that even that ought not to have ceased. It is rather that the work of the Apostolic Age is greater than the work of to-day, and that the men and women were greater who did it. We feel that if we could fetch back the Apostolic Age it would be well with us.

We cannot fetch it back. It would not be well with us if we could. We must do the work of our own age; we must be the men and women of our own possibilities and powers. What we need is the overwhelming sense of the presence of God's Spirit which the Apostolic Age had. It was that that made them; it is that and that alone that will make us. There is no better thing therefore that we can do than to study the Apostolic Age.

For this purpose Mr. Vernon Bartlet of Oxford has written a history of *The Apostolic Age, its Life, Doctrine, Worship, and Polity*. The book belongs to the series entitled 'Eras of the Christian Church.' It is published by Messrs. T. & T. Clark. It is a large book (crown 8vo, pp. xlvi, 542, 6s.), for the Apostolic Age as we now know it is a large subject. It is a new book also, for the discoveries that have been made in early Christian literature within recent years have made the books which some of us were suckled on both inadequate and misleading. It is only when we see it gathered into a consecutive history that we realise how vast and how important the new material is. Mr. Bartlet has used it ably and, as it seems, most skilfully. It was a difficult task they gave him to do. He has done it in such wise that no teacher or student would dream of going back to the old histories except as English literature, now that his volume has been published.

He has used the new material skilfully. Let us add temperately. Much of it touches the questions of Church organization, the most testy questions of our day. On these questions Mr. Bartlet has much to say, and he says it firmly. But his fulness of knowledge, or his love of the truth, or both, have enabled him to let the evidence speak for itself. Not once have we found his assertion stronger than his evidence seemed to warrant.

One thing more. We used to complain of Mr. Bartlet's style. He has mended that. It is a pleasure to read this book.

A New Date-Indication in Acts.

By W. P. Workman, M.A., Late Fellow of Trinity College, Cambridge.

Readers of The Expository Times do not need to be reminded that the date of St. Paul's voyage to Rome, which is one of the most important dates in fixing the chronology of the New Testament, is also one of the most disputed. From 55 A.D. to 62 A.D. there is no single year which has not found defenders, and as will be shown by the following table, which is compiled from lists given in the well-known books of Farrar, Harnack, and Schürer, with additions from obvious recent sources, there is no year in the advocacy of which powerful names cannot be cited.

καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι.—Acts xxvii. 9.

A.D. 55. Bengel, Eusebius, McGiffert, (Harnack), Holtzmann, Kellner, Vincent, Weber.
56. Baronius, Blass, Harnack, Petavius.
57. Jerome.
58. Lehmann, Turner.
59. Basnage, Grätz, Kuinoel, Ramsay.
60. Aberle, Anger, Conybeare and Howson, Farrar, Hoffmann, Lechler, Lewin, Lightfoot, Pearson, Schanz, Schürer, Spannheim, Tillemont, Wandel, De Wette, Wieseler, Winer, Wurm.
61. Alford, Ewald, Meyer, Schrader, De Wette, Wordsworth.
62. Eichhorn, Ideler, Michaelis, Olshausen, Usher.

We propose in this article to direct attention to an indication of date which does not appear as yet to have received attention, and which, if the argument which is to follow be admitted to have cogency, will render the date of 59, for which Ramsay has recently argued so strongly, at least more probable than any other except perhaps 56, while it will render impossible the dates 55, 58, and 61, and less probable the date 60, which has at present the predominant vote in its favour.

The indication in question is contained in the passage quoted at the head of this article, and particularly in the underlined word. What is the precise force of this little word καί? Surely it can mean only one of two things, either that the Fast *as well as something else* had passed, or that '*even* the Fast' had passed. Whichever meaning is adopted we may safely infer that 'the Fast' was in this particular year unusually late. 'The Fast' is, of course, the Great Fast of the Day of Atonement. For the Jews the seas were regarded as navigable only from the Feast of Pentecost to the Feast of Tabernacles (Lewin, who quotes Schöttgen, *Horae Heb.* i. 482), and it is clear from the passage which we are discussing that some Jews at least would fix the limit earlier, or, at all events, would regard the five days which intervened between the Great Fast and the Feast as days on which to set sail was to tempt Providence. It is certain that both Paul and Luke shared this belief. But it is surely almost certain that Luke, who had travelled so widely in the Roman Empire and made such a careful study of its institutions, would be aware of the Roman limit, by which we may safely assume that both the centurion and the master of the corn-ship would be guided. Now there is no doubt at all as to what this limit was—the Autumnal Equinox. The following well-known passages from Cæsar are of themselves sufficient to prove it.

B.G. IV. 36. Eosque in continentem adduci iussit, quod propinqua die aequinoctii infirmis navibus hiemi navigationem subiciendam non existimabat.

V. 23. Quas cum aliquamdiu Caesar frustra expectasset, ne anni tempore a navigatione excluderetur quod aequinoctium suberat . . . prima luce terram attigit omnesque incolumes naves perduxit.

Can we not now see what is passing in Luke's mind when he writes this καί? He himself believes the Great Fast to be the limit of safety; the sailors on every hand are referring to the Autumnal Equinox. Luke points out that both time-limits had expired, and the καὶ must naturally be taken with the later of the two. It seems to follow, therefore, that Luke is writing of a year in which the Great Fast is subsequent to the Autumnal Equinox, or is at all events very late indeed. We proceed to examine therefore in what years of the octennium in question this condition is satisfied.

The Great Fast took place on the 10th day of Tishri (Lv 16^{29}). Its date in our present calendar may be readily determined from that of 14th Nisan by adding $6 \times 29\frac{1}{2} - 4$, *i.e.* 173 days to this date. Of course the determination of 14th Nisan is not free from difficulty, but, as will be seen later, it is only in the year 56 that this difficulty is serious, and perhaps insurmountable. Taking for the present Lewin's dates for 14th Nisan, and adding to these 173 days as already explained, we have the following results:—

	Nisan 14—	Tishri 10—
A.D. 55	March 30	September 19.
56	March 19	September 8.
	(April 17	October 7).
57	April 7	September 27.
58	March 27	September 16.
59	April 15	October 5.
60	April 3	September 24.
61	March 23	September 12.
62	April 11	October 1.

Two difficulties must be referred to before we examine the results of this table. The first and most serious is that presented by the year 56. Turner points out (*D.B.* i. p. 411 (2)) that while the rule, accepted at the time of which we are writing, about the month Nisan was that it should commence on such a day that the Paschal full-moon on 14th Nisan should be that immediately following the Vernal Equinox, yet there is evidence that in 277 A.D. the Jews were wrong in their reckoning of the date of the equinox, and fixed it as early as 19th March, and not on 21st March as did the whole Christian world from the fourth century, still less on 25th March as the Romans appear to have done in the time of Julius Cæsar. If we suppose that this error affected the calculations of the Jewish authorities in the time of St. Paul, it is possible that in 56 19th March would lie in the intercalary month Veadar, and that the Paschal full-moon would be the one next following this. If this were the case, we should obtain the

dates given in the table in brackets. It is not at all likely that this difficulty affects the year 61 also.

The second difficulty is suggested by Turner (*D.B.* i. p. 420 (1)). According to the Alexandrian cycle, 'which has prevailed in the Christian Church ever since the fourth century,' the dates for 14th Nisan differ slightly from those given above on the authority of Lewin, who usually agrees with Wieseler. The difference amounts to this, that in every case Lewin's dates may be as much as two days too late. To allow for this we shall state alternatives for 10th Tishri, and accordingly the estimates for the dates of 10th Tishri become as follows:—

55	56	57	58
Sept. 17–19	Sept. 6–8 [Oct. 5–7]	Sept. 25–27	Sept. 14–16
59	60	61	62
Oct. 3–5	Sept. 22–24	Sept. 10–12	Sept. 29–Oct. 1

Now the bearing of the argument will be at once clear. The calendar of Julius Cæsar fixes the Autumnal Equinox on 24th September, and the present reckoning dates it 23rd September. If the argument of this paper be admitted, we are bound to strike out from the above list all years in which 10th Tishri does not fall at least later than 23rd September, and probably also those in which it does not fall after the 24th. We see, therefore, that the years 55, 58, and 61 are definitely impossible. Of these the first is the one which seems to be preferred by Harnack, while the second is selected by Turner. Of the remaining years there can be little doubt that 59 satisfies the conditions best, though a strong case might be made out for 56 if only the possible error in the Jewish reckoning of the Vernal Equinox could be proved. Is it, however, *à priori* likely that so great an error could have crept in so soon after the Julian reconstruction of the calendar? As regards 60 all that can be claimed is that the difficulties which surround this popular choice are slightly increased. If the equinox actually fell either on or within at most a couple of days of 10th Tishri, it is hard to understand the almost apprehensive καὶ which St. Luke uses. As no one nowadays argues seriously for 57 or 62 their case need not be considered.

There is still another consideration which, although it cannot be pressed, perhaps tells in favour of the year 59. Ramsay points out (*St. Paul the Traveller*, p. 322) that as St. Luke mentions the Great Fast and does not mention the Feast which followed, it is probable that they left Fair Havens before the Feast took place, say at the latest on 10th October. He further states (p. 345) that the wreck took place before the 'middle of November.' The fact is that it must have been quite early in November, if in this month at all, and it is by no means easy to account for the twenty-one days between 10th October and 1st November. They leave Fair Havens with a gentle S. wind on 10th October say. They have but four miles to go before they weather C. Matala, and turning upon a north-west course for Phœnix, get full advantage of the breeze which is blowing. When they have sailed 'no long time,' and at most some six miles farther, they are struck by Euraquilo and carried to Cauda, driving before the wind. These incidents cannot possibly have taken more than one day, however gentle the wind. Cauda is not more than forty miles from their starting-point, according to any conceivable course. At Cauda sufficient light remained to carry out the difficult operation of 'undergirding' the ship, and while it is just possible that they lay under the lee of the island during the night, Luke's narrative implies that Cauda was only a partial shelter (Ac 27^{16}), and that their drift was continuous until clear of the island the full wind struck them again, and 'they lowered the gear, and so were driven.' In that case the 'next day' of Ac 27^{18} will be 11th October, and it is difficult to see how the 'fourteenth night' of v.^{27} can possibly be later than the night of 25th October, while in all probability it should be earlier. It follows then that not later than 25th October they land at Malta. Yet Luke says that 'after three months' we set sail. If he here follows the usual course the 'three' should include both the first and the last of the months in question (Cf. Mt 27^{63}). This leads to the impossible conclusion that they set sail again in December. This difficulty may be removed in one of three ways. It may be that the 'three months' do not include the few days spent at the house of Publius (28^{7}), and that a few days more were necessary before permanent lodgings could be found in Melita (Civita Vecchia), so that it would be November before they regarded themselves as settled in the island, and in that case Luke asserts that they set sail again in January, no doubt quite

at the end of the month. Now spring was considered to begin on 7th February (Ovid says 9th February), and it is perfectly possible that the master of the *Dioscuri* risked a little in order to gain the glory which always accrued to the first corn-ship of the year to reach Rome. There is nothing, therefore, necessarily inconsistent in Luke's narrative. It may be also Luke is not thinking of 'calendar months,' or, once again, that he is reckoning in Jewish months, on either of which suppositions it is easy to show that we are led to a date at the end of January.

The point, however, which we wish to emphasize is this, that difficult as it is to fit in the 'three months' in 59 A.D., it is immensely more difficult to fit it in if the year of the voyage be, say, 58, for in that year they must have left Fair Havens some nineteen days earlier, and must therefore have reached Malta nearly three weeks before the date which can be assigned in 59.

On the Question of the Exodus.

By Professor J. V. Prášek, Ph.D., Prague.

III.

Let me once more emphasize the fact that the Jahwistic tradition relates simply the fortunes of a single, and that not a numerous, tribe, and of its chieftain Abraham, without bringing these into any connexion with the general history of Palestine. Even the relation of Abraham to the inhabitants of the land had already become obscure at the time when the Jahwistic tradition took its rise. The part played by Abraham in the destruction of the Elamites, and his relation to the city and district of Ḳiriath-arba [Gn 23^{3-10}, following the Priests' Code, but upon the authority of a secondary source, or under the influence of the contemporary geographical situation, incorrectly names the Hittites as inhabitants of Ḳiriath-arba (Hebron)], justify the inference that Abraham was a powerful tribal chief who, in consequence of his share in delivering the land from the Elamites, and presumably, also, of the Babylonians, gained high repute with the aboriginal population, and was regarded by them both as *'ādôn* ('lord'), like the rulers of certain Canaanite towns (*e.g.* Adonibezeḳ in Bezeḳ, or Adoniẓedeḳ in [Uru] Salem), and as *nāsî'* ('exalted one'). Abraham's relation to particular kinglets is in some measure illustrated by his treaty with Abimelech of Gerar (Gn 21^{22-23}, which belongs, indeed, to E). The oath was sworn at Abraham's residence in Beersheba (Gn $21^{31f.}$ JE, v.^{19} E), to which Abimelech came in person, a circumstance from which one may conclude that Abraham was regarded as a powerful personage, and the same relation is exhibited in his dealings with Melchiẓedeḳ of Salem and with the king of Sodom (Gn 14^{17-19}). We may assume, accordingly, that Abraham in his latter days established a somewhat powerful principality in the southern part of the west Jordan land, somewhere about Hebron and Beersheba, where Amorite kinglets were still named at the time of Chedorlaomer. The way in which this came to pass is, indeed, quite unknown to us.

The details the Jahwist gives us about Abraham's descendants are extremely meagre. Abraham's son and successor was called, according to the Jahwist, *Yiṣḥaḳ* (Isaac), and after his father's decease he is said to have fixed his residence at Beer-laḥai-roi (Gn 25^{11}). Elsewhere the Jahwist mentions, further, that Isaac's wife Rebecca was an Aramæan, of the cognate tribe of Naḥor, in Ḥaran. We have to represent the case in this way, that the principality established by Abraham called in the support of its tribal relations in Ḥaran, which of course is to be understood here in a wider sense as N. Mesopotamia with the adjacent desert. If Isaac obtained a wife not from among the daughters of the land but from distant Ḥaran, it may be concluded that in addition to a dowry he secured also the active aid of his Mesopotamian fellow-tribesmen. Presumably we should see in the retinue of Rebecca a new immigration of Aramæans into S. Palestine.

The present condition of the biblical tradition, however, lets it be clearly seen that the relations between Isaac and the Canaanites, as compared with those of Abraham, have changed for the worse. When S. Palestine was visited by a famine, Isaac betook himself to Gerar, but was driven thence by the native population. The former friendly relations between Abraham and this principality no longer subsisted, and the mutual conflict must have been a very obstinate one, for Isaac, after a series of disagreements, returned to Abraham's original settlement at Beersheba, and only then entered into a new treaty with Abimelech (Gn 26^{26-33}). The circumstance that Isaac had to remove to Beersheba, and thus abandon the territory of Gerar (which, with Trumbull [*Kadesh Barnea*, 63 f., 255], is to be sought in the modern *Wâdi Gerûr*, S.W. of *Ḳadeš*), as well as his settlement at Beer-laḥai-roi (beside Hagar's well between Ḳadeš and Bered), may probably be taken as an indication of his dependency upon Gerar. He is bound by treaty by Abimelech to take up his abode once more at the same spot where his father had resided.

All the above occurrences must, according to the synchronisms obtained from the history of Mesopotamia, have taken place about the year 2200 B.C. Thereafter, according to the Jahwistic tradition, the descendants of Abraham and Isaac continued to live in S. Palestine, until they removed to Egypt. In regard to the question when the posterity of Abraham effected this removal I will not anticipate my further discussion, but the relics of the Jahwistic tradition make it clear that the residence of the Teraḥites in S. Palestine must have continued for centuries after the death of Isaac. Of the fortunes of Isaac subsequent to the concluding of the treaty with Abimelech we learn nothing. We are told merely in Gn 27, which is certainly a late narrative, for it is ill combined with Elohistic elements, that at an advanced age Isaac had two sons, the elder Esau, the younger Jacob, and that between these there broke out a violent contest for their father's blessing, that is, presumably, for the inheritance. Jacob, we are told, succeeded by craft in leading his father to bestow 'the blessing' upon him, the consequence of which was a fierce enmity between the two brothers, which led to the departure of Esau for Mt. Seir and the flight of Jacob to the tribal relatives of his mother in Ḥaran. It is plain that what are given here in the guise of simple *family* incidents are really important events in *tribal* history. What is in view, it appears to me, is the detaching of a considerable portion of the descendants of Abraham, similar to what, according to the testimony of the Jahwist, had already taken place at an earlier period under the names of Lot and of the descendants of Keturah and of Ishmael. The father's blessing might, indeed, be conceived of as including the whole inheritance in succession to the father, *i.e.* in this particular instance as the hegemony in relation to the whole tribe, but, on the other hand, it had to be noted that such an important event as the rise of a new tribe, that of Edom, of which Esau was regarded by Israel as the eponymous hero, cannot be conceived of as accomplished in the course of a few years. It is surprising, also, that we hear nothing of the fortunes of Isaac and Esau all through the fourteen years that Jacob spent in Ḥaran. This *lacuna* must have already existed when the tradition first took shape in Egypt, and hence the original narrators have recourse to the favourite method of all popular tradition, namely, the uniting of floating elements of historical reminiscences, from family and racial motives.

There are yet other considerations which support the conclusion that in the Jahwistic tradition we have to fill up a great gap between the patriarchs Isaac and Jacob, a gap which is perhaps to be measured by centuries, but which, in the manner characteristic of all genuine popular tradition, was passed over by the tradition in question. Esau, the alleged eponymous hero of the Edomites, was, according to the tradition, the elder son of Isaac, so that we must bring into the sphere of our investigations all the records that have come down to us regarding the earliest condition of the Edomites. The cuneiform inscriptions have as yet furnished no details as to the ancient Edomite period, and it is still, in spite of Trampe (*Syrien vor dem Eindringen der Israeliter*, 6), very questionable whether *âl Udumu* of the Amarna tablets (London collection lxiv., Winckler 237, 24) is to be identified with Edom. Of far more importance is the hieroglyphic information, for we may assume without any scruple that the whole of N.-W. Arabia, along with the peninsula of Sinai, *i.e.*, probably, the land which H. Winckler ingeniously explains as the Muṣri of the Sargoni-

dae, already in the time of the Hyksos period formed a part of the possessions of Egypt outside Africa. The district of Muṣri includes also Edom, which under the form *idwm*ʿ was already known to the contemporaries of the eighteenth dynasty. This is the earliest hieroglyphic mention of Edom, and it is found in Papyr. Anast. vi. From this trustworthy source we learn that the *šasu* ('shepherds') from 'Aduma (whom we may identify with the entire population of the Assyrian Muṣri) begged for permission to occupy the Egyptian district about Ṭuku (cf. Buhl, *Gesch. der Edomiter*, 53). Since the predecessors of the Edomites, namely, the Ḥorites, are represented in an ancient narrative as cave-dwellers, but here the question is about pasturage rights, and thus in all likelihood about conditions arising from the immigration of a new population into Muṣri, a land poor in pastures, we may infer that the Aramæan elements comprehended under the name Esau-Edom were already settled in Muṣri at the time of the eighteenth dynasty. The fuller details regarding this immigration are not given by the Egyptians, but when we consider that the shepherds beg for permission to pasture their flocks in the district of Ṭuku, we may regard this request as marking the last stage in their progress, and then the backward inference is justified that the immigration of the shepherd tribes took place in general in the period shortly preceding the eighteenth dynasty.

And now for the first time we see clearly the extent of the gap between the generation of Isaac and that of his alleged sons. Isaac, no doubt, represents the generation following upon Ḥammurabi and Abraham; Esau, on the other hand, and, as we shall see presently, Jacob also, are contemporary with the great change that took place in Egypt in connexion with the struggle to throw off the dominion of the Hyksos. Thus it is quite impossible to look upon Jacob and Esau as sons of Isaac in the ordinary sense, although they may be quite properly treated as his descendants, as chieftains of the Aramæan tribe which migrated with Abraham from Ur to S. Palestine. In this way the uncertainty exhibited by the Jahwistic tradition is explained. This tradition is aware, indeed, that the Aramæans, until their migration to Edom and afterwards also to Goshen, lived in S. Palestine and the adjacent desert regions, but it was already unable to supply correct data as to chronology and the succession of the patriarchs. In the memory of the descendants of Abraham who pastured their flocks in Goshen, two points alone were firmly fixed—the coming from Ur under the leadership of Abrahan and the recollection of his son Isaac on the one hand, and, on the other, the name and the fortunes of the last chieftain of Abraham's tribe in Palestine, namely, Jacob. What lay between had long disappeared from the ancestral story; only a faint recollection of the separating off of a portion which subjugated the Ḥorites of Mt. Seir and under the name of Edom attained to a certain historical importance, survived from this obscure period in the memory of later generations. The historical contents of this great gap in the ancestral story, whose relics still lie before us in the Jahwistic tradition, cannot be recovered with the means at present at our disposal, since we have absolutely no information about the history of Syria from the second Babylonian down to the commencement of the eighteenth Egyptian dynasty.

One recollection alone, although a faint one, was preserved in the memory of posterity, the recollection of severe conflicts which gave occasion to the union of the previously somewhat disparate tribal elements into one whole, known henceforward as Israel. This recollection shines forth partly in the story of the fraternal discord between Jacob and Esau, partly in the narrative of the kinsman alliance of Jacob with Laban, the chieftain of the Aramæans of Ḥaran, and it attaches in a special manner to two spots in the east Jordan land, the mountain of Gilead and the ford of Jabbok. It is clear that Jacob, or rather his immediate predecessors, were, in some way unknown to us, compelled to evacuate the west Jordan land, and to retire to the mountain land of Gilead. A feud with the Edomites may have contributed to this result, but we must also take into account the circumstance that the conquerors from Lower Egypt, of the eighteenth dynasty, found in Palestine a number of petty principalities with strong cities as central points, which were unknown to the earlier era, and that definite testimony to a hostility between Jacob and the Amorite population of the land may still be gathered from the present form of the biblical text. We must therefore assume that the principality of Abraham's descendants was, on the one side, weakened by the separation of Edom, nay, that it had even become the

scene of fraternal strife, and that, on the other hand, it was so pressed by the growing power of the Amorites, that its representatives had for a time to seek refuge in the east Jordan land from the overwhelming force of its opponents. It was only after a reinforcement of its strength from Mesopotamia, perhaps in the shape of a fresh immigration of its tribal connexions, and the conclusion of a sworn agreement with Edom, that 'Jacob' could venture to return to the west Jordan land. This time, however, the descendants of Abraham appear as a single tribe under a single name, the tribe of Israel, under which it attained to its significance in the world's history. The Jahwist (Gn 32^{29}) was aware that the name Israel, which he characteristically attributes to Jacob himself, took its rise for the first time at the crossing of the Jabbok by Jacob and his company. Henceforward it became the national name of the tribe which was already becoming a people. Under this name (hieroglyphic *Ysri'r*^{c}) the descendants of Abraham, as the stele of Merenptah expressly witnesses, were known also to the Egyptians. With 'Jacob's' return to the west Jordan land begins thus a new period of Israelitish history.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS v. 16, 17.

'Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would' (R.V.).

EXPOSITION.

'Walk by the Spirit.'—This is differently explained, (1) by, or according to, the rule of the Spirit; (2) by the guidance of the Spirit; (3) by the help of the Spirit; (4) spiritually. For each view something is to be said grammatically. All together do not exhaust the fulness of the expression. The points to be noted are (*a*) the antagonism between the *Spirit*—the Holy Ghost in all that He is, and works and produces, and the *flesh* with its appetites and works; (*b*) the absolute certainty of victory over the flesh to all those who walk in or by the Spirit.—PERowne.

THE word 'Spirit' is written indefinitely; but the Galatians knew well what Spirit the apostle meant. It is 'the Spirit' of whom he has spoken so often in this letter, the Holy Spirit of God, who had entered their hearts when they first believed in Christ and taught them to call God Father. He gave them their freedom: He will teach them how to use it. The absence of the definite article in *Pneuma* does not destroy its personal force, but allows it at the same time a broad qualitative import, corresponding to that of the opposed 'desire of the flesh.' The walk governed 'by the Spirit' is a *spiritual* walk. As for the interpretation of the dative case (rendered variously *by*, or *in*, or even *for the Spirit*) that is determined by the meaning of the noun itself. 'The Spirit' is not the path 'in' which one walks; rather He supplies *the motive principle, the directing influence* of the new life. V.[16] is interpreted by vv.[18] and [25]. To 'walk in the Spirit' is to be 'led by the Spirit'; it is so to 'live in the Spirit' that one habitually 'moves' (*marches*: v.[25]) under His direction.—FINDLAY.

'Ye shall not fulfil the lust of the flesh.'—'*Shall in no wise*,' etc. The Holy Spirit and the sinful flesh are so antagonistic and irreconcilable that to follow the one is to resist and defeat the other.—SCHAFF.

'For the flesh lusteth against the Spirit, and the Spirit against the flesh.'—In this verse we have brought out most distinctly the antithesis between the flesh and the Spirit, which is one of the root ideas in the psychology of St. Paul. It does not amount to dualism, for the body, as such, is not regarded as evil. There is nothing to show that St. Paul considered matter *in itself* evil. But the body *becomes the seat* of evil; from it arise those carnal impulses which are the origin of sin. And it is the body looked at in this light, which is designated as 'the flesh.' The flesh is the body as animated by an evil principle. It thus becomes opposed to the good principle: whether the good principle in itself—the Spirit of God, or that organ in which the good principle resides—the spirit in man.—ELLICOTT.

THERE is a conflict between reason and appetite, between conscience and depravity, between the higher and the lower aspirations, between heaven and hell, going on in every man who is roused to a sense of duty and responsibility; but this conflict becomes most serious under the awakening influence of the Holy Spirit, and results in the triumph of one principle and the defeat of the other.—SCHAFF.

'For these are contrary the one to the other.'—'For these oppose themselves the one to the other.' The verb always notes opposing action, and not mere contrariety of nature; being used as a participial noun for 'adversaries' or 'opponents' in Lk 13^{17} 21^{15}, 1 Co 16^{9}, Ph 1^{28}, 1 Ti 5^{14}, and as a verb in 2 Th 2^{4} and 1 Ti 1^{10} to denote setting one's self in opposition to. This clause, therefore, describes the continual endeavour of the flesh and of the Spirit to thwart

and defeat each other's action in the hearts of the persons spoken of.—HUXTABLE.

'That ye may not do the things that ye would.'—The rendering of the A.V. ('so that ye *cannot*') is perilously misleading. Is it the flesh prevents the Galatians doing the good they would? Or is the Spirit to prevent them doing the evil they otherwise would? Or are both these oppositions in existence at once, so that they waver beween good and evil, leading a partly spiritual, partly carnal life, consistent neither in right nor wrong? The last is the actual state of the case. Paul is perplexed about them; they are in doubt about themselves. They did not 'walk in the Spirit,' they were not true to their Christian principles; the flesh was too strong for that. Nor would they break away from Christ and follow the bent of their lower nature; the Holy Spirit held them back from doing this. So they have two wills, or practically none. This state of things was designed by God,—'*in order that* ye may not do the things ye haply would'; it accords with the methods of His government. Irresolution is the necessary effect of the course the Galatians had pursued. So far they stopped short of apostasy; and this restraint witnessed to the power of the Holy Spirit still at work in their midst. Let this Divine hand cease to check them, and the flesh would carry them, with the full momentum of their will, to spiritual ruin.—FINDLAY.

METHODS OF TREATMENT.

I.

The Flesh and the Spirit.

By the Rev. E. Hatch, D.D.

We are all conscious of the struggle, which began at our birth and will only end with death. We are not always conscious of it however, yet it is always going on; every action is a conquest of the flesh or of the Spirit. For these two elements are permanent in our nature, the animal part which we share with the brutes, and the Divine part linking us to God Himself; and in every action this double nature comes into play.

The combat takes many forms. The flesh may be in an impulse to anger, the Spirit the effort to be calm; the flesh a tendency to indolence, the Spirit a prompting to activity; and we generally yield to the stronger impulse without any vivid sense of victory or defeat. Not always so, however. Sometimes we are torn by vehement struggle. We long to be purer, better, more generous-minded, yet we fall, and the Spirit comes back to us in the shape of remorse. We loathe ourselves, and strain every nerve to escape the grasp of worldly desires. 'I will not be angry,' we say. Yet we are angry. 'I will not indulge my appetite;' yet we do indulge it. And the Spirit comes back to us in the sense of defeat.

Sometimes the conflict has a wider range. We live our lives to a certain point carelessly yielding to our impulses. Then the Spirit awakes us, and we must face the accumulated sins of the past. We look back upon our lives, and we despair of victory, and would fain be rid of the struggle, and the responsibility of deciding between good and evil. That is our ideal of life, but it is not St. Paul's. The best rendering of his words would be, '*in order that ye may not* do the things that ye would.' The struggle is ordered by God that we may not rest and be satisfied but progress. For struggle is a universal law both in the physical and in the moral world. Without strife there is no progress. Political, social, and theological controversies never cease, and it would be a misfortune if they did.

Since, then, the unrest of the soul shows that it lives, that the Spirit has not ceased to strive, let us pray, not for peace, but for strength to fight. We may well despair for those who are satisfied with themselves and at rest. Let our effort be to be ever moving. The Prince of Peace Himself came not to send peace on earth, but a sword, and in our time, at least, this strife between flesh and Spirit will not cease. In each of us it has its own form. Whatever that form may be, let us pray for strength not to yield; that at last we may know the 'peace of God, which passeth all understanding.'

II.

The Christian's Contest.

By the Rev. James Lonsdale, M.A.

There are three sorts of people in the world: first, those who have sought for God and found Him; second, those who seek for Him a little but have not yet found Him; third, those who do not trouble to seek Him. The first and third class do the things they would, but the second class do not the things they would. Are they, then, the most miserable?

The third sort do what they wish. God's law does not stand in their way. Is church dull? They avoid it. Does anyone offend them? They relieve their minds by speaking bitter unkind words. They make a good bargain even at the

expense of honesty. They do the things they would.

With the second sort it is different. It may be a very careless way of seeking, yet they do seek God. And if these words mean anything they mean wishing to be better, more loving, more gentle, more meek. Yet what happens? While prayer is offered to God in church, my thoughts have wandered to something quite earthly, perhaps quite contrary to God's commandment. I resolve to strive against such thoughts; I pray to God to improve my prayers. Yet next Sunday I come to church, the prayers are read, and again my thoughts wander hither and thither. Why? 'Ye cannot do the things that ye would.' 'The flesh lusteth against the Spirit, and the Spirit against the flesh.' They have nothing in common. Their origin is different; their end is different. The Spirit goes upward to God; the flesh downward to the grave.

But we must not despair, and give up the contest, and fall into the lower condition where we can do the things we would, because the things that we then would do are fleshly things in which Christ has no lot. We must seek God more and more, daily striving to walk in the Spirit, for this is the only way not to fulfil the lust of the flesh.

III.

Positiveness in Religious Belief.

By the Rev. C. H. Parkhurst, D.D.

There are three moral facts to be derived from this verse. The first is man's natural fleshliness, in St. Paul's sense of the term flesh. The second is man's acquired spirituality. The first is natural, coming in the ordinary process of events; the second supernatural, in the sense of an interference with this ordinary process. It is natural that a garden should be overspread with weeds, and it will be so until it is supernaturally interfered with by the gardener. So it is man's nature to be fleshly, and a power above nature must enter him to make him anything else.

Thirdly, we only cease to be fleshly by becoming spiritual. It is not enough to take up a negative attitude towards sin; we must take up a positive attitude towards good. By his positive attitudes a man gains power over himself and others. We see this (1) in reference to moral principles. The only staunch morality is positive, and it is just the want of positive principle which wrecks so many lives. We cannot help admiring thoroughness even in a rascal. 'I never do anything very bad,' a young man says, but such a barren negation is powerless to support him under temptation. (2) In relation to creeds. The scepticism which is a characteristic of modern thought is not stout disbelief, which implies some moral earnestness, but languid unbelief. There is a tendency even in Christians to be unpronounced in religious opinion. But the Christian ought to have positive convictions. A great idea has immense power over the life. What we call Christian self-control is less self-control than the control of the truths incarnate in us, and the men who have influenced most nobly the lives and hearts of others have done so by virtue of the truths embodied in them. In the great movements of history, or in our smaller spheres, man's power as an agency of progress will correspond to the strength of his positive consecration to some truth from God. Let us cease then to parade our irresolution, but let us seek after the truths we do believe. Let us glorify them; then let them strengthen and glorify us.

Illustrations.

Spirit and Flesh.—Polydorus, a heathen youth, had abandoned idolatry and received faithfully the words of truth. As he condemned the lusts of paganism, and repented of his former life, he retired into a solitary place, and renounced every pleasure of nature and life. Then Justus, his master, who had converted him, went to the youth, and took him to a tree planted by a brook, bearing flowers and fruit, and said to him, 'Polydorus, observe this tree. The Lord hath given it to us for an example, that we may be rich in good fruit.' The youth looked at the tree and said, 'The tree is happy without temptations and the war against the flesh; it fulfils its destiny in silence, bearing flowers and fruit in their season.' Then the old man smiled and said, 'Would not the tree be more perfect without the low root creeping along in the dark soil, and drinking the slimy nourishment from the brook?' 'But,' said the youth, 'it supports the stem of the tree, and provides it with sap to bring forth flowers and fruit.' 'Then,' said the old man, 'go thou and do likewise. Despise not the senses, nor their influence, for they are the low root of life; but let them always be low. Form what this root conveys to thee into spiritual flowers and fruit. Like the branches and twigs of the tree, all thy thoughts and doings will then be directed towards heaven, and the light of truth will silently lead thee to perfection.' Polydorus left the wilderness, lived in intercourse with mankind, and taught many by word and example.—Krummacher.

These are contrary the one to the other.—We might say of a man in illness that the reason why he is not well, as he wishes to be, is because his healthy nature and his disease are contrary to one another, and are striving within him for the mastery. His blood, according to its healthy nature, would flow calmly and steadily; his food, according to his healthy nature, would be received with appetite, and would give him nourishment and strength; but, behold there is in him now another nature, contrary to his healthful nature; and this other nature makes his blood flow with feverish quickness, and makes food distasteful to him, and makes the food which he has eaten before to become, as it were, poison; it does not nourish him or strengthen, but is a burden, a weakness, and a pain. As long as these two natures thus struggle within him, the man is sick; as soon as the diseased nature prevails, the man sinks and dies. He does not wish to die,—not at all,—most earnestly, it may be, does he wish to live; but his diseased nature has overcome his healthy nature, and so he must die. If he would live, in any sense that deserves to be called life, the diseased nature must not overcome, must not struggle equally; it must be overcome, it must be kept down, it must be rendered powerless; and then when the healthy nature has prevailed, its victory is health and strength.—T. ARNOLD.

A LITTLE plot of ground, two rods square, was once put into my hands to clear of weeds. The prevailing weed was a tenacious one, and prolific—as weeds are. There was not an inch of that plot to which I did not devote special and interested attention. Nor was my labour superficial. It took notice not only of the surface, but of the subsoil, and, when I hung up my hoe and rake, the upper six inches of the entire plot were as innocent of all vegetation as a sand lot. This piece of ground lay quite near the house, had been a good deal of an offence to the eye, and I naturally congratulated myself therefore on the thoroughness of the work; and the brown earth lay there the remainder of the fall a barren memorial of my fidelity. In the opening spring that was the first spot in the neighbourhood which gave indications of vitality; and throughout the spring there was no other four rods on any side of the house that showed such a tropical profusion of verdure, and the verdure was composed almost exclusively of those same old weeds or their lineal descendants. Now notice what I had done. My labour had been simply a labour of destruction. My ambition had been not to put something there which should be an ornament, but to *get rid* of something that was a nuisance. I was working *destructively*, not constructively, and labouring for *negative* rather than positive results. The next season, someone who understood such matters better than I cleared the surface of the ground, partially loosened up the soil, threw in grass seed, and let matters work. And now that plot is as free of plantains and as rich in velvety turf as any plot need be. He worked *constructively*, laboured for positive results, knowing that if he once succeeded in crowding grass in, the grass would succeed better than he with his sickle or hoe could do in crowding weeds out.—C. H. PARKHURST.

NOT from my foes without, but those within,
I pray to be protected hour by hour;
For that aggressive self that leads to sin,
And lures to pleasure with seductive power,
Stands ever by the portal of desire,
And mocks my spirit when it would aspire.
ELLA WHEELER WILCOX.

The Things that ye would.—The Chinese have the following story. Confucius, Laou-Tsz, and Buddha met in the spirit world, and discussed the reason why their religions did not succeed on the earth. They resolved to go down together and examine matters for themselves, and try to find out some man who would awaken the age. Being wearied with their journey, they sat down to rest at a fountain. An old man was sitting beside it. Confucius said to Buddha: 'You priests are accustomed to begging; go and ask the old man to give us a drink.' Buddha went. The old man said: 'With pleasure, but first answer me one question. You maintain in your books that all men are equal. How comes it that there are different ranks among the priests?' Buddha was confounded, and did not get the water. Laou-Tsz, the founder of Taoism, next went. But the old man said: 'You pretend to have the elixir of immortality: why then did you not give some of it to your father, that he might not die?' This silenced Laou-Tsz. And then Confucius went forward. 'Ah,' said the old man, 'you are the sage of ten thousand ages. You say that filial piety is the first of all virtues, and that no man should travel far from home. Why then have you come to this distant region?' The three sages retired, and, deliberating together, thought that this old man was the very person to reform the age. Accordingly they proposed this work to him. 'Ah,' said the old man, 'you don't seem to know what I am. The upper part of me is flesh and blood, but the lower part is stone. I can talk about virtue, but I cannot follow it out.' The three sages saw that this was the character of all mankind, and returned in despair to their celestial abode.—TINLING.

AND so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.
Thank God, she still each method tries
To catch me, who may yet escape,
She knows—the fiend in angel's shape!
Thank God, no paradise stands barred
To entry, and I find it hard
To be a Christian, as I said!—BROWNING.

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Sadler (M. F.), Sermon Outlines, 186.
Temple (F.), Rugby Sermons, iii. 188.
White (E.), Mystery of Growth, 243.
Whiton (J. M.), Reconsiderations, 20.

An Aspect of Foreign Missions.

By the Rev. Harry Smith, M.A., Tibbermore, Perth.

Time was when all Christians believed that the heathen world in its sin was doomed to an everlasting punishment—that all who could not, and did not, name the name of Christ, even though they had not heard that name, were sentenced to endure the pains of hell. Under such a belief the missionary spirit, once it was aroused, was zealous and prayerful. Every soul rescued from heathendom, from darkness and superstition, was as a brand plucked from the burning; and small wonder is it that the thought of such a salvation, implying such a weight of responsibility, was a burden on the hearts of all Christians who took heed of the matter at all. In those days — they are not entirely gone yet—religion was popularly regarded as having more to do with the future than with the present; it was looked upon, if one may be allowed so to put it, more as an arrangement for making the life after death safe than as a means for purifying the life that now is. With such conceptions a very strong case could be made out for sending the word of salvation to those who otherwise would have to suffer eternally the avenging wrath of an offended God. Nowadays the point of view has altered. A deeper significance than before is now attached to St. Peter's words: 'Of a truth I perceive that God is no respecter of persons: but *in every nation he that feareth Him and worketh righteousness is accepted with Him.*' What is known as the Science of Comparative Religion has revealed the elements of truth and goodness and morality to be found in so many other religions besides Christianity. It is not now believed that God will condemn heathen who never heard His name any more than He will burn in hell-fire unbaptized infants. And in the strength of such clearer knowledge and larger charity, not a few members of the Christian Church are beginning to doubt and dispute the *necessity* of Foreign Missions. They practically say — to adapt the words used by the Apostle Paul to the Romans: 'It is no longer needful for heathen men and women to "*call upon*" or "*believe in*" the God whom we worship, for in their present darkened state God will have mercy upon them. Let them live well now according to the teachings or superstitions of their own present religion, and He whose nature is love and justice, He will judge them according to their privileges and means of grace.'

Now there is a very great deal to be said for this point of view, were there not something higher. But there is something higher; and there is a truer conception of religion than this. If our theology is progressive, let us follow its newer light all round. If we take a less fearful view of the heathen in the next world, let us also take a less selfish view of what religion means in this world. Christianity is no plan recommended, as it were, by God simply to compound the future for us—to save men from hell or from the consequences of their sins when this life is over. Christianity is the revelation how men may escape from hell *here*, escape from the wearying burden of sin *here*; Christianity is the God-appointed means for guiding, sustaining, elevating, sweetening this present life; Christianity is a life to be entered upon *here* and *now*—to reach its fullest, richest growth *there*, when the things of sense and time are fled away, and we shall be like God, for we shall see Him as He is! 'Christ our Life': not only our Life here-

after, but our Life here; ay, most truly our Life hereafter, because our Life here!

No, no! the energy of life may be
Kept on after the grave, but not begun!
And he who flagged not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

So writes Matthew Arnold in his beautiful sonnet on 'Immortality,' and it is near to the conception we should all of us grasp, namely, that Christianity is a power, is *the* power of this present earthly existence, as well as the guarantee of life in the the world to come. With such a conception it is absolutely impossible for any Christian to hold that the heathen are best, or just as well, left in possession of their present beliefs. Tell us that the ignorant Leptcha of the Himalayas tremblingly propitiating with small offerings the evil spirits that he believes are lurking in the rocks and trees around him—tell us that he in such a 'yoke of bondage' is just as well without that 'liberty wherewith Christ has made His people free'? Tell us that the proud Hindoo, with his pitiless rule of caste, is better not to be taught that 'there is neither bond nor free, for all are one in Christ Jesus'? Tell us that the tribes of West Africa, prostrating themselves before wooden idols and hideous fetishes, are best left without the knowledge that they may lift up their hands and their hearts, and say, '*Our Father, which art in heaven*'? Tell us that it is right to leave the Fijian to his cannibalism, and the Mohammedan to his sensuality and bigotry, when we have learned to appreciate the value of human life and the dignity of human nature, when we ourselves have received 'the gospel of peace and glad tidings of good things'?

Tell us these things? Then as well tell us that the Christianity we profess is useless—that the Christ we love is dead—that the God we worship is a mere abstraction, an Impersonal Power!

Contributions and Comments.

Isaiah vii. 1 and 2 Kings xvi. 5.

In the year 1885 (in *Études dédiées à Mr. le Dr. Leemans*, Leide, p. 125) I argued that Is 7^1, at least with the exception of the specification of time it contains, is derived from 2 K 16^5, and that it was a later hand that first introduced it from this source into the text of Is 7. The procedure is, upon a small scale, the exact counterpart to the taking over of 2 K 18–20 into Is 36–39; in both instances the object was to bring together all the material that might serve to illustrate the life and work of Isaiah into the book that bears the prophet's name. In the case before us there was the additional consideration that in Isaiah's own account the incidents that occurred upon the occasion of the Syro-Ephraimitish war are not related but presupposed as known, and only here and there are there allusions to particular phases of the history. An elucidation appeared, therefore, to be eminently desirable. The connected account of the course of events is found in the best order in 2 K $16^{5.7ff.}$; through the awkward insertion of v.^{6}, which speaks of the city of Elath, the story is torn into two unequal parts, and this is the principal reason why only the first of the two fragments, namely, v.^{5}, has found its way into Is 7, whereas the continuation has been overlooked and not incorporated in the prophet's book. This disposes at once of the other two possible ways of explaining the relation between the two parallel texts. The one view, last maintained by Dillmann, that the priority belongs to Is 7^1, is excluded by the fragmentary character of this verse as compared with the good connexion in 2 K $16^{5.7ff.}$; the other view, preferred by Lagarde and Klostermann, that both texts drew upon a common older source, is refuted by the circumstance that the parallel is restricted to v.^{5}. This restriction can be perfectly explained only on the ground that this verse was isolated through the interpolation of v.^{6}, but there is not the slightest plausibility in the assumption of an earlier source for this confusion than the canonical Book of Kings. In this state of things it is readily intelligible that recently almost all commentators have come to the conclusion that Is 7^1 is derived from 2 K 16^5; we may instance Duhm, Cheyne, Kittel (in Dillmann's *Jesaia-commentar*), Marti (in his shortly to be expected 'Jesaja' in the *Kurzer Handcommentar z. A. T.*).

It is well known that the deviations of expression, of the kind that are never wanting in the case of O.T. parallel texts, only furnish a further support for the above conclusion. That the perfectly appropriate statement of 2 K 16^5, וַיָּצֻרוּ עַל־אָחָז, 'and they pressed [besieged?] Ahaz,' has been dropped in Is 7^1, and not, conversely, added in 2 K, is proved by the equally superfluous and inept[1] עָלֶיהָ, which takes its place in Isaiah. But even the second עָלֶיהָ in Is 7^1, which likewise is wanting in 2 K 16^5, must be due to an alteration of the text, for in the clause in question Ahaz has become the object of attack, and the feminine suffix has no word to refer to. Whether, however, in opposition also to this second עָלֶיהָ the reading of the Book of Kings is without more ado to be pronounced the original, so that the word עָלֶיהָ would simply have to be struck out, is another question. For the absolute use of נלחם in similar connexions is unexampled, and hence in the present instance as well we should expect the object of attack to be indicated. In view of the preceding clause, this would be Ahaz, and consequently an עליו would have to be substituted for the עליה of the Isaiah text. The יכלו of the text of Kings appears to most moderns (Duhm, Cheyne, Kittel, Marti) so to deserve the preference that they emend the יכל of Isaiah into conformity with it. With one consent the LXX reading in Isaiah, namely, *ἠδυνήθησαν*, is cited in favour of this emendation. But one would do better to build no conclusion upon the testimony of the LXX. For in any case the יכל must be understood, like the preceding עלה, of both the allied kings, and if the translators observed this, it was almost inevitable that after both kings were named, the verb should be reproduced in the plural number, as is done also by Jerome. There is thus no ground of objection to the יכל, except that the 'not being able' was doubtless predicated in Isaiah as well as in Kings of the two kings of Aram and Ephraim. For this we should expect, to be sure, יכלו. The occurrence of עלה at the beginning of the verse may not be adduced in support of the reading יכל, because in the former instance the plural subject comes only *after* the verb.

But now let the context be once more observed: 'They pressed [besieged?] Ahaz, but were not able [successfully] to combat (him).' So it is rendered, *e.g.*, by Kittel. It may remain an open question whether such a climax of meaning can be plausibly made out between צור and נלחם as to justify the above contrast. But how does the continuation of the narrative in Kings v.[7] connect with the above? It runs, 'Then sent Ahaz messengers to Tiglath-pileser, king of Assyria, to say unto him, I am thy servant and thy son: come up, *and deliver me out of the hands of the kings of Syria and Israel*, who have fallen upon me.' Does that sound as if these two kings were fighting without success, or have we in this way a logical progress between v.[5] and v.[7]? And yet, according to Hebrew linguistic usage, one would be entitled to render וישלח, '*therefore* he sent,' etc. But there is yet another circumstance to be taken into account. The expression יכל להלחם occurs in other two passages besides that before us, namely, in Nu 22^{11} and 1 S 17^9, and both times it has for its subject not the party attacking but the one attacked, both times it signifies 'to hold the field against the enemy, to ward off his attacks, to make head against him.' And this is the self-evident usage, for the assailant can and must in any case fight; the only question is whether the party assailed can do so. The same sense is consequently to be decidedly supposed in the present instance as well; the party attacked is Ahaz, and accordingly יכל, and not יכלו, is the correct reading. Through the simple adoption of the reading of Isaiah in 2 K 16^5, the connexion is at once clear and unexceptionable: 'They pressed Ahaz, and since he could not maintain himself [against them], Ahaz sent messengers to Tiglath-pileser,' etc. Consequently now the עָלֶיהָ at the end of Is 7^1 will, further, not be changed into לָעָיו but expanded to עָלֶיהָם, and everything is in the best order from the point of view of form as well.

That the above was the original text was recognized by Klostermann as long ago as 1887. But, as none of the moderns, so far as I see, with the exception of Mitchell,[2] mentions his proposed reading, much less gives it adequate consideration,[3] this alone might furnish a sufficient ground for reasserting it and supporting it by

[1] By the word ירושלם Jerusalem is already specified as the object of attack.

[2] H. G. Mitchell, *Isaiah: A Study of chaps. i.–xii.* New York, 1897, p. 171.

[3] Even Benzinger in his 'Könige' in the *Kurzer Hdcomm.* does not mention it.

fresh and detailed arguments. But I have something more to offer to the reader. If Klostermann's emendation is correct, it becomes an object to discover, if possible, the influences which effected the transformation of the original text into that which we now find in Kings and in Isaiah. This appears to me to be by no means a hopeless undertaking; on the contrary, we have a very striking counterpart to this transformation, and one which introduces us to the inmost workroom of theorizing redaction. I refer to Jg 1, the early brief narrative of the conquest of Canaan by the tribes of Israel. In this passage an original [וַיּכֹל] לֹא יָכְלוּ accompanying the verb הוריש has been everywhere suppressed, and thus a '*could* not drive out' has become a '*did* not drive out.' The fact is beyond dispute. For in the case of Jg $1^{21.27}$ the parallel texts Jos 15^{63} 17^{12} exhibit the suppressed יכלו, while in Jg 1^{19} the reading לא להוריש, which has survived, scarcely yields sense, so that the versions and even some MSS supply the wanting יכל. The passage 1 K 9^{21}, which refers back to these occurrences, likewise offers לא יכלו להחרימם, only itself to be 'corrected' in 2 Ch 8^{8} into לא כלום.[1] That the 'were (was) able' did not drop out by accident, and that it was not removed subsequent to the completion of the book, but that its removal is due to redaction, is proved by Jg 2^{1b-5}, where the sparing of the Canaanites is made the subject of severe reproach to the Israelites. For the Deuteronomic redaction of Jg there is no such thing as a 'were not able,' nor is there any undeserved misfortune. That a portion of the Canaanites were not driven out or extirpated is simply an act of disobedience to the Divine command, and necessarily brings punishment in its train. Hence the יכל of the Jahwist, who for his part is able (Jg $3^{1f.}$) to regard the sparing of Canaanite remnants as a Divine decree for Israel's good, could not be tolerated. Precisely the same motives produced the double alteration of the original language of 2 K 16^{5}. The annalistic narrative, from which vv.$^{5.7ff.}$ are drawn, offers an excuse for Ahaz seeking the help of Assyria. It is not expressly said that he chose the right means of freeing himself from his straits, but as little is the opposite asserted.[2] At all events Ahaz found himself, according to this narrative, in an extremity from which his own resources were inadequate to deliver him. This was the text which still lay before the redactor of the Book of Isaiah, for only upon the ground of it can the variations in Is 7^{1}, as compared with Kings, be explained. But the verse could not be taken over unchanged. For Isaiah's message is to the contrary effect, that the danger is *not* overwhelming, that Ahaz has simply to keep still, and he will, by Jahweh's help, overcome the danger. In order to favour this view of the case, the historical addition from the Book of Kings had to submit to alteration. The clause ויצרו על־אחז was struck out and replaced by the colourless עליה, referring to Jerusalem, but the final עליהם, the object of הלחם, was likewise changed into עליה. As a matter of course the לא יכל thus obtained a new subject, namely, the two hostile kings, and one did not take the further trouble to introduce the plural יכלו. It was not till after this, and certainly independently of Is 7, and on the ground not of the context but of the theory of the Deuteronomic school, that the text also of Kings was altered, and that in a simple fashion. The יכל was converted into the plural יכלו, and the object of הלחם dropped. The result was the same.

It may still further be asked how the commencement of Is 7 originally ran. I see no reason for holding that it has suffered essential alterations. It was not in order to restore a mutilated opening, but to make a desirable addition that the verse was borrowed from Kings. But the commencement of Is 7 must have been protected by the preceding chapter. For chap. 6 was undoubtedly written from the very first in order to serve as an introduction to chaps. 7–8[3] —or, as I think, chaps. 7–9^{6}. When, through the unbelief of king Ahaz, the judgment of hardening came upon Israel, the prophet considered that the time had arrived for committing to writing an account of the course of events. Accordingly, he records (1) how this judgment was already

[1] For fuller details see K. Budde, *Die Bücher Richter und Samuel*, 1890, p. 7 ff.; G. A. Moore, 'Judges' in the *Internat. Crit. Comm.* p. 38; K. Budde, 'Richter' in *Kurzer Hdcomm.* p. 10.

[2] In vv.$^{10ff.}$ even the setting up of the new altar, constructed after a Damascus pattern, is recorded without a word of censure.

[3] So also Canon Cheyne, *Introduction to the Book of Isaiah*, p. 26 f.

announced to him upon the occasion of his call, and how this call only followed the stipulation that this saddest of all experiences for a prophet would be his. Then (2), for his own justification as against what was certainly by far the predominating current of opinion, that which ran in favour of Ahaz, he tells in chap. 7 how it came about that he had to withdraw his support from the king. (3) He records in chap. 8 the commencement of the forming of the righteous Divinely approved remnant, the promise of which is contained in the name of his son שאר ישוב, and no less in the closing words of chap. 6.[1] And, finally, he concludes in 9^{1-6}, which is possibly a supplement, with the oracle about the dawn of better days. Such is the context of the memoir which Isaiah composed in justification of his action and as a heritage for future generations, a composition that is marked from first to last by the 'I' of the prophet, which meets us only here.[2] When the connexion of chap. 7 with chap. 6 was so close, all that was needed in place of the present 7^1 was a specification of time, but this was absolutely necessary, even in spite of the date given in 6^1. Duhm rightly pronounces that Isaiah cannot have penned the genealogy of Ahaz. But the words ויהי בימי אחז may very well have proceeded from him; to demand, upon the analogy of 6^1, המלך אחז is unnecessary. This specification of time will originally have been followed immediately by v.[2]

K. Budde.

Strassburg.

The Quotation in Matt. xv. 9; Mark vii. 7.

H. B. Swete (*The Gospel according to St. Mark*, 1898, p. 119), remarks on the words μάτην δὲ σέβονταί με κ.τ.λ: 'A *Midrashic* interpretation of the Heb. (יִרְאָתָם אוֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה).'

It is strange to read this statement from the pen of the editor of the Septuagint. For there is nothing 'Midrashic' in this quotation, and the chief word, on which all depends, is left out by Swete, *scil.* וַתְּהִי before יִרְאָתָם, which was read by the Septuagint as ותהו and translated by μάτην, just as in Is 41^{29} וְתֹהוּ נסכיהם, καὶ μάτην οἱ πλανῶντες (read πλάσσοντες) ὑμᾶς, or 40^{17} וְתֹהוּ נחשבו καὶ εἰς οὐθὲν ἐλογίσθησαν αὐτῷ. I should not dare to publish this explanation (וַתְּהִי = μάτην = וְתֹהוּ), which was pointed out more than 250 years ago by Hugo Grotius, if it were not unknown to all modern commentaries, as far as I see. Holtzmann states expressly, 'In the Original a word is missing for μάτην'; even Zahn (*Einleitung*, ii. p. 37) calls the words 'a very free rendering,' because he overlooked the origin of this μάτην. Resch alone, who (*Paralleltexte*, ii. p. 170, 1894) also had written that μάτην is missing in the Hebrew original, now (*Die Logia Jesu*, 1898, p. 51) recognizes that the Septuagint read ותהו for ותהי. I call attention to it, because it gives opportunity to correct an error in the *Concordance* of Hatch-Redpath *s.v.* μάτην. For the Hebrew equivalent of this word in Is 41^{29} is there given as אָוֶן, instead of תֹּהוּ. And then this quotation has its importance for the question of the Gospels. For there are three possibilities: either Jesus Himself read still ותהו in His Hebrew scroll of Isaiah; but this is not likely, as there is no trace of this reading in the Targum or with Aquila; or, He Himself *used the Septuagint* and quoted from this version—which, if proved, would be of the highest interest; or, our evangelists, and even the oldest of them, on whom we are depending for the transmission of His words, changed them according to the Greek Bible in their hands.

Eb. Nestle.

Maulbronn.

[I am glad that my oversight has given Dr. Nestle occasion to call the attention of New Testament students to this interesting example of the frequent confusion between ו and י. It has been pointed out in more than one recent work on the Old Testament, *e.g.* by Delitzsch, *ad loc.*, and by Driver, *Notes to the Hebrew Text of Samuel*, p. lxvi, and ought not to have escaped notice.

[1] Even if the last three words were spurious—which I do not regard as proved—they could have only replaced a conclusion amounting to the same thing. There would be an inconsistency in Isaiah's being informed, at his call, of the inexorable decree of destruction passed on the whole people, even the last tenth of them, and yet at the same time giving to his son the name שאר ישוב.

[2] Read in v.[3] אֵלַי ישעיהו instead of אל, and in v.[13] וְאָמַר instead of ויאמר (cf. my essay of 1885 cited at the beginning of the present article). Whether in v.[10] we should also introduce a וְאֹמַץ is not quite so certain. The other instances of Isaiah's 'I' are $6^{1.5.6.8.11}$ $1.2.3.5.11.16$ [according to Cheyne's emendation] 17.18.

Aquila, as usual, agrees with M.T. (καὶ ἐγένετο τοῦ φοβεῖσθαι αὐτούς κ.τ.λ.). Which of the two readings was used by our Lord must remain for the present, as Dr. Nestle sees, an open question.—H. B. S.]

The Non-Biblical Literature of the Jews.

Among the arguments which have been adduced against the Cairene Ecclesiasticus, there is one which consists of a very simple syllogism. The Jews, during many centuries of Christendom, had no books besides the Old Testament. But Ecclesiasticus is outside the Old Testament. Therefore the Jews had not Ecclesiasticus.

The authority which I quoted for the major premiss was Rashi, the classical commentator on the Talmud. He states the equivalent of this proposition in many places, which are collected and translated by Sammter in the work quoted. Had I studied the Talmud for fifty years I should still quote Sammter, on the ground that his collection of materials for the study of this question is full, and his translations are accurate.

Rashi states his opinion so clearly and so frequently that no one who is acquainted with the Talmud could be ignorant of it. The place which is least ambiguous is the note on *Gittin* 60a. 'Nothing might be written, Gemara, Halachah, or Aggadah.' What is clear there is that Rashi bases his opinion on the Talmud itself. For the Gemara finds a difficulty in the fact of certain Rabbis 'studying a book of Aggadah on the Sabbath,' when such books were not allowed to be written. It was natural that such a statement as Rashi's should evoke surprise, and there has been a considerable literature on the subject.

Weiss, in his Hebrew work on the *History of the Jewish Tradition* (iii. p. 243 f.), does not doubt that Rashi means the prohibition to apply to the whole of Jewish literature, but he thinks Rashi must have been mistaken. 'Without doubt Rashi knew that no human being could retain in his memory all the Mishnah, the Baraythoth, the Toseftoth, Mechilta, Sifra, Sifre, the two Gemaras,' etc. His excessive piety, therefore, must have led him to attribute to the early Rabbis superhuman powers.

I. Rabbinowicz, in his *Introduction to the Talmud* (Vilna, 1894, p. 10 f.), reverts to the question. He says: 'Grätz and others make a distinction between Halachoth and *other branches of Hebrew literature*; but the Gemara, which I shall presently cite (*Gittin* 60a; *Temurah* 14b), makes no such distinction; and, indeed, who could draw a sharp line between the statutes and rules of conduct?' 'Hence we see that the prohibition must necessarily fall on the Aggadah as much as on the Halachah.' And indeed, he observes, the Aggadah, as offering more ground of objection than the Halachah, would be less likely to be written.

The fact that the Aggadah might no more be written than the Halachah is therefore sufficiently established; but I may quote one more authority, J. Müller, in his edition of the *Massecheth Sofrim* (Leipzig, 1878, p. 215): 'In this passage R. Joshua B. Levi says that whoever writes the compendiums of Aggadah, studies them, and listens to the one-sided delivery of them is sinful and deserves punishment.' At the beginning of the paragraph he observes 'although it was unlawful to write down the teaching and the tradition, still teachers and pupils sometimes put down Halachah aphorisms and interpretations of Scripture, which, however, obtained little publicity.' Rabbinowicz is therefore correct in his surmise that to write down Aggadah was even more criminal than to write down Halachah.

Rabbinowicz, instead of following Rashi, takes a view similar to that of Müller, viz. that books of Halachah and Aggadah were written, but not published. The theory is suggested by Rashi's note on the phrase *Megillath S' tharim*.

The correct inference, then, from the statements of the Gemara and of Rashi is that for a certain period the Jews were allowed to write nothing except the twenty-four books of the Bible. If Ecclesiasticus were Aggadah, then the Jews would not have been allowed to write it, and if they had it in the eleventh century it must have been transmitted orally, or translated from the Christian versions. But under whatever head we place it, it clearly comes under the head of 'a branch of Hebrew literature'; and hence for a certain period might neither be written nor read.

Whatever difficulties may attach to this statement of Rashi's must clearly have been felt by him no less than by others. He was aware that the Talmud frequently cites books; but then he probably thought that the notion of a book did

not imply that of being written. Thus, in his note on *Erubin* 65a (as we have seen), he says he cannot find a text in all the written books, so perhaps it is in the book of Ben-Sira. Clearly then the book of Ben-Sira was not a written book. And in this theory of unwritten books he is in agreement with the Gemara. A story is told in B. *Chagigah* (near the beginning) of some persons who were dumb, but not deaf, who attended a Rabbi's classes; presently the Rabbi prayed that they might speak, and it was found that they knew Mechilta (*sic lege*), Sifra, Sifre, and the whole Talmud. The purpose of this story is to prove that people can learn without speaking. The whole point is lost if we think of them as using written books. For where it is a question of learning by heart it might well be doubted whether it was not necessary to repeat the texts aloud. The Gemara, therefore, does not look upon the learning by heart of the whole mass of Rabbinic literature as anything out of the way; the difficulty lay in dumb persons acquiring it. The regular use of the verb *shānāh*, 'to recite,' in connexion with non-biblical Jewish literature also confirms Rashi's opinion.

It has also been observed that R. Saadyah Gaon held the same view, but somewhat more critically than Rashi. The *Sefer Yetsirah* is mentioned in the Gemara (*Sanhedrin* 65b); yet Saadyah speaks of the book as having been collected from the oral tradition, and clothed with words in comparatively recently times. The 'comparatively recent times' is an inference from the fact that he hopes (at the end of the work) to be numbered with the savants who had collected this 'and the other unwritten records.'

The question of interest for *us* is at what time the objection to writing non-biblical matter was overruled. And to this the Karaite controversy gives us the answer. An opponent of Saadyah's, Salmon Ben-Yerucham (whose polemic is to be found in Fürst's *Literaturblatt des Orients* for 1846), denies the existence of an Oral Law, and asks why, if it is Oral, the Rabbanites write it? If this question was still under discussion in the middle of the tenth century, if the defence of the Oral Law was *first* undertaken by Saadyah (ob. 942), as Pinsker, the most trustworthy authority in several ways on this subject, asserts (*Likkute*, Appendix, p. 13), it is evident that the writing down of the Oral Law cannot have commenced long before Saadyah's time. And if Frankel (*Introduction to the Jerusalem Talmud*, p. 132b) be correct in his surmise that Saadyah heard of the existence of the Jerusalem Talmud *for the first time* about the year 940 A.D., it follows that the Jerusalem Talmud can have been compiled but a short time before that date. That Saadyah could have acquired a world-wide reputation for learning, and yet never have heard of the Jerusalem Talmud, is unthinkable on any other supposition. Hence the dates 900 A.D. for the Jerusalem Talmud, and 850 A.D. for the Babylonian Talmud, will be fairly correct. In order to conceal the late origin of the Talmuds, fictitious pedigrees had to be invented for them; and such a pedigree is prefixed by Maimonides to his 'Strong Hand.'

The compilation of the Talmuds is therefore part of a movement that resulted from the friendly relations established in many places between Jews and Mohammedans. Jewish literature follows Mohammedan literature like its shadow. The 'Strong Hand' is unintelligible to one who does not start from the Mohammedan law-books, *e.g.* the *Muḥarrar* or the *Ḥāwī*. The Jewish grammars and dictionaries are close copies of the Arabic grammars and dictionaries. Hence the Talmud is an imitation of the Mohammedan Collections of Traditions, and the latter are the only source whence the Talmud will ever be properly understood. The very question whether Traditions might be written or not (of which Suyuti in his valuable *Tadrīb*, p. 150, gives an account) furnishes the source of the Talmudic discussion, and the answer that a man might write traditions in order to commit them to memory, provided he afterwards destroyed his copy, gives us the source of Rashi's note on '*Megillath S' tharim*.' Hence the *terminus a quo* for the date of the compilation of the Talmuds is to be found in the date of the compilation of the Mohammedan Tradition. Bokhari died in 256 A.H. (870 A.D.), and Muslim in 261 A.H. (875 A.D.), Malik Ibn Anas in 179 A.H. (795 A.D.). The time of Muslim and Bokhari was that in which the compilation of tradition was a specially fashionable pursuit, and this was the time when the Jews took up the idea. Saadyah's employment of a technical term of the Mohammedan Tradition (*al-āthār*) to describe the Talmud gives us the last bit of evidence that we require.

Whereas I regard it as a serious misfortune to hold a wrong opinion on any subject, I regard it as a privilege to hold an opinion by myself, if I

am convinced that it is right. Had not our predecessors occasionally taken the same view, we should have no science worth speaking of.

This paper is not written because I thought Dr. Schechter's note in the March number deserved an answer; for it is clear that, had he believed in his own case, he would not have supplemented his remarks by an attack on a work of mine that is unconnected with this subject. But it seemed to me desirable to show that my statement of Rashi's opinion was in accordance with that of real Talmudists; and though the works of Weiss and Rabbinowicz are in Hebrew, there are scholars in Cambridge and elsewhere who can verify the references I have given. For the date I assign to the Mishnah I have (naturally) more evidence than that given here, which I hope to produce in my edition of Al-Kardizi's *Feasts of the Jews*; but for the present purpose it is sufficient to cite Rashi for the major premiss of the syllogism: The Jews had no written literature besides the Bible; Ecclesiasticus is written literature; therefore they had not Ecclesiasticus.

D. S. Margoliouth.

Oxford.

Note on Philippians iv. 10-19.

Mr. Drummond's note on this passage in the March number of The Expository Times raises an interesting question. 'How did the Philippians lose their opportunity of assisting Paul for a time, and then recover it?' Mr. Drummond suggests that the law's expenses and delays had exhausted the fortune into which (as Professor Ramsay argues so convincingly) Paul had come after the poverty of his earlier missionary days; that the Philippians knew that Paul was again a poor man; and that his necessity became their opportunity. And he holds that Professor Ramsay misses the point when he says that it is plain that Paul did not actually need the help. 'Paul's disclaimers,' says Mr. Drummond, 'are based, not on the fact that he is still amply provided for, but that he has learned the secret of how to do without.'

In support of Professor Ramsay's view, however, it may be said that αὐτάρκης does not necessarily refer to the ability to do without, but denotes an inward power that makes a man superior to *all* outward circumstances. It applies to riches as well as to poverty, and Paul proceeds to apply it to both. He has 'learned the secret both to be filled and to be hungry, both to abound and to be in want.' Paul's αὐτάρκεια, then, does not decide the question whether, at the time when he received the gift from Philippi, he was in actual need or not. And when we fall back upon the words that precede, οὐχ ὅτι καθ' ὑστέρησιν λέγω, they appear to be equally indecisive regarding this point, for they may quite fairly be taken to mean either, 'I do not say this because I am in want (for I am not),' or, 'It is not my want (though that is real) which makes me say this.' The epexegetical clause, ἐγὼ γὰρ ἔμαθον, etc., would attach itself quite naturally to either rendering. If, on the one hand, Paul is alluding to his poverty as a fact, it is natural that he should assure the Philippians that his αὐτάρκεια raises him above it. But if, on the other hand, he is repudiating the idea of positive need, it is equally natural that he should let them know that no mere deliverance from anxiety about money matters would in any case have called forth, in a man who has learned to be αὐτάρκης, the joy in the Lord to which he has just given expression in the preceding verse. His joy springs rather (as he tells them by and by in v.[17], in which, after the characteristic digression that intervenes, he seems to come back again to the thought of v.[11]—cf. οὐχ ὅτι καθ' ὑστέρησιν λέγω and οὐχ ὅτι ἐπιζητῶ τὸ δόμα) from a consideration of the spiritual benefits which will come to themselves through their liberality.

I think, then, that it remains at least a debatable point whether Paul was in actual need or not when this gift from the Philippians came into his hands. And if we are inclined to agree with Professor Ramsay that the apostle 'did not actually need the help,' we may answer the question, 'How did the Philippians lose their opportunity of assisting Paul, and then recover it?' in two ways—

1. It may be that for a time their own deep poverty prevented them from sending a gift to Paul. That is suggested by the word ἀνεθάλετε in v[10]. The Revisers have arrived at their rendering by treating the verb as a transitive; but in its customary use it is intransitive. It means 'to flourish again,' and may very well be taken (as Meyer takes it) to refer to an improvement in the

temporal circumstances of the Philippians themselves.

2. Or, again, may it not be that the lack of opportunity had lain in the impossibility for some time previously of having any direct communication with Paul by means of an accredited messenger? The Philippians had ministered to Paul once and again when he was in Thessalonica (v.[16]); and evidently it was they also who had supplied what was lacking to him whilst he was in Corinth (cf. v.[15] and 2 Co 11[19]). But it was a much more difficult matter for a poor Church (2 Co 8[2]) to send one of their number all the way to Rome. And when we remember that during the six months or thereby which were occupied by Paul's voyage from Cæsarea to Italy, the Philippians could have known nothing as to his whereabouts, and that it would be a considerable time after his arrival in Rome before they received any definite news regarding him, we may find in these circumstances, together with their distance from the capital, a sufficient explanation of that lack of opportunity which had kept them from sending him some expression of their regard.

JOHN C. LAMBERT.

Fenwick, Ayrshire.

Matt. iii. 11.

IN his interesting note on the words οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, Professor Nestle says (THE EXPOSITORY TIMES, February, p. 233), 'I wish to know are there examples for such a custom?' According to John Gill there are; and this commentator not only gives the quotation from the Talmud which Nestle finds in Chajes, but adds the following: 'What is the manner of possessing of servants and what is their service? He buckles his (master's) shoes; he unlooses his shoes, and *carries* them before him to the bath' (T. Hieros Kiddushin, fol. 59, 4; Maimon and T. Bartenora in Misn Kiddushin, c. 1, § 3). That it was a custom to carry extra shoes on a journey we learn from Lk 10[4], μὴ βαστάζετε . . . ὑποδήματα. But a more important question is connected with the variation in the other Gospels, which give λῦσαι, in place of βαστάσαι. Can the two expressions be accounted for? Chajes' theory that Mark and Luke altered βαστάσαι to λῦσαι for the benefit of their readers, seems to me far-fetched. I would suggest an Aramaic original as the most probable solution. βαστάζω = נְשָׂא, cf. Delitzsch's *Heb. New Test.*, where βαστάσαι is translated לָשֵׂאת, λύω = נְשַׁל; cf. Ex 3[5], where the LXX render λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου. So the Baptist, as he saw the crowds on the banks of the Jordan loosing, holding, and carrying sandals, made use of the expression, לשאת (βαστάσαι), or the more common לשלת (λῦσαι), which words are liable to both auricular and transcriptional confusion.

AUGUSTUS POYNDER.

Weston-super-Mare.

On Mark xv. 34 in Codex D.

I.

PROFESSOR NESTLE, in his interesting article on this subject in the March number (p. 287 f.), remarks that he supposes I meant in my note the previous month to refer not to Zec 3[2] but Mal 2[8]. But the Targum of Zec 3[2] reads, for example in the London Polyglott, יִזוֹף יְיָ בָּךְ, 'increpet Dominus te.' (The text of the Targum here varies in different editions.) On the other hand, Mal 2[3] does not offer a form of the verb זוף, but נָזִיף, 'increpans.' It is not impossible, of course, that the נ of נזף was pronounced in one set of forms, and in another set was assimilated to the ז, to use the common expression (see the physiological explanation in my *Lehrgeb.* ii. 466 f.). This twofold treatment of the נ of verbs פ"נ is to be observed in Aramaic (cf. *e.g.* Winer, *Gramm. des bibl. und targumischen Chaldaismus*, § 18, Anmerk.). There might thus be either such a pronunciation as תנזפון (Ru 2[16]) or such as יזוף. But, apart from any other consideration, this view is rendered improbable by the circumstance that the form יזיף, which has the same meaning as יזוף, must then represent the Imperfect Aph'el. Besides, the existence of the verb זוף is assumed by tradition, as is evident from the form מְזוֹפְיתָא, which occurs several times (Levy, *Targumwörterbuch*, *s.v.*). And it is just this traditional assumption of such a verb that is the important fact in view of the circumstance that ζαφθανεί is represented by ὠνίδισάς με. ED. KÖNIG.

Rostock.

II.

SINCE my last contribution towards the solution of the strange ὠνείδισας (THE EXPOSITORY TIMES, March, p. 287 f.), Mr. C. F. Burkitt's Note 'On St. Mark xv. 34 in Cod. Bobiensis' (*Journal of Theological Studies*, p. 278 f.) has come to hand. He shows there that the first hand of this MS. had written *maledixisti*, what the former editors were unable to decipher; *maledicere* being a well-attested 'African' rendering for ὀνειδίζειν, for which *exprobrare* or *improperare* is generally substituted in the Vulgate and the 'European' texts. Thus this reading has undergone in Latin the normal linguistical changes (*k maledixisti*, *c exprobrasti*, *i in opprobrium dedisti*), and Burkitt's conclusion is justified, that it probably belonged to the original form of the Latin version. He is also right in saying that the effect of this newly recovered Latin reading is greatly to strengthen the case for ὠνείδισάς με, *i.e.* 'Why hast Thou *taunted* Me.' But what about the origin of this ὠνείδισας?

Against the former explanations (= זעפתני by Chase and myself, or זפתני[נ] by König) I had to urge that ὀνειδίζειν is nowhere found as Greek rendering of זעף or נזף. It corresponds to Hebrew חֵרֵף and Aramaic חַפֵּד, while Aramaic זְעַף or נְזַף have Hebrew נָעַר and Greek ἐπιτιμᾶν as their equivalents. How regular this correspondence is a use of the concordance will show. Ὀνειδίζειν occurs six times in the Gospels; everywhere it is translated by חַפֵּד in the Peshito as well as in the Palestinian version. *Vice versâ*, ἐπιτιμᾶν, which occurs twenty-eight times in the synoptic Gospels, has in the Palestinian version in all places (except Mk 9^{25}, where נער is used) זעף, in the Peshito without any exception באא as its equivalent. Now if we were able to show that ἐπιτιμᾶν and ὀνειδίζειν are real synonyms, the effect would be to strengthen the case for ὠνείδισας = זעפתני (or זפתני). And this we can show. Take any edition of the New Testament in *modern* Greek, for instance those published by the British and Foreign Bible Society in 1810 or 1817, and you will find that ἐπιτιμᾶν is retained twice (Mk 8^{32}, Lk 17^{3}), replaced by προστάττειν, with or without addition (μὲ φοβερισμόν, μὲ θυμὸν, μὲ ὀργήν) eleven times, by φοβερίζειν twice, by προπαίρνειν or ἀποπαίρνειν four times, *and by* ὀνειδίζειν *seven times* (Mt 16^{22}, Mk 8^{33} $10^{13.48}$, Lk 9^{55} 18^{15} 23^{40}). Of special importance is the comparison of Mt 16^{22}, ἄρχισε νὰ τὸν ὀνειδίζῃ with its Marcan parallel, Mk 8^{32}, ἄρχισε νὰ τὸν ἐπιτιμᾷ, v.[33] ὠνείδισε). But this custom of replacing ἐπιτιμᾶν (originally 'to mete out due measure,' but in New Testament only of 'censure,' Wyclif and Rheims 'threaten,' other English versions 'rebuke'; see Swete on Mk 1^{25}) by ὀνειδίζειν did not begin in modern Greek, but is found already in the Gospel of Peter, in a passage which has not received sufficient attention, except by Resch. Comp. εἷς δέ τις τῶν κακούργων ὠνείδισεν αὐτοὺς λέγων Ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω πεπόνθαμεν οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς; Swete remarks: 'The speech is clearly an imitation of Lk $23^{40.41}$. . . . But the writer borrows also from Mt and Mk; ὠνείδισεν αὐτούς is *from Mt* 27^{44}, *Mk* 15^{32}.' No, but ὠνείδισεν in the Gospel of Peter is = ἐπιτιμῶν ἔφη in Lk 23^{40},[1] and Resch was quite right to translate it in his '*Logia Jesu*' by נער. And the same use of ὀνειδίζειν is also found already in Mt 11^{20}, τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ('to upbraid'). Delitzsch translated לְחָרֵף, Salkinson a little better לְגַדֵּל חֶרְפָּה, but the true rendering was found by Resch, לְנַעֵר (Lat. *exprobrare*).

A third synonymous word for ἐπιτιμᾶν = נער is ἐπιπλήσσειν; compare in the New Testament 2 Ti 5^{1} with 4^{2}, and especially Cod. D Lk 23^{41} τῷ ἐπιπλήσσοντι after ἐπίτιμῶν, v.[40], and Mt 12^{16} ἐπέπληξεν αὐτοῖς for ἐπετίμησεν αὐτοῖς. Zahn (*Einleitung*, ii. p. 356) is inclined to see in τῷ ἐπιπλήσσοντι a glossema, arisen from ἐπιτιμῶν, the language of a 'preacher,' who compared the two robbers; but the recurrence of the same word in Mt 12^{16} is against this.

In my little book (*Philologica sacra*, p. 26) I said on the strange 'western' ὀργισθεὶς for σπλαγχνισθείς, that it may be explained perhaps by future 'semasiological' investigations; I thought it possible that ὀργίζεσθαι may have in biblical Greek a meaning different from the common usage (*e.g.* 'emotion' of compassion as well as of wrath); the example of ὀνειδίζειν shows that we must go to the popular and more modern Greek if we wish to do justice to such singular readings in the Codex D.

But now, take as granted, ὠνείδισας is translation of ζαφθανι = זעפתני (or זפתני[נ]); then we must go a step farther and conclude thus: This translation

[1] Cf. *Acta Pilati*, x. 6, ὁ δὲ ἐκ δεξιῶν ἐσταυρωμένος ὀνόματι Δυσμᾶς ὠνείδιζε τὸν αὐτὸν λῃστὴν λέγων.

cannot have originated with the author of the Gospel, who intended to transcribe by <α>ζαφθανι Hebrew עזבתני; the whole passage therefore from ὅ ἐστι μεθερμηνευόμενον . . . ὠνείδισας must be a later addition, and still later the correction into ἐγκατέλιπες. For that the change was from ἐγκατέλιπες into ὠνείδισας is less probable; compare the correction in the Codex Bobiensis. Mark seems to have given the Semitic words of Christ without explanation perhaps also at the other occurrences; therefrom the apparent difficulties in their rendering (cp. Mk 3^{17}, υἱοὶ βροντῆς).

The supreme importance of the passage will, I trust, justify the length of this communication.[1]

EB. NESTLE.

Maulbronn.

A Misused Scripture Text.

'The letter killeth, but the spirit giveth life.'—2 Cor. iii. 6.

Few texts are more frequently quoted than this, and few more grievously misapplied. The letter is supposed to mean the language of Scripture, the 'spirit' its inner meaning and general tenor; and to use the former is said to be killing, while the latter alone is life-giving. The phrase is consequently a favourite one with those whose views are obviously contradicted by some plain declaration of the sacred writings; and they suggest that others, who allow their thoughts to be guided by such words, are being 'killed'—morally and spiritually deadened—by so doing. But here again the study of the text in its relation to the whole passage from which it is taken will remove it from such misapprehension. 'Our sufficiency is of God,' says the apostle of himself and his fellow-labourers, 'who hath made us able ministers of the new testament (covenant); not of the letter (γράμματος), but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written (ἐν γράμματι) and engraven in stones, was glorious, how shall not the ministration of the spirit be rather glorious?' It is quite evident that by the 'letter' St. Paul means the old covenant—the Law given from Sinai; by the 'spirit' (which therefore should be written with a capital initial) the new covenant of which he was a minister, even the Holy Ghost sent down from heaven by the risen Christ. 'The one,' he says, 'killeth'; it is a 'ministration of condemnation' (ver. 9), a 'ministration of death': the other 'giveth life'; it is a ministration of righteousness unto life from Him who is raised to be a quickening Spirit (1 Cor. xv. 45).

The sense, then, is that of Rom. vii. 6: 'Now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter' (R.V.). There is, however, earlier in that Epistle a passage in which these antithetic words are used in their more common sense,—'circumcision is that of the heart, in the spirit and not in the letter' (Rom. ii. 29). It is allowable, therefore, as we speak of the 'letter' and the 'spirit' of a law, treaty, or other document, as distinct (though not diverse) things, to apply with caution such terms even to Holy Scripture. But we are, I submit, quite unwarranted in saying that, in this sense, the letter killeth, but the spirit giveth life. It is untrue of merely human writings, in proportion as they are accurately and honestly expressed: it is still more false of those of which it is said—'which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing (putting together) spiritual things with spiritual,' words of the Spirit with His revealings (1 Cor. ii. 12, 13). What God hath joined together let no man put asunder.

M. D.

[1] For completeness' sake I add that the imperfect forms adduced by Professor König, far from proving the existence of a root נוף, might even be corrupt, *i.e.* phonetic, spellings of the imperfect from נעף, if we compare תצור=תצער, Lk 8^{28}, in the Evangeliarium Hierosolymitanum (not recognized by Miniscalchi); further, that Pagninus seems to have found נעף in Ps 9^{6}, where we now read נוף. That Professor König was right to quote Zec 3^{2} I have found out in the meantime; there are editions which read יניף there; but also the editio Veneta has יגער. Finally, the *Hiphil* of נטף was translated ἐπιτιμάω by Symmachus three times, Mi 7^{6}, and a fourth time, Am 7^{16}. He must have found there a connexion with נוף or נעף.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'As often,' says Dr. Alexander Whyte of Edinburgh, 'as often as my attentive bookseller sends me, on approval, another new commentary on the Romans, I immediately turn to the seventh chapter; and if the commentator sets up a man of straw in the seventh chapter, I immediately shut the book. I at once send back the book, and say, No, thank you: that is not the man for my hard-earned money.'

So here is one man who knows the meaning of the seventh chapter of the Epistle to the Romans. 'I confess,' said St. Augustine, 'that I am entirely in the dark as to what the apostle meant when he wrote this chapter.' But Dr. Whyte knows. If St. Paul comes back and contradicts him, he will admit that he is mistaken. But if not, 'not all his commentators on the face of the earth' will do it.

The question about the seventh chapter of the Epistle to the Romans is, Who wrote it? It lies between these two, Saul the Pharisee and Paul the apostle. Now there are very many who say that Paul the apostle could not have written it: it is too bad. Could Paul the apostle have cried out, 'O wretched man that I am! who shall deliver me from the body of this death?' Could Paul the apostle have said, 'I am carnal, sold under sin'? So they say that it must have been written by Saul the Pharisee. These are not the words of a regenerate man, they say: St. Paul, when he wrote it, must have been describing his unregenerate state.

It is because it is so bad that Dr. Whyte is sure Saul the Pharisee did not write it. Dr. Whyte's text is these very words, 'I am carnal, sold under sin.' When did a Pharisee feel that? A Pharisee to cry out, 'O wretched man that I am!' A Pharisee to tell us he is 'sold under sin'! No, the Pharisee is *born* under sin, and does not feel the galling of his chain. It is the man who has tasted liberty who cries, 'Sold under sin, O wretched man that I am!'

And just in that, says Dr. Whyte, lies the great comfort of this chapter. 'Don't speak to me,' said Duncan Matheson, the saint of God, to David Elginbrod, on the market square of Huntly, 'Don't speak to me: I am a rotten hypocrite.' And old David Elginbrod laid his hand on his friend's shoulder and said, 'Ah Duncan, man, they never say Fauch! in hell.'

We are not yet done with the miracle of the Sun and the Moon standing still. Some have settled that it was no miracle at all, and that it is only our prosaic Western minds that misunderstand its poetry. But others hold by the miracle still. To

their aid, if they will have him, comes the Rev. W. F. Birch, M.A., in the current *Quarterly Statement* of the Palestine Exploration Fund.

Mr. Birch holds that it was a miracle. But he holds it with a difference from our accustomed belief. Ben Sira, who had no difficulty as to the effects of the sun and the moon standing still, describes the day as 'a day as long as two' (Sir 46^4). Mr. Birch will have none of that. The distance from Gilgal to Makkedah, going by Gibeon, is not quite 50 miles, with an ascent of 3100 feet, and a descent of 2000 feet. Picked men could easily cover the distance in a single day of four-and-twenty hours. Joshua went up all night to Gibeon, about 20 miles. By early dawn he had swooped upon the unsuspecting Amorites. They made no stand anywhere (Jos 10^8), but fled towards Beth-horon, 'butchered like sheep by the pursuing Israelites.' The pursuit covered 24 miles. Joshua's hardy warriors were well able to cap their night march of 18 miles by a pursuit of 24, and finish both within a single day.

Moreover, it was not time that Joshua needed: it was light. As the Amorites fled towards Beth-horon, Joshua looked down the famous pass. A black mass of clouds was drifting up from the sea. He saw that under it the fugitives might escape. 'Sun, stand thou still upon Gibeon,' he cried, 'and thou, Moon, in the valley of Aijalon.' He felt that if the clouds came up and covered the sun it was all one as though the sun went down. To 'stand still' was not to be obscured.

For, in the language of the Bible, the sun goes down when its light is lost, though it might still be noon. 'Her sun is gone down,' says Jeremiah (15^9), 'while it was yet day.' And Amos (8^9) says, 'I will cause the sun to go down at noon, and I will darken the earth in the clear day.' So it is poetry still. The sun stands still and the moon is stayed when their light is not obscured by clouds. And it is a miracle still, for the clouds were kept from hiding the sun in answer to Joshua's prayer.

The religious periodicals of England have been greatly occupied these months past with the question of Prayers for the Dead. The discussion arose out of a form of prayer drawn up or sanctioned by the Archbishops of Canterbury and York for our soldiers in South Africa. One sentence in that prayer followed the soldiers who were shot. It recommended prayer for the dead. But the Church of England was not prepared for an official recommendation of prayers for the dead, and a mighty storm arose.

The course of the controversy has not been hard to follow. It is mostly a matter of upbringing. If you would succeed in the world, said a certain wise man, choose your parents well. It is the choice of parents that chiefly decides one's creed: it is their training that seems to settle it whether we shall pray for the dead or not. And so it is found that in all evangelical and anti-ritualistic circles prayer for the dead is reckoned an offence.

But there are exceptions. And the most unexpected exception is a leading article in the issue for April 5th of the *Christian World*. The writer of that article believes in prayers for the dead. He quotes no Scripture, and he uses no argument. He simply asks, Why not?

His answer seems to come in the *Pilot*. Now the *Pilot*, the new review edited by Mr. Lathbury, late editor of the *Guardian*, can scarcely be described as either evangelical or anti-ritualistic. But in the issue of the *Pilot* for 7th April the real difficulty is faced. Inasmuch as it is the saintly dead we are recommended to pray for, our prayer becomes a judgment. Surely, says this earnest writer, all our beloved soldiers cannot be described as 'saints.' It is just because they are not saints that while they are still with us we pray so

earnestly for them. Why should we not pray for the dead? asks the writer in the *Christian World*. And the writer in the *Pilot* answers, Because we prayed for them while they were here, believing that they were not saints, and we dare not suddenly turn and say they are.

In the *Pilot*, which has just been mentioned, a significant correspondence is in progress between Canon Gore and Dr. Bernard of Dublin. In the second issue there appears a review by Dr. Bernard of the new edition of Canon Gore's *The Church and the Ministry*. Some changes are noted in the new edition, all in the direction of a wider scholarship. But it is observed that still Canon Gore holds that an office of government in the Church was committed by Christ to the apostles, to be by them transmitted to their successors. Dr. Bernard does not repudiate apostolic succession. Only he does not believe, as Canon Gore still does, that it can be carried back to Christ's appointment.

At the close of the 'Evangelistic Campaign' in Glasgow the Rev. J. Anderson Watt preached a sermon on Christian Assurance. Under that title the sermon is now published by Messrs. Kennedy & Christie of the same city. It is a good sermon on a great subject. For it is well that we should all be able to say, as St. John said, 'We *know* that we have passed from death unto life.' But there is a prior and even a better thing than to know. That is to do. And it is possible that the desire to know may be the cause of prolonged and needless pain. Let the doing come first and the knowing will follow.

Let the doing come first. When the ten lepers cried out, 'Jesus, Master, have mercy on us,' He said, 'Go, and shew yourselves unto the priests.' And it came to pass that *as they went* they were cleansed. Then one of them when he knew that he was healed, turned back, glorifying God. So they went before they knew. They took Jesus at His word. He said, 'Go, show yourselves.' There was no appearance of cleansing. There was no feeling of cleansing. But they went. And it came to pass that as they went they knew that they were cleansed.

So the right order is going, knowing, showing. The going comes first. Of course there must be the two preliminaries of needing and asking. We get nothing which we do not need; and we get nothing which we do not ask. The blind Jericho beggar was brought to Jesus. He stood there, his sightless eyes rolling. 'What wilt thou that I should do unto thee?' What a question to such a man. 'Lord,' in surprise, 'that I may receive my sight!' Just so. Your Father knoweth what you have need of before you ask Him, but yet He will have you ask Him. There are these two preliminaries always, needing and asking.

And then there always follow these three: going, knowing, showing; and the first of these is going. For Jesus will be trusted. You undertake to work for a man, it may be for only a week, before you receive your wages. But even if it is for a week only, you trust him for that week. You go before you know. Jesus will be trusted. The ten took Him at His word, and went. We take Him at His good word of promise. We go, and it comes to pass that as we go we know that we have passed from death unto life.

How far did they go? That we cannot tell. Possibly one went farther than another before he knew. They may have all been going different ways. The Samaritan assuredly was going his own way, to show himself to his own Samaritan priest. We do not know how far they went, but probably the distance was in inverse ratio to their trust. When Jesus said, Go, they looked at one another. Then one turned and went, another followed, and behold the ten have begun to go, the little faith helped by the greater. Their faith varied, and he who had the greatest faith knew first.

We do not know how far they went. Perhaps the Samaritan had not far to go. He returned as soon as he knew, and Jesus was still in the same place. Perhaps it was he, Samaritan though he was, who first said, Let us go. One thing is clear, they did not spend days of agony, 'Lord, let me know before I begin to go.' They went, and it came to pass that as they went they were cleansed, and knew it.

Neither can we tell how they knew. It is not probable that they found the wounds heal suddenly. It is probable that they felt the healing virtue. The warm river of life coursed within their veins. It is probable that as they went their flesh *began* to come again as the flesh of a little child. We cannot tell. But they knew. They all knew.

And when they knew, one of them returned at once to give glory to God. He was a Samaritan. If, as we have dared to suggest, he was the first who said, 'Let us go,' it is as we should expect. For it requires faith to know as well as to go. The rest knew, too, but they were not sure enough to return and give glory to God. They will first go to the priests and get them to confirm their own knowledge. Well, they too were healed. The priests will confirm it. But they will never know so surely as this Samaritan. For to the abundance of assurance faith is needed. It is taking Him at His word that teaches me to go; and it is taking Him at His word that teaches me to know. I feel that I am healed. That is good. That is knowledge. But He promised, and I know that He has kept His promise. That is better.

So the nine were healed also. But their healing did not bring them so much joy. They were content to receive. But it is more blessed to give than to receive. And as this Samaritan returned to give glory to God he was blessed beyond the nine.

The nine were healed as well as he. But they never were so sure. We need not suppose that till their dying day the ugly inroads of that terrible disease were utterly gone. When they went to show themselves to the priests, they held up stumps for fingers. The priests could call them clean, for it was their business to look behind scars and find the presence of the flowing life. But others would not be so careful as the priests. And as some inconsiderate persons, seeing the unobliterated scars, started away from them, they were plunged in misery. They had not the joy of the Samaritan, because they had not his faith. They depended on the word of others to confirm their own opinion. He trusted to the word of Christ, and knew.

The articles of most interest in the new number (March) of the *Critical Review* are those by the Editor on Cheyne's *Encyclopædia Biblica* and Charles's *Doctrine of a Future Life*.

Dr. Salmond is disappointed with the *Encyclopædia Biblica*. 'What one wishes to get in a Bible dictionary,' he says, 'is a complete, however compressed, statement of the data that go to the making of a question as well as of the answers given to it, so that the reader, having both sides before him, may be in a position to form his own judgment and understand the reasonableness of the position affirmed in the article. But in the case of many of the articles of this *Encyclopædia*, the reader might have difficulty in discovering that there is another side at all. In the second place, too much is made of speculations, which belong to the individual writer. Many of these, no doubt, are of interest, and have some reason behind them. Others are of the kind that should find a place in a journal rather than in an encyclopædia—speculations and hypotheses from which the author himself may fall away to-morrow.'

Nor is Dr. Salmond quite satisfied with Professor Charles's new book. On the doctrine of a future state Dr. Salmond speaks with the authority of special and prolonged study. Professor Charles, he thinks, has not yet studied the subject long enough. His special subject is the pseud-epigraphic literature of Judaism. 'In the present volume he ventures far beyond the province which is most familiar to him.' He has produced not a little that is enlightening and suggestive, especially has he placed a number of things in new relations. But—'the critical faculty would be all the better of a little more restraint. Conclusions drawn from critical positions of so hypothetical a kind, and so provisional a value with regard to the rise, order, and development of religious ideas, have to be taken with a very strong *caveat*.'

Dr. Salmond blames Professor Charles for not knowing that other scholars have followed the historical method in studying the doctrines of the Old Testament and the New. 'He speaks as if "very few" scholars have seen it to be necessary to study a passage in anything but its "textual context," and as if he were himself the opener of new paths in the respect he pays to the historical context. This sounds strange; no recognised scholar thinks of adopting any other methods surely than those of historical exegesis and historical criticism.'

And especially he blames him that, when he does follow the new paths which he believes he has opened, he follows them to disastrous exegetical and critical results. Passages, especially in the New Testament, that do not fit into the right order of doctrinal development, must go. Christ did not teach a resurrection of the unrighteous as well as the righteous. If Luke 20^{27-40} says He did, that passage is an interpolation. St. John taught only a 'spiritual' doctrine of the resurrection. If Jn $5^{28.29}$ speak against that, Jn $5^{28.29}$ must go, along with all the passages which use the words 'at the last day' in this sense. 'There remains St. Paul, and there is much in his epistles that is difficult to fit in with all this. But his doctrine is inconsistent. His eschatology passed through no less than four stages, and in the last of these it was very different from what it was when he began to write. His ideas were at first rude and Judaic, but at last they became spiritual. He thought, no doubt, that when he was writing his Epistles to the Thessalonians and Corinthians he was rightly interpreting Christ's mind. But in this he was mistaken. There are modern theologians by the round dozen who know far better than he.'

The Apocalyptic Origin of the Expression 'Son of Man.'

By Professor Fritz Hommel, Ph.D., D.D., Munich.

In a very noteworthy article in the *Zeitschrift für wissenschaftliche Theologie* (Jahrg. xlii. = Neue Folge, Jahrg. vii. pp. 581–611), October 1899, under the title 'Aus Wellhausen's neuesten apocalyptischen Forschungen,' Professor Hermann Gunkel of Berlin, the well-known author of *Weltschöpfung und Chaos*, has, *inter alia*, a detailed discussion of the Messianic title *bar-nāshā* (ὁ υἱὸς τοῦ ἀνθρώπου, 'Son of Man,' or rather, more correctly, 'the Man' κατ. ἐξ.). Gunkel rightly insists, against Wellhausen, that this expression is not meant to designate Jesus as the ideal man (say in opposition to the other expression 'Son of God'), but that it is one of the technical apocalyptic terms, which are still in many ways obscure to us, and that *it uniformly*

means the Messiah, and that consequently the passages in question need not, with Wellhausen, be denied to Jesus. Apocalyptic, whose beginnings are as yet so far from clear, had, in any case prior to Dn 7, terms for the Messiah such as 'one like a man,' 'one with the form or the appearance of a man.' When, accordingly, the apocalyptic writers spoke further of this heavenly figure, they naturally said quite briefly, '*the* Man' (Aram. *bar-nāshā*), because the supra-earthly figure of that 'Man' was in the mind of every one acquainted with the subject. Gunkel closes the discussion thus—

'What may have been the nature of this tradition (which underlies also Dn 7)? This question cannot be discussed in this place. The conclusion, at all events, is assured *that* a tradition is present here, whether *we moderns* are acquainted with it or not. I may point out simply that elsewhere also speculations about "the heavenly Man," ("the first Man," and "the last Man"), who is identified with Christ, play a rôle in Christian and extra-Christian systems. "The Man" might be a mysterious abbreviation for "the Man of God," "the Man of heaven," "the first Man," just as "the end," "the affliction," "the sufferings," "the lamb" are abbreviations for "the end *of the world*," "the *last* affliction," "the sufferings *of the Messiah*," "the lamb *of God*." Perhaps it should also be taken into account that the Antichrist is called "the man of sin." As the "kingdom of God" and the "kingdom of sin" are opposed to one another, the same relation might hold between "the Man of God" and "the man of sin" (Christ and Antichrist). I break off here, in the hope that others will pursue the subject.'

Now, just as *Ar-magedon* is the Babylonian mountain of the world, under which *Arallu*, or the lower-world, lay (*i.e.* we have here some, probably Aramæan, further development by popular etymology of *har mô'ēd* of Is 14^{13}), and as the mysterious number three and a half (Rev 12 and in Dn) goes back, as I can now prove,[1] to the Babylonian mythology, we may with equal right search the ancient treasures of the Chaldæan wisdom for the origin of the figurative expression *bar-nāshā*. From that and no other source the Jewish apocalyptic derived the most of its figures.

One of the most remarkable Babylonian legends of the gods, is that of *Adapa*, or, as his name is in full, *Adapad* (always written without the determinative for 'god,' precisely like a human personal name). The version of the story preserved in the Amarna tablets (see the appendix to Gunkel's book *Schöpfung und Chaos*) records how Adapa, the son of Ea, broke the wings of the south wind demon, as she annoyed him in his fishing, and was cited to answer for this before the god of heaven, Anu. But Ea warns him beforehand not to accept of either food or drink from Anu, for, although Anu will offer him 'bread of life' and 'water of life,' these are in reality 'bread of death' and 'water of death,' by partaking of which he (who hitherto had been entitled to consider himself one of the sons of the gods) would become a mortal man. In consequence of this counsel Adapa forfeits the immortality offered by Anu to him as the representative of 'unclean mankind,' and returns, without having tasted Anu's bread and water, to his own land, *i.e.* to the seashore, where he prosecuted his fishing.

Zimmern has already (in *Archiv f. Religionswissenchaft*, ii. p. 170, 1899) compared this myth with Gn 3^{22}, but thinks that 'neither here nor there is the thought quite consistent.' The identity, however, is as exact as possible, for Ea knew of course that the food offered by Anu would really produce immortality, but, evidently apprehensive that thereby Adapa would become the equal of the gods, he intended to prevent his eating of this food of life. So the complete parallel with the Biblical story of Paradise is clear; in the latter instance, as in the other, the deity prevents man from eating of the tree (*i.e.* the fruit) of life, for fear that man should thereby become altogether divine. Cf. also Gn 2^{17b}, where the prohibition must have been related, through some conception that has not been preserved to us, to the tree of life already named in v.[9].

The commencement and the prior history of this Adapa myth has been recently set before us in an extremely interesting text published by Father Scheil in the 20th vol. of the *Recueil de travaux*, etc. (Paris, 1898), which, however, is not quite correctly translated by him. It reads—

[1] These three and a half years are, according to Dn, sometimes 1150 days (nearly = three years, three months), sometimes 1290 days (= three years, seven months), and again 1335 days (= three years, eight and a half months); the 1260 days (= three and a half years) of Rev 11^3 and 12^6 are evidently the average of these other numbers. That the 1150 days come nearest to the original, is proved by the conclusion of the second Babylonian recension of the Tiamat conflict, where it is expressly said, '*Three years, three months* flowed the dragon's blood.' That is to say, it was only after the lapse of that time that he was quite dead and rendered quite harmless. — By the way, the apocalyptic number 144,000 (= forty *sars*) is also of Babylonian origin.

. . . . . wisdom possessed he . . . . . .
his command like the command of the (sun?) god caused he . . .
wide understanding wrought he for him, to trace the relief[1] of the land,
he (the god Ea) bestowed wisdom upon him, but immortality bestowed he not upon him.[2]
5. At this time, in these years, the illustrious, the son of Eridu,[3]
Ea made him a kind of shepherd over mankind.
The illustrious, his command (cf. line 2) no one fulfilled with pain,
the wise, very discreet (*atra-khasisa*), to whom the Anunnaki (the angels of the deep) a name
named, he of clean hands, the anointing priest, who is anxious to keep the holy statutes,
10. in company with a baker he attends to the baking,
in company with a baker of Eridu he attends to the baking,
bread and water for Eridu he provides daily,
with his clean hands he presents the bowl,
and without him is no bowl given (lit. loosed).
15. A ship he launches, to fish every morning for Eridu.
At that time Adapa, the son of Eridu,
while the [*bar-*]*su* Ea stretched himself upon a couch,
as he daily closed the bolts of Eridu,
he (Adapa) boarded on the pure quay, the quay of Nannar, the ship *Shakha* and
20. 'a wind bursts upon me,' cried he to him (Ea), drinkofferings presented he to him, muttering conjurations[4];
so exorcised he her (the south wind demon), and launched his ship (as he set sail) upon the wide sea.

When we add to this that Assurbanipal boasts that he has 'received equality of birth[5] with the illustrious Adapa, a secret treasure, the whole of the tablet writing,' or that Sennacherib says, 'Bêlit made fair my birth, Ea bestowed on me a great soul, equal birth with the illustrious Adapa, the gift of awakened understanding, Assur put all men under my foot,' we have cited all (with the exception of one fragment to be noticed presently) the most important passages about Adapa contained in the cuneiform literature as yet known to us.

As long ago as 1893, in my paper on 'The Ten Patriarchs of Berosus' (*PSBA* xv. p. 243 ff.), I identified Adapa with the second of Berosus' primeval kings, namely, Alaparos (read Adapados, and cf. above Adapad side by side with Adapa), and this identification is now finally established by the text then unknown, but since discovered by Father Scheil. One expects at the head of the list the father of Adapa, the creator-god Ea, but instead of this we find in Berosus the name Alorus, *i.e.* the wife of Ea, *Aruru*, who is known to us from the Nimrod epos as the creatrix of Ea-bani. Also in the bilingual Creation narrative published by Mr. Pinches she appears along with the there creator Gilimma[6] as the creatrix of the 'seed of mankind' (*i.e.*, as will be shown below, of Adapa); cf. l. 20 ff., 'Gilimma created man, Aruru created with (beside) him the *Zir-amilûti*,[7] the cattle of the field, the living creatures in the field created he.' Seeing that in other instances as well we find that rarely used names of gods recur with the Babylonians now in a male and again in a female capacity (cf. *e.g.* Nârûdu = Nimrod, or the moon-goddess Ai), it is not impossible that Aruru was originally simply a by-name of the god Ea. In Berosus' list it is not till the third place that we find Amelon or Amillaros, *i.e.* *Amêlu*, 'man'; the fourth name is Ammenon = *Ummânu*, 'artificer'; the fifth Amegalaros = *Amil-Aruru* ('man *or* servant of Aruru'); the sixth Daonos or Daos (perhaps = *Duvu*, 'child,' cf. biblical *Jared*, 'descendant'); the seventh Euedorakhos = *En-me-dur-an-ki* (Zimmern, *Beiträge zur Kenntniss der Bab. Religion*, p. 116, note, 'king of Sippar or Pautibibla, founder of the *barû* priesthood'); the eighth Amempsinos (= Amil-Sin); and then finally, Otiartes (read Opartes = Ubara-tutu), and his son, Xisuthros (Atra-hasis, Sumerian *Gištug-dir*, in vulgar pronunciation *Gissu-tir*), the Babylonian Noah, who is usually called *Pir-napishti*, 'sun of life' (cf.

[1] *Uṣurât mâti mulumu.* What is meant is probably the administrative division into districts, which is the prerequisite of all civilization in a country like Babylonia. Besides the signification of 'limits,' 'borders,' *uṣurât* might mean 'sacred images of the gods' (relief figures). Or should we simply render 'statutes' (cf. line 9 *parṣê*)?

[2] Quite analogous with what was related before of how Ea forbade Adapa to taste Anu's food of life.

[3] That is, as is clear from other passages, Adapa (with his standing epithet *abkallu*, 'the illustrious'). Scheil wrongly sees in the expression *ibni-shu* ('he made him') the creation of a new being, different from the hero described in lines 1–4.

[4] The correct understanding of this difficult passage depends on the following transcription: *shâru iziḳanni-ma iṣṣiḥ-šu* (not *ilippašu*), *ikki-šu ašpu, iṣir-ši-ma, ilippa-šu umaḫḫar.* On [*bar-*]*su* as title of Ea cf. *WAI*, iv. 5, line 58a.

[5] That is, the same rank or power as Adapa.

[6] In the Semitic translation = Marduk, but originally = Ea, who is called elsewhere Alimma, 'ram' (for Ghalimma).

[7] So according to the Sumerian. The Semitic has 'Aruru (and) Zir-amilûti were created along with him.'

the old Babylonian personal name Sin-napishti, ('moon of life').

We have thus, confining ourselves to the first four members of the above group as the most important for our present purpose, the following remarkable agreement between the list of Berosus and that in Genesis:—

1. Alorus = *Aruru* (or Ea).	1. אדם (here of course a divine name; cf. W. Max Müller, *Asien u. Europa*, p. 316, where evidence is brought from Egyptian inscriptions of the existence of a Palestinian divinity, *Adôm*, who appears sometimes as male and sometimes as female.
2. Adapados (see above) = *Adapa*.	2. שֵׁת (acc. to Nu 24^{17} a synonym of Chemosh; cf. also the Egyptian god Set).
3. Amelon = *Amêlu*, 'man.'	3. אֱנוֹשׁ, 'man.'
4. Ammenon = *Ummanu*, 'artificer.'	4. קֵינָן, 'artificer' (= קין of the other source).

where, again, the most interesting figure is the second, that half-divine, half-human connecting link between the creator Aruru or Ea and the series of other primeval kings or patriarchs, commencing with 'man' (Amêlu = Enosh).

But now the third name on the list, Amêlu-Enosh, which is essentially identical with the Adam of the Biblical narrative, does not appear to be the prototype of the Messianic title *barnāshā*. This is to be found rather in a by-name which Adapa, the son of Ea, bears in another Adapa-fragment communicated by Mr. Strong in *PSBA* xvi. p. 274, namely, the epithet mentioned a little ago, *zir-amilûti*, lit. 'seed of mankind,' that is to say, he from whose seed the whole of mankind is sprung, he who in a sense includes the whole of mankind in himself germinally and represents them. If the Babylonian myth represented Adapa on the one side, as we have seen, as *mortal* (he must die before the other patriarchs, first amongst them 'man' himself, could succeed him), yet on the other side it equalized him with the god Marduk, with the early sun rising every morning out of the ocean, and in this way guaranteed his everlasting existence in heaven, and his future reappearance among men; it is surely not too rash to assume that another portion of the Adapa legends gave direct expression to the expectation of such a reappearance. This, at all events, is certain that Adapa is simply a *Doppelgänger* (only that he is half-human instead of divine) of the god Marduk or Merodach. It is not merely that both bear the title 'son of Ea,' but we saw that Adapa too is called 'son of Eridu,' which as a standing epithet for Marduk recurs so often in exorcising formulæ. Also the designation *abkallu*, 'the illustrious,' is used elsewhere only of gods, *e.g.* of the fire-god, of Ninib, of Assur, of Nebo, but most frequently of Marduk, for instance in the Creation epos, where the conflict of Marduk with Tiamat is described. Further, the expression *zir-amilûti* appears in another instance to be applied to an actual god, namely, Sin (*WAI* iv. 5, line 18^b, if the correction rendering is 'Sin, shepherd, seed of mankind,' and not 'Sin, shepherd of the seed of mankind'). Adapa's rôle as *mediator* between Ea of Eridu, the creator proper, and man comes out with great clearness in Scheil's text, which was also the basis of Berosus' various Oannes-narratives.[1] A characteristic and now doubly significant Marduk parallel to this is found in the frequently translated dialogue between Ea and Marduk in favour of sick man. The oldest recension of this known to us belongs to the time of the Ḫammurabi dynasty (*c.* 2000 B.C.). See the *Cuneiform Texts from Babylonian Tablets*, iv. pl. 8 = Bu. 88–5–12, 51. It is said there of the heart-sick who can bear neither food nor drink—

Then looked up him Marduk full of pity
and to his father Ea speaks he:
'O, my father, the heart-sickness has seized him.'
. . . . . .
Ea makes reply thereupon to Marduk:
'O, my son, what knewest thou not, what shall I yet add to thee,
what I know thou knowest also,
and what thou knowest I know also.
Be it now man, or cattle, or lamb
an incense offering (*ḳirbân tâbti*) . . . . . .
pour out, flour (?) as . . . . . .
. . . . . .
when thou then to the man whom I begat
. . . . . [hast done this or that]
Then shall his heart be calm again.'[2]

In the exorcising formulæ from the library of Assurbanipal the commencement always runs somewhat more fully, thus, 'To his father Ea he

[1] In these Oannes forms, as one can now clearly perceive, the action of Ea himself and what was attributed by the early Babylonians to Adapa, are combined in consequence of a later confusion.

[2] This text is Sumerian and Semitic, which shows that such interlinear translations were already to be found in the Babylonian libraries prior to 2000 B.C.

enters into the house and speaks,' and the reply of Ea always closes with the stereotyped words, 'Go, my son, Marduk (and offer such and such offerings, or use such and such conjurations to help the patient).'

If then the pre-Christian gnosticism and apocalyptic of which the Jews were so fond, and which were so widely diffused, went in search of extra-Jewish and at the same time primeval sacred elements to supplement or perfect their systems, were it even merely by way of support to the current pictures of the Messiah, they could certainly have discovered no field more fruitful than the Babylonian mythology. In particular, the divine-human figure of Ea's son, Adapa-Marduk, the *zir-amilûti* (cf. the various applications of זרע and צמח in the Old Testament) offered a rich store of allied conceptions. Was there not here, on the part of the heathen world from the time of Abraham downwards, an unconscious anticipation of Him who was yet to bring redemption and true peace to sinful man? And so even our Saviour did not disdain to apply to Himself by preference the title which had been borrowed from Babylonia by the circles referred to above, and stamped by them upon the expected Messiah—'seed of mankind,' or 'Son of Man.' Thereby He took the vessel of Babylonian mythology, otherwise so unclean, and hallowed it for ever in this matter where its searches had led to a presentiment of the truly divine.

I may still remark, in conclusion, that Pfarrer Dr. Alf. Jeremias of Leipzig, in a note to his article 'Oannes-Ea' in Roscher's *Lexicon of Greek and Roman Mythology* (iii. p. 586), calls attention in the following brief terms to *zir-amilûti* as an analogy to 'Son of Man':—

'The fact that Adapa was regarded as the first man is pointed to also by the designation "seed (spring) of mankind," an expression which corresponds to the biblical term for the second Adam, *υἱὸς τοῦ ἀνθρώπου*, and might be of importance for the linguistic development of this conception.'

The Priest and the Pilgrim.

By the Rev. A. S. Laidlaw, M.A., B.D., Huntly.

'Happy are they that dwell in Thy house! They can be always praising Thee. Happy the man who has Thee for a stronghold, such as are pilgrims on the highways with gladness in their heart!'—Ps. lxxxiv. 4, 5 (Cheyne's version).

We can form a tolerably complete picture of the worshipper represented in the Psalm. He was a pilgrim to the Holy City on some festival occasion. He lived in the country far, perhaps very far, from Jerusalem. A consequence of his distance from the capital was that he could very seldom visit the temple, perhaps not more frequently than once a year, and the Law permitted no local sanctuaries. To live at a distance from Jerusalem was, as it were, to be deprived of the means of grace. It is necessary to bear in mind this local limitation of worship. In Jerusalem was the place where men ought to worship. The time was not yet when they should learn that God was not limited to Zion, but, as a Spirit, could be worshipped in spirit (that is, not here or there only, but wherever 'two or three gather together' in the name of the Lord Jesus). But the moment of fruition has come once more. He has arrived in the temple courts. His eyes are gladdened by the familiar buildings. He had been picturing them to himself on the way, and his mind and heart are full of them. Hence the sudden and ready eloquence with which the Psalm opens: 'How lovely are Thy tabernacles, O Lord of hosts! My heart and flesh—my whole being sings for joy unto the living God.'

The first part of the Psalm closes with the words: 'Happy are they that *dwell* in Thy house: they can be always praising Thee.' The newly arrived pilgrim, in the ardour of his devotion, envies the ministers of the temple who spend their lives there. He lives far away, and has not their privileges. Only very infrequently can he have the happy experience of a close approach to God, which is never denied to them.

1. *The means of grace are prized in proportion to the difficulty or danger in the way of their enjoyment.* The Scottish Covenanters would not be absent from public worship, although to be present at a conventicle was to brave not only oftentimes winter cold and storm under the open sky, but as well the cruel death that threatened them as law-breakers. Would the most effectual way of putting down the conventicles have been, not to persecute the dour Presbyterians to the death, but to legalize their worship and recommend faithfulness in attendance? Doubtless if we so said we should offend against that generation of God's children; but are not such remarks almost justified, if we lightly esteem privileges which they helped to win for us at so dear a cost? Is it not like saying, when precluded by distance from the ordinances of worship, 'Happy are they that *dwell* in Thy house,' and then when we come to live under the Church's shadow, 'forsaking the assembling of ourselves together'? Shall we not appear to our less favoured brethren to be the spoilt children of too many mercies?

2. The Psalmist's utterance also illustrates *the universal disposition among men to think they see in the lot assigned to others benefits and advantages greater than anything they themselves enjoy.* How much better off we should have been, if we had chosen some other trade or profession! The sailor regrets that he took to a seafaring life. One man decides that all professions or trades are overcrowded at home, and the way to succeed is to go abroad. The emigrant looks back with longing eyes to the old country, and wishes he had never left it. Except there be a business connexion to be inherited, one rarely meets a professional man who thinks that his son would be well advised to follow in his footsteps. 'Happy are those other people! they are well off.'

Much of this discontent and murmuring has no better justification than an erroneous estimate of the prosperity and happiness of others. A little reflexion would show it to be unworthy and mean-spirited. The truth is, we all know the inside of our own lives, but we only, as a rule, know the outside of other peoples'. Occasionally this rule has an illuminating exception, as when a disgraceful bankruptcy discloses at last the shirt of Nessus that for years has been poisoning the life of a miserable man; or when a family history is torn inside out in the law courts, and exposed to the gaze of a shocked and shamed public. The eye is readily caught by the apparent advantages which others enjoy. But an outside view cannot take in the difficulties of their situation.

On the other hand, we are painfully well aware of the limitations of our own circumstances. We are prone to feel fretful and resentful under the yoke. We have lived this our life so long that we know every twist and turn in the road; the little it is given us to be and to do and to have. We have tramped the same pavements, going and returning, day after day, year after year, until we feel that we are only apparently free agents but in truth slaves. We crave something more or something different. And yet there are many (how many?) who covet as unattainable blessings the very things under which we groan as burdens. Instead of saying, 'Happy are those others,' and allowing discontent to embitter our spirit, let us look around, and seeing what others lack and suffer, say gratefully, 'Happy are we.' Not envy but loving, self-forgetting sympathy will be the passion stirred in our hearts.

The pilgrim is not justified in supposing that those who remain in God's house are so much better off religiously than himself. After all, it is not constant and close association with sacred things that makes a man blessed. If the pilgrim but knew, the temple ministers envy him his fresh and strong enthusiasm of piety. They say, 'Look at this man with his keen relish for the house and worship of God. He does not know "love's sad satiety." He is unaware of the dulling influence upon weak human nature which is exerted by a constant handling of sacred things, by a constant presence in the holy places. What would not we give to feel our hearts glow with the spiritual ardour which his infrequent visits to the temple kindle in his soul! We should like to lose our sense of professional godliness, and like this man come in from the outside. How much we should enjoy such an experience! With what freshness and power the service of the sanctuary would speak to hearts unstaled by over-familiarity and monotony of interest!'

'It is expedient that one man die for the people,' in the priestly work of bringing them to God. But the ideal life is rather that of a godly man in the thick of the world's business, just such an one as our pilgrim, one who leads a strong, full life, and who also comes up to God's house with joy;

who longs for the courts of Jehovah, and whose heart and flesh cry out for the living God. This, if any, is the man to envy, he to whom the things of God are always fresh and soul-kindling, in a word, the pilgrim who in the midst of life's vocations with joy hears it said to him, 'Go ye up to the house of God.'

The following three verses (5–7) effectively enforce this lesson. They are best understood as the reply of the temple ministers to the pilgrim's exclamation, 'Happy are they that dwell in Thy house!' These do not seek to make out that they are not happy, but with quiet dignity they perform the useful and needful service of drawing the man's attention to his own happiness. 'Nay,' say they, 'not only those who dwell in God's house are happy. Happy is every man whose strength the Lord is, and very especially such as are pilgrims on the highways with gladness in their heart.' The pilgrim limits the conditions of happiness unduly. All who put their trust in God, pilgrims like himself, are as fortunate as they. Happy is the priest *and* happy is the pilgrim!

The elements of happiness are here in our hands, or they are nowhere for us. The pilgrim who laments his long absences from the Holy City is told that he is blind to his own happiness, while foolishly admiring the lot of others who are no whit more blest than himself. He is a pilgrim, and therein lies his happiness, could he but see it. In fact, the temple ministers might envy him, if they had not learned that it is a mistake to envy anyone, because God can and does make the lot of His faithful people blest, whatever it be.

Fitly the passage closes with a beautiful description of the joys of pilgrimage. 'Happy pilgrims! passing through the balsam vale, they make it a place of springs. Yea, the early rain covereth it with blessings. They go on from strength to strength, and shall appear before God in Zion.' The 'vale of Baka' is a vale where balsam trees grow, trees which only grow, the only trees which will grow, in burnt-up wilderness. They are called Baka-trees from the rosin which 'weeps' or drops from their bark. Accordingly, a hot dried-up valley in which only Baka trees would grow—they are mentioned to emphasize the dreariness of the landscape—is used as an apt emblem of the hardships of pilgrimage. But the pilgrim's happiness lay in the wonderful spiritual experiences vouchsafed him while pursuing his journey amidst outward difficulties; experiences of which the temple ministers would give much to feel the power and gladness. For the faith, the hope, the love which animated the pilgrim transfigure the burnt-up valley with flowing fountains and, like the early rain, clothe the bare ground with the 'blessings' of a luxuriant vegetation. He goes on from strength to strength. Fatigue is banished at the nearing prospect of 'appearing before God'; and at length his feet stand within the gates. The joy, the rapture of accumulated and pent-up desire and anticipation have their full fruition. Surely a grand experience, which the placid routine of the temple services would hardly enable its permanent officials to enjoy! This was the gladness of those who feast after a long fast.

> How lovely is Thy habitation,
> Jehovah Sabaoth!
> My soul longs, yea, even pines
> For the courts of Jehovah.

Recent Foreign Theology.

Harnack's Latest Theory.

One does not know whether to be more amazed at the marvellous fecundity of Dr. Harnack's genius, or at the no less marvellous ingenuity with which he defends his theses. His most recent contribution to biblical criticism is an article in the *Zeitschrift für die neutestamentliche Wissenschaft*, entitled '*Probabilia* as to the Designation and Author of the Hebrews.' He is, of course, in common with most Germans, in favour of Rome as the destination of the Epistle, not the church at Rome, but a 'church in the house' in that city. The most interesting fact of the discussion, however, is that which treats of the Author. Who wrote the letter? Professor Harnack does not think that we ought to acquiesce in the pious ignorance of Origen, whose remark is preserved by

Eusebius, 'Who it was that wrote the Epistle, God only knows.' Somewhere in the Acts, and Pauline letters, the name must be found. As is well known, the choice of scholars falls either upon Barnabas or upon Apollos; the former is espoused by Tertullian, the latter by Luther, and in modern times by Zahn and Farrar. But the fatal objection to both names is that early tradition does not connect the Epistle with either. Who, then, was the author? Harnack answers, 'Priscilla and Aquila.' This hypothesis explains why tradition did not preserve the writer's name, for in the early Church, the thought that a part of the inspired Canon should be referred to a woman was most obnoxious. The learned Professor has worked out his theory with great skill, and has built up a remarkably strong case. He, first of all, collects all the allusions to the couple in the New Testament, and shows that they were distinguished teachers known to the whole Christian Church; that Priscilla had a large share in the introduction of Apollos to the full faith of Christ; that they had close relations with Timothy; and, finally, that their house in Rome was the centre of a Christian congregation. It is maintained that if we compare these established data with what we find in the Epistle, we are bound to conclude that this Christian couple are the authors, and that probably Priscilla is the actual writer.

Comparing the language of the Hebrews with these facts we get the following:—(1) The letter has for its author a highly educated and pious teacher: Priscilla and Aquila were so learned in the Scriptures that they won to full faith in Christ the cultivated Alexandrian, Apollos. (2) The sender has a close relation to Timothy: we know that Aquila and his wife sojourned with Timothy for a considerable time at Corinth. (3) It was written by a member of the Pauline circle: St. Paul calls the two his 'fellow-workers.' (4) The writer passes from 'We' to 'I,' and *vice versâ*: such a mode of address is very suitable to a married couple, speaking in the name of a small society. (5) Why has the author's name perished from the memory of the Church? If Priscilla was the authoress, the prejudice against women having a position as teachers in the Church, which was very strong at the beginning of the second century, would account for the disappearance of her name. (6) The Codex Bezæ, generally thought to be a recension by a second century hand, presents a curious witness to this prejudice. In Ac 18^{27} we read, 'And when he (Apollos) was minded to pass over into Achaia, the brethren encouraged him and wrote to the disciples to receive him.' Here is how the interpolation transforms the passage, 'And certain Corinthians sojourning in Ephesus, having heard him, exhorted him to pass over with them to their native country. And upon his assenting, the Ephesians wrote to the disciples in Corinth that they should receive the man.' From the context we know that the writers of this letter of commendation were Priscilla and Aquila. Why does the interpolation substitute for them, 'certain Corinthians sojourning at Ephesus'? Chiefly because of his animus against women claiming to exercise Church functions. There is a striking confirmation of this idea, apparently overlooked by Dr. Harnack, in the omission of 'Damaris' in the Codex Bezæ in Ac 17^{34}. Professor Ramsay, to whom the credit is due of first calling attention to this anti-feminine prejudice, discusses this point in *The Church in the Roman Empire*.

What is to be said about this theory? This at least: it is striking, suggestive, and absolutely original. And yet we are not convinced. There is a logical force, a masculine grasp, an argumentative cogency—apart from the exegesis of particular passages of the O.T.—which do not favour the hypothesis of feminine authorship. The writer, whoever he is, goes straight to the mark of the older learning, and rises to spiritual heights with which a St. Paul or a St. John alone among New Testament writers was familiar. Dr. Harnack's thesis is ingenious, and he has built an inspiring structure out of scanty rudiments; and yet the reading of the Epistle leaves one convinced that as yet the search has not been wrung from the grasp of history.

S. W. Comb.

Welwyn, Herts.

A German Illustrated Bible.

Dr. Strack and Dr. Kurth have edited a new edition of Luther's Bible, with illustrations. The Old and New Testaments are in separate volumes, large quarto in size, exceedingly handsome in appearance. The paper and the letterpress are

as good as England could produce. But the feature that demands attention is the wealth of illustration. The illustrations are reproductions of the great Masters—Michelangelo, Raffael, Ghiberti, Holbein, Rembrant, and forty-three others. They are all printed on plate paper, and mostly occupy the whole page. So it is a notable work. The publisher is Mr. Heinrich Grund of Berlin.

'Les Enfants de Nazareth.'

M. L'ABBÉ É. LE CAMUS has written many notable books on Palestine and the adjacent lands of the East. For he is a traveller who sees what many men miss, and he can tell us what he sees. His books have not been translated into English, and they are but little known here. The latest is perhaps the most interesting of them all. It is the fruit of a residence in Nazareth. The author resolved to study the children of that sequestered village that he might illustrate the boyhood of our Lord. He has now published a quarto of 150 pages all occupied with that subject, sympathetically written, and richly illustrated from photographs. It is a sort of classic on its subject, the one book that must be studied by all who are engaged on the early life of Christ. The publishers are MM. A. Vromant et Cie in Paris.

Kautzsch's 'Apokryphen u. Pseudepigraphen.'[1]

THIS important work, which we have had the pleasure of noticing repeatedly in the course of its issue, and which forms the necessary complement to the same author's *Heilige Schrift d. A.T.*, is now complete, and makes up, when bound, two handsome volumes. The favourable notices it has received have been many, and not the least gratifying of these will be felt by the editor and the publishers to be that contributed to the *Theol. Literaturzeitung* of 31st March last by Professor Schürer, who speaks of it as in some ways a work of epoch-making significance. In addition to the valuable introductions contributed to the different books by the various scholars intrusted with these, we have a general introduction by the editor himself, which brings down to date some questions that have arisen in the course of publication of the work. This remark applies particularly to the Sirach controversy, and is illustrated also by the attempt of Professor Kautzsch to reply to the strictures of Dr. Nestle on the neglect of the Ahikar legend in dealing with the Book of Tobit. To one criticism of Schürer's we give our hearty assent. It would be a great improvement to prefix to each book the name of the scholar who handles it, as it is extremely inconvenient to have to turn for the name to the 'Verzeichniss der Mitarbeiter' at the commencement of the first volume.

[1] *Die Apokr. u. Pseudepigr. d. A.T.* Herausgegeben von Prof. C. Kautzsch. Tübingen: J. C. B. Mohr, 1900. Two vols. 8vo, price 20s. net. Or, separately, *Die Apokryphen*, 12s.; *Die Pseudepigraphen*, 12s. net.

Miscellaneous.

PROFESSOR STRACK of Berlin, who published eight years ago a remarkable work, entitled, *Der Blutaberglaube*, has now issued what is practically a revised edition of this, under the title, *Das Blut im Glauben und Aberglauben der Menschheit* (Munich: G. H. Beck, 1900). The immediate cause of these works was the 'blood accusation,' which even still is repeated against the Jews with such dire results, particularly in Austria and Bavaria. Dr. Strack, in setting himself to stem the tide of calumny against the Jews, who were said to require and to use Christian blood for certain ritual purposes, found that his purpose could be most effectively served by an investigation regarding the significance that has been and still is attached to blood by the superstition of men in general. He has, we have reason to believe, succeeded to a considerable extent in the practical aim he set before him. No better evidence of this could be desired than the virulence of the attacks to which he and his works have been subjected in the anti-Semitic press. But apart from the interest his investigations derive from their special motive, the book before us may be commended as a mine of information, some of it of a gruesome enough character, for the theologian, the jurist, and the folk-lorist. It will repay careful study.

PROFESSSOR BUDDE has published a small work, entitled, *Die Sogenannten Ebed-Jahwe Lieder und die Bedeutung des Knechtes Jahwes in Is* 40–55

(Williams & Norgate, 1900, price 1s. 6d.), in which, like Professor König (whose *Exiles' Book of Consolation* he praises warmly), he argues against the prevailing interpretation of the Servant of the Lord, and the treatment of the Servant passages. There are not wanting indications that the present minority may become a majority, and that it will cease to be the fashion to attach an individual instead of a collective sense to the Servant, or to separate the Servant passages from their present context. In any case, Professor Budde's name will secure attention to his *brochure*.

THE extremely useful series of popular and yet strictly scientific little works, entitled, *Der alte Orient*, has received two valuable additions since our last notice, thus completing the year's issue of four numbers. The one is on *Hölle und Paradies bei den Babyloniern*, and the reader will feel that this subject has been intrusted to the right man when he hears that it is dealt with by Alf. Jeremias, the well-known author of *Die bab.-assyr. Vorstellungen nach dem Tode*. The other work deals with an equally interesting subject, that of Fortification (*Festungsbau*) in the ancient East, and is written by an equally reliable pen, that of A. Billerbeck, who has shown himself to be an expert in this subject by the monograph we owe to him and Jeremias on 'Der Untergang Nineveh's und die Weissagungsschrift des Nahum von Elkosch' (in Del. and Haupt's *Beiträge zur Assyriologie*, Bd. iii. p. 87 ff., 1898). *Der alte Orient* is published by J. C. Hinrichs, Leipzig, and costs per issue 60 pf., or for the whole year 2 marks.

PROFESSOR SIEFFERT has published the Rectorial address he delivered at Bonn last October. Its title is *Das Recht im Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht; Edinburgh and London: Williams & Norgate, 1900, price 9d.), and it is made up of a careful study of the attitude towards law that is assumed in the N.T. by our Lord and His apostles. Much of interest and importance will be found regarding the extent to which St. Paul's doctrinal system may have been influenced in its form or its conceptions by the processes of Roman law, and regarding the way in which the disposition of that law towards Christians may have influenced the language of various books of the New Testament.

PROFESSOR C. BRUSTON, of Montauban, has sent us a *brochure*, entitled *Les predictions de Jésus* (Paris: Librairie Fischbacher, 1899). This is really a supplement to his work, *La vie future d'après l'enseignement de Jésus-Christ* (1890), the main point of difference between the two works being the distinction which is now drawn between Christ's *coming in* (*i.e.* into) *glory* and His *coming upon the clouds of heaven*. Neither of these expressions is held to refer to something in the far future, but the first of them to what happened to Jesus immediately after His death, when He entered into His kingdom and began to judge men; the other to His return (spiritually), clothed with heavenly power, to establish His kingdom in the world, and to punish the rebellious Jews. We commend to the reader our author's study of these expressions, and of other eschatological sayings of Jesus. Like everything that Professor Bruston writes, this *brochure* is both readable and instructive.

Two of those valuable *Hefte* to the 'Christliche Welt,' which are issued from time to time, have been sent to us. One of these (No. 41), by Lic. v. Kügelgen, is entitled *Aufgaben und Grenzen der lutherischen Dogmatik*, and has a postscript dealing with the Weingart 'case' (as we should call it in our Scottish Churches), which is treated of at length in No. 42, *Die Amtsentsetzung des Pastors Weingart in Osnabrück*, by Pastor Sulze. The first is a brightly written plea from the Ritschlian standpoint for a Lutheran dogmatic system whose motto shall be 'alles und in allem Christus'; and both consider that a serious mistake has been made by the Konsistorium of Hannover in removing Weingart from the office of pastor at Osnabrück, because of an Easter sermon in which he spoke of the appearances of the risen Lord in terms which seemed to rob them of objective value. It seems to be widely felt that an injustice has been perpetrated, but an appeal to the Emperor to intervene has been fruitless. More will be heard of Weingart.

J. A. SELBIE.

Maryculter, Aberdeen.

Among the Periodicals.

The Sirach Controversy.

IN the current number of the *ZATW*, PROFESSOR NÖLDEKE has a paper on the recently discovered

fragments of the Heb. Sirach, including those published by Cowley and Neubauer, by Schechter, and by G. Margoliouth. It is devoted mainly to a discussion of the text; but one of its closing paragraphs deals with Professor Margoliouth's theory of the origin of the present Hebrew. The text, as we now have it, is admitted to deviate widely from the form in which it must have come from Ben Sira's pen. Even the name of the writer is three times incorrectly given as *Simon* instead of *Jesus* (50^{27} $51^{30\ bis}$). Many passages are so corrupt that Nöldeke despairs of recovering either the text or the meaning of the original, although considerable help is given by the two ancient versions. He is of opinion that Ben Sira's grandson not infrequently took considerable liberties with his original, instead of translating it exactly into Greek. As to the repeated occurrence in the Hebrew text of two successive verses or verse-members which are almost verbally identical, Nöldeke thinks that, while in some instances these may have been simply variants, one of which was originally written on the margin and afterwards crept into the text, in other instances these apparent doublets may have originally differed more widely from one another, and may be genuine.

As Dr. Nöldeke is the acknowledged coryphæus of Semitic scholars, his judgment upon Professor Margoliouth's hypothesis has been awaited with interest. It is entirely unfavourable. The theory of 'a bad retranslation from the Greek text with the help of the Syriac' is pronounced to be not only *à priori* extremely improbable, but to be refuted by various circumstances which have been already pointed out by Smend. Without going any further, it is held by Nöldeke to be overthrown by the fact that certain Rabbinical quotations from the book agree almost exactly with our text. 'If by a happy accident portions of two ancient MSS of this text have come down to us, one of which speaks on the margin of "other MSS," and seeing that, further, during the period to which our MSS are supposed to belong, Saadia gives various citations from the same text, we may conclude that the Hebrew book had then a certain vogue. The many serious corruptions in our MS. even necessitate the conclusion that the work had already had a considerable history instead of being a recent production.' Finally, Nöldeke declares that the alleged confusions with Persian or Arabic words, by which Margoliouth supports his hypothesis, appear to him to be nearly all as good as inconceivable.

Professor Smend, in a review (*Theol. Literaturzeitung*, 3rd March 1900) of Dr. König's *Die Originalität des neulich entdeckten Hebräischen Sirachtextes*, declares that he finds it difficult to understand the importance that has been attached in England to Professor Margoliouth's attacks on the genuineness of the Hebrew fragments. We shall say nothing about Smend's strictures on some of König's arguments, but note merely what he says as the result of continued examination of Margoliouth's position. Like Nöldeke, he pronounces the argument founded upon a supposed misunderstanding of a Persian translation by the author of the present Hebrew text to be utterly worthless, and roundly declares that equally cogent results might be obtained by assuming an English or a German intermediary between the Greek version and our Hebrew. Above all, he demands of Margoliouth, Whence did the Hebrew text, which elsewhere is certainly corrupt enough, obtain the numerous correct readings, where the Greek and Syriac are incorrect? Was its author acquainted with the latter two versions in a different and much superior form? This can hardly be, for these versions in their present form go back beyond the time of Jerome, who was still acquainted with the primitive text, that is, to a time when there was no necessity for a retranslation, and when it cannot be supposed to have taken place. 'The opponents of the originality of the Hebrew have hitherto been equally unsuccessful either in establishing their own position or in refuting the arguments advanced on the other side.'

It may be suitable in the present connexion to quote also the judgment of Professor Kautzsch in the Einleitung (p. xxviii f.) to his recently completed *Apokryphen und Pseudepigraphen d. A.T.* In spite of the arguments of Professor Margoliouth and the difficulties which have so deeply impressed M. Israel Lévi, Dr. Kautzsch still holds to the genuineness of the Hebrew fragments: (1) because they contain a number of readings which are undoubtedly correct, but which could never have been derived simply from the Greek or the Syriac; (2) because the undeniably strange phenomena presented by the Hebrew text are capable of explanation as the result of later corruption. Professor Ryssel is to go into the whole question in the forthcoming number of the *Studien u. Kritiken.*

Dr. F. Perles (in the *Oriental. Literaturzeitung* of 15th March) speaks in extremely laudatory terms of Professor König's examination of the originality of the Hebrew Sirach, pointing out how he is possessed of qualifications which specially fit him for solving the difficult problem submitted to him. He thinks him particularly successful from the standpoint of linguistics and the history of Hebrew writing and literature, fields which Dr. König has made specially his own. Perles thinks it has been convincingly shown that the present Hebrew text cannot have emanated from the post-Biblical period, and commends the important and perfectly original argument by which König shows that certain corruptions of the Hebrew text are explicable only if we hold that the earliest form of this text was committed to writing at a time when the employment of the final letters was not yet in vogue. The idea of an influence exercised on the author of H by the Persian language Perles holds to have been disproved both by Bacher and König. Finally, he argues that the character of the marginal notes is very strongly confirmatory of the originality of the Hebrew text.

It will interest our readers to hear that Adler has found some leaves of Sirach which fit in between Schechter's 7^{29} and 12^{2}. These will be published in the next number of the *Jewish Quarterly Review*. Israel Lévi has also obtained a leaf (or leaves) containing, we believe, a part of ch. 38 or 39, from a fourth MS., which may be expected to appear in the next number of the *Revue des Études Juives*. We shall hope to give a fuller account of both these texts in our next number.

H. P. Smith's 'Samuel.'

This commentary is reviewed by Professor Budde in the *Theol. Literaturzeitung* of 31st March last. After some general remarks on the 'International Critical Commentary' series, and some very laudatory references to Moore's *Judges*, Budde goes on to speak of special points in H. P. Smith's work. He has formed a very high estimate of that part which is taken up with textual criticism. After all that has been done already for the text of *Samuel* by scholars like Thenius, Wellhausen, and Driver (and, we may add, Budde himself), this commentary shows that its author has a standpoint of his own, and critical judgments are frequently reached which Budde believes to be correct and of extreme value. The reviewer is, indeed, disposed to think that the principle is sometimes carried out too rigidly of preferring the shortest of the various readings that claim admission into the text. The same striving after simplicity appears to Budde to be detrimental to some of Smith's results regarding the distinction of 'sources.' But after all possible exceptions have been taken, the judgment passed upon the whole book must be, says Budde, a decidedly favourable one. It is made up of real solid work, on which the exegete may place absolute reliance, and constitutes a notable enrichment of the literature on the subject. Special commendation is bestowed upon the Appendix (pp. 395–410) in which Smith successfully controverts the principles of textual criticism adopted by Löhr.

J. A. Selbie.

Maryculter, Aberdeen.

Did Jesus Pray with His Disciples?

A REPLY TO THE CRITICISMS OF PROFESSOR BRUCE AND DR. STALKER.

By the Rev. D. W. Forrest, D.D., Skelmorlie.

When discussing in my *Kerr Lectures*[1] the uniqueness of the moral self-consciousness of Jesus, I urged as one evidence of it that not only is there no positive proof in the Gospel records that He ever observed 'common prayer,' but that many of the incidents and the entire trend of the narrative decidedly indicate His abstention. The same position has been taken up by others, as by the late Dr. Dale[2] and by Bishop Chadwick;[3] though undoubtedly the opposite view, that our Lord practised 'family prayer' with His disciples,

[1] *The Christ of History and of Experience*, pp. 22–27.

[2] *Christian Doctrine*, p. 106.

[3] *Donnellan Lectures* (1878–79), p. 105.

is the one generally held, and it finds in the late Professor Bruce[1] a resolute exponent.

In the course of my argument I ventured to criticise Dr. Bruce's interpretation that the appeal, 'Lord, teach us to pray,' sprang from the effect produced on the disciples by the 'social prayers' of Jesus; and I went on to say, 'If Jesus practised family prayer as the head of a household, either it contained or it did not contain the element of confession. If it did, it gave the disciples a false impression of *His* character; if it did not, it led to a false idea of *their own*.' Dr. Bruce, in a reply with which he honoured me, says that escape from this 'apparently formidable dilemma' is not impossible. 'The first horn is the weak one. It assumes that Jesus, out of regard to His sinlessness, was under the necessity of shaping His conduct so that no misunderstanding as to His character should arise. If that were indeed so, then with reverence it may be said that He was placed in a very unhappy predicament. Practically it amounted to this, that "sinlessness" doomed Him to an aloofness which meant death to fraternity, . . . to comrade-like relations with persons of evil repute, to crucifixion between two thieves; in one word, death to love, which is the fulfilling of all righteousness. . . . Why should we doubt that Jesus not only acted on the Messianic motto, "In the midst of the Church will I sing *praise* unto Thee," but joined habitually with His friends in prayer also, even in prayer containing confession of sin?'[2]

The consequences which Dr. Bruce declares to be involved in the view from which he dissents are sufficiently alarming, and have the aspect of a conclusive *reductio ad absurdum*. But they are really founded on a confusion. The 'impression' produced by Jesus in those instances when He associated with publicans and sinners was of a radically different character from that which would have been created by His uniting with others in the confession of sin. In the former case the misunderstanding was due to the incapacity of the observers to appreciate His conduct. Misconceptions of this kind are unavoidable in human society, and the higher any soul rises above the common level it is the more exposed to them. It has to defy conventional standards of thought and life in fidelity to its own better vision, and thus at every stage lays itself open to erroneous constructions. But it remains true to itself. Its conduct, however misinterpreted by the ignorant or selfish, is the faithful *expression* of its character; and the misconceptions vanish in proportion as its neighbours approximate to its type. The intercourse of Jesus with His followers is one long illustration of the correction of such impressions.

But if in united prayer He acknowledged sin of which He was not personally conscious, the impression He thus made belongs to another order. A difficulty emerges which did not exist before—the problem of His own veracity. His consorting with the outcast, instead of being a perplexity to us as to the Jews, is one of His titles to our reverence. But will anyone say that he is equally convinced of the beauty and rightness of Christ's taking part in confession along with His disciples? What hinders us? Just the fact that such an act *in itself and inevitably* suggests the consciousness of sin on His part. We feel that, as confession ought to be the most real of all things, He could not have made it unless He had meant it. All that the Church has learned of His spirit and purpose during nineteen centuries has not rendered it easier for us to escape this 'impression' than it would have been for those who heard Him. We ask, *Could* He have acted thus honestly and truthfully?—a question which we never put regarding His conduct towards Zacchæus or 'the woman of the city.' Professor Bruce replies, 'Yes, with perfect honesty, His utterances of confession in united prayer were the expression of His brotherliness, of that heart of love which identified itself with sinners in their need, and which made *that* right for Him as one of a company which was impossible for Him as an individual.' Whether the category of sympathy could thus make veracious what naturally appears otherwise, we shall inquire later. Here we have only to note that the solution is not in any way helped by references to acts which relatively to His own consciousness present no difficulty, and which were merely misunderstood by His contemporaries.

The Baptism of Jesus may be thought to afford a nearer approach to a parallel. For the rite which John administered is described as a 'baptism of repentance unto the remission of sins.'

[1] *The Training of the Twelve*, p. 51.

[2] *Expositor*, March 1898, 'The Baptism of Jesus,' pp. 196, 197.

This was its character as preached by himself, and as observed by the people who came to receive it. But just because it signified for them 'a break with a sinful past,' it implied also a new start in life, the dedication of themselves to a new career of holiness, in view of the kingdom of heaven which was declared to be at hand. It was on this positive side, as symbolizing a fresh committal of oneself for the future, that the rite had its meaning for Jesus. He joined in the popular movement as an act of self-consecration, recognising in John one commissioned by God to inaugurate a new and great epoch in the national life. In the eyes of the bystanders His action might imply that He took His place there as a penitent; but this was a matter in which their ignorance of the *data* led them to misinterpret Him, as they misinterpreted His ministry of compassion for the 'lost.' It would have been a totally different thing had He actually used the language of repentance which was the usual accompaniment[1] of the rite, and thus identified Himself with the ordinance in its negative aspect. The baptism therefore offers no real analogy to that united confession which Dr. Bruce holds that Jesus habitually observed with His friends.

It is necessary to remember that the problem before us is specifically the relation of Christ *to His disciples*. For the great work of His ministry, round which, as time went on, His other activities more and more grouped themselves, was the 'Training of the Twelve.' This small circle of selected spirits was to form the nucleus of His Church. On them He had to stamp His personality in such wise that they would receive His spirit, and represent Him rightly to the world. It is to the ministry, as depicted by those who stood to Him in this intimacy, that we must turn to gain that conception of Him which He Himself desired to have perpetuated. Conjectures, indeed, more or less plausible, may be formed as to the religious exercises in which He took part as a boy or as a man during His silent years, either in the home or in the synagogue. Very probably, for example, the consciousness of His own unique fellowship with the Father was first awakened in Him as he heard or repeated the Psalms, and recognised that in their cries of contrition they were no expression of His personal experience. But on His religious habits during this preparatory period we have no evidence. Nor *even if we had*, would it necessarily guide us in judging His conduct from the time when He began to manifest Himself to Israel. For the baptism was the great dividing line in His life. It altered His relations not only towards those who were bound to Him by the closest earthly ties,[2] but towards all with whom He came in contact. His action in every part was now determined by a new principle, the revelation of Himself as the Messiah in a higher sense than the people conceived or than any prophet had forecast. Many must have found henceforth, as His mother did, something strange and perplexing in His methods, and not less in what He refrained from doing than in what He did.

Dr. Bruce asks, 'In what other instance did Jesus follow this imaginary policy of aloofness with a view to prevent a false impression of His character?'[3] An instance of a very striking kind is not far to seek, one that has been often pointed out,—that He never joins with His followers in a common 'our Father.' He speaks often of 'your Father,' 'the Father,' 'My Father,' and when He wishes, as in one memorable case, to unite His own name with that of another, He employs the double phrase, 'My Father' and 'your Father,'[4] thereby expressing the difference in the most emphatic way. But if Jesus had been so utterly regardless as is supposed of the immediate impression which He made on others, so long as He succeeded in convincing them of His sympathetic love and brotherliness, then His avoidance of the designation 'our Father' is inexplicable. It is the very term we would expect Him to use. For it would have brought out the sonship which in a sense He shared with them; and the peculiar quality in His sonship might have been left for time and experience to reveal. Why did He

[1] 'They were baptized of him in Jordan, *confessing their sins*.' Professor Bruce evidently regards the scruples attributed to the Baptist by Matthew ($3^{14.\ 15}$) as read back by the reflexion of a later time. They have, however, an inherent probability. With Jesus, as with others who presented themselves, John would naturally hold converse, and the absence of confession on the part of the former suggests some such interview between them as that which the first Evangelist alone records. On this point see Dr. Sanday's remarks in Hastings' *Dictionary of the Bible*, vol. ii. p. 611.

[2] Jn 2^{4}, 'Woman, what have I to do with thee?'

[3] *Expositor*, March 1898, 'The Baptism of Jesus,' pp. 196, 197.

[4] Jn 20^{17}.

abstain? Because He had come into the world to 'manifest Himself,' and His whole mission depended on the accuracy of that manifestation. It was of primary moment that the disciples should realise His separateness and His supremacy, and He would not employ a phrase which seemed to imperil the unshared nature of His sonship. In this point at least he took precautions to 'prevent a false impression.'

Further: Is it not a dangerous theory to regard Jesus as speaking at one time out of His individual, and at another out of His social or representative, consciousness? This was a favourite patristic distinction. Augustine interprets the cry of desolation on the Cross as uttered by Jesus not for Himself, but in the person of His Church. Cyril maintains that the ignorance which our Lord acknowledges regarding the Last Day[1] was only apparent, and was assumed by Him as 'suitable' to the humanity which He wore. 'When His disciples would have learnt what was above them, He pretends for their profit not to know, inasmuch as He is man.'[2] No one has criticised Cyril's view with greater keenness than Dr. Bruce. And no marvel; for it makes any genuine understanding of our Lord's personal experience impossible. Yet is the attribution of confession to Jesus not an example of the very principle which is here condemned? In acknowledging sin, He is speaking not personally, but representatively as a member of the race with which He has in love identified Himself. If His intense brotherliness towards men enabled Him to join in a confession of unworthiness which as an individual He did not feel, why should it not have warranted Him in appearing for their profit to be ignorant of that which as an individual He knew? But if in these solemn matters His words are not to be taken in their direct and obvious sense, a profound uncertainty is cast over His whole self-revelation, and a door opened for all sorts of fantastic interpretation.

It would not be easy to exaggerate the debt which Scotland owes to the late Professor Bruce, who for the last twenty years has been the most influential and suggestive theologian in the Scottish Churches. He has brought out with remarkable power the graciousness and charm of the gospel message, the infinite attractiveness of Christ's humanity and of His self-sacrificing love for men. But this conception tends so much to dominate Dr. Bruce's thought that it may be doubted whether it has not led him to overlook or minimize other aspects of our Lord's character. Sympathy is not more a characteristic of Jesus than aloofness or reserve. However fraternal His relations with others, they were penetrated with this quality of separateness or authority. If His claim to be the one Rabbi and Master,[3] and the indispensable Revealer of the Father,[4] or any other of His imperative assertions of supremacy, did not destroy His brotherliness towards the disciples, it is difficult to see why it should be destroyed or impaired by His abstention from the confessions which they offered. It is the blending of these two opposite categories of fraternity and uniqueness which constitutes the problem of His personality.

Dr. Stalker takes, if I understand him aright, a medial view. In his recent *Cunningham Lectures* he says, 'I am doubtful of the fact,' *i.e.* of Jesus' abstention from common prayer. 'It seems to me that He did pray with others when He gave thanks in their name; and may there not be prayer without confession?'[5] What ground, then, is there for supposing that our Lord took part with His disciples in devotion, but with the confessional element left out? The reference which Dr. Stalker makes to thanksgivings does not carry us very far. There are three occasions when Jesus is represented as giving thanks at a common feast —the Feeding of the Five Thousand,[6] the Feeding of the Four Thousand,[7] and the Last Supper.[8] Two words, practically synonymous,[9] εὐλογεῖν and εὐχαριστεῖν, are used to describe the act, which was simply the observance by our Lord of the immemorial Jewish usage, as exemplified in the solemn thanksgiving at the Passover. The recognized form of blessing was, 'Blessed art Thou, O Lord God, who bringest forth bread from the earth,'[10] which may be compared with the mediæval grace, 'Benedictus benedicat.' That Jesus should have joined with others in the ascription of blessing to God before a meal, as in the singing of the

[1] Mk 13^{32}.
[2] See Bruce, *Humiliation of Christ*, pp. 366–372.
[3] Mt $23^{8.\ 10}$.
[4] Mt 11^{27}.
[5] *Christology of Jesus*, p. 81.
[6] Mt 14^{19}, Mk 6^{41}, Lk 9^{16}, Jn 6^{11}.
[7] Mt 15^{36}, Mk $8^{6.\ 7}$.
[8] Mt $26^{26.\ 27}$, Mk $14^{22.\ 23}$, Lk $22^{17.\ 19}$.
[9] See Grimms' *N. T. Lexicon*, *in loc.*
[10] H. B. Swete, *Commentary on St. Mark*: note on 6^{41}.

Hallel[1] at the Last Supper, was only in accordance with the adherence to Jewish religious practices which led Him to resort to the synagogue on the Sabbath day; but it throws no light on what may be called His *personal* habits as regards common devotion. The prayer which a religious leader offers up with his followers is the lifting up of their life into communion with God, and is coloured by the specific experiences through which they are passing. It brings help and inspiration, because it is the expression of their present joys and sorrows in relation to the Divine holiness and mercy. There is not the slightest indication that the 'common' thanksgivings of Jesus were such acknowledgments of the *particular* bounties of Providence or Grace as the Psalmists so frequently make, or as we offer for ourselves and our brethren. And what of the other elements in prayer — supplication and intercession? The disciples, above most men, were called to a hard task, all the harder for them that they so little realised what was involved in it. Part by part Jesus set before them its conditions, its demands, its hopes and rewards. Did He make these duties and privileges which were the subjects of His instruction to them also the subjects of united supplication? Was He the spokesman day by day of their varied needs at the Throne of Grace, petitioning in their name, and in His own, for guidance, for submission to God's will, for faith and courage amid surrounding peril; and for these and other necessities always *in view of actual circumstances, temptations, and trials*? Did He who interceded with the Father *for* them,[2] unite *with* them in those manifold intercessions for others, which all who cherish His spirit recognize as necessary? This detailed expression of wants and aspirations is what we mean by common prayer; and if in these things He did not constitute Himself their representative, then it is futile to say that in the ordinary sense He 'prayed with' them.

Moreover, by what name is He supposed to have addressed God? The basal fact in His teaching is that He construed the Divine character under the category of Fatherhood; and He laboured by every possible means of exhortation, parable, and example to deepen in His followers the heart of childlike trust. This conception of God, this attitude of humble and assured confidence in God's fatherly care,[3] must have pervaded all the devotional utterances of Jesus. In what other way, then, could He designate God than as 'our Father'? and yet this is the very expression which He uniformly avoids in His conversation and discourses. Dr. Stalker holds that the attempts to break down the distinction in His use of 'your Father' and 'My Father' have been 'totally without avail.'[4] But if the distinction vanished in His prayers, it ceases to have any significance.

On the hypothesis that Jesus identified Himself at all with the disciples in devotion, then Dr. Bruce's theory of a complete identification is the more probable. For the elimination of confession implies much more than at first appears. The consciousness of sin affects our whole approach to God. It blends with all our thanksgiving and intercession; with our remembrance of past benefits; with our sense of present, and our anticipation of future, duty. And if in the common supplications which Jesus offered there was no petition for forgiveness, *nor any illusion to a penitent's experience*, they could not but be a most inadequate expression of the disciples' needs. We are shut up, I think, to the conclusion that either He abstained altogether, or made Himself entirely one with His brethren. It is a case of 'not at all' or 'all in all.'

The difficulties which attach to the latter alternative are, as has been shown, extremely great. Those who advocate it have first and foremost to face the fact that it receives no support from the records. Is the omission capable of any other explanation than that there was nothing to relate? Here are documents which, whatever view be taken of their authorship or of the process whereby they assumed their present form, give a most vivid picture of the personality of Jesus, and of the impression which He made on those most intimately associated with Him. On many aspects of His life, on which an ordinary biographer would dilate, they say little or nothing. The whole emphasis is laid on the spiritual side of His character, on what He was as a religious leader of incomparable insight and authority; but in this respect the representation is full of minute detail. We are told that He frequently withdrew to a solitary place for prayer,[5] and that he also prayed

[1] Mt 26^{30}, Mk 14^{26}. [2] Jn 17.

[3] Mt 6^{25-34} $10^{19.\ 20}$.

[4] *Christology of Jesus*, p. 105.

[5] Lk 4^{42} 5^{16}, Mt 14^{23}; *cf.* Lk $9^{28.\ 29}$.

alone while His disciples were with Him.[1] In the latter case we have sometimes a report of the words He used. When, then, we have not merely no report of a single prayer offered by Him along with others, but no suggestion that He ever offered one (though if it occurred at all, it must have been a habitual practice), the inference surely is irresistible.

One thing at least is clear. The question is not to be settled by *à priori* considerations. It is as illegitimate to argue that He *must* have observed common prayer because He was man, as that He *must* have known the day and hour of the Last Judgment because He was the Son of God. The doctrine of the Incarnation is essentially an induction from facts; and abstract ideas of humanity and divinity afford no help in determining the self-consciousness or the particular actions of the Incarnate One. Our entire conception of Him must be construed, and if necessary reconstrued, in the light of the *data*: and the question of our Lord's prayers is but a small, though by no means an unimportant, part of a vast problem—the unique attitude which He assumed towards men.

[1] Lk 9^{18}; *cf.* 9^{1}, Mt $11^{25.26}$, Jn $11^{41.42}$ 17. As space does not permit here the discussion of special passages, I may be allowed to refer to my *Kerr Lectures*, pp. 22 ff.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS v. 22, 23.

'But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law' (R.V.).

EXPOSITION.

'The fruit of the Spirit.'—Nine virtues are woven together in this golden chain of the Holy Spirit's fruit. They fall into three groups of three, four, and two respectively—according as they refer primarily to God, *love*, *joy*, *peace*; to one's fellow-men, *longsuffering*, *kindness*, *goodness*, *faith*; and to oneself, *meekness*, *temperance*. But the successive qualities are so closely linked and pass into one another with so little distance, that it is undesirable to emphasize the analysis.—FINDLAY.

ONE 'fruit' in distinction of the many 'works of the flesh,' indicates the unity of the spiritual graces which are comprehended in love. 'The fruit is produced by the grace of God, the works of the flesh spring from ourselves' (Chrysostom). The list differs widely from pagan catalogues of virtues which have no place for love, humility, and meekness, joy and peace, nor any of the more delicate graces of the Spirit of God.—SCHAFF.

'Love.'—At the head of the list, being the most comprehensive and the most active of all graces, and lying at the root of all the rest—love to God, and love to man, leading most directly and efficiently to the discharge of every duty respectively to both.—GWYNNE.

'Joy.'—'Joy in the Holy Ghost' (Ro 14^{17}) manifesting itself in cheerfulness of demeanour, and so recommending the religion of which it is the fruit—not a selfish emotion, but a sun whose rays warm and gladden all within the sphere of its influence.—PERowne.

'Peace.'—This is conjoined with 'joy' in Ro 14^{17} 15^{13}, in both of which passages the 'peace' referred to is the serenity of soul arising from the consciousness of being brought home to the favour of God and to obedience to His will. On the other hand, the term, as here introduced, seems likewise to stand in contrast with those sins of strife and malignity noted before among the works of the flesh, and therefore to point to peacefulness in the Christian community. —HUXTABLE.

'Longsuffering.'—Longsuffering is the patient magnanimity of Christian goodness, the broad shoulders on which it 'beareth all things.'—FINDLAY.

'Kindness, goodness.'—The difference between these two words is not very distinctly perceptible. The former appears to denote that kindness of disposition, commonly known as 'goodness of heart'— 'benevolence,'—which disposes a person to wish well to his neighbour, to sympathize with him in his trials, to avoid giving him pain or uneasiness, usually associated with the quality here denominated 'goodness,' namely, an aptitude to do good, which exhibits itself in acts of benevolence and charity, constituting a man a beneficent as well as a benevolent member of society.—GWYNNE.

'Faithfulness.'—Πίστις seems not to be used here in its theological sense, 'belief in God.' Its position points rather to the passive meaning of faith, 'trustworthiness, fidelity, honesty,' as in Mt 23^{23}, Tit 2^{10}, cf. Ro 3^{3}. Possibly, however, it may here signify 'truthfulness, reliance' in one's dealings with others.—LIGHTFOOT.

'Meekness.' — 'Meekness' is something more than 'mildness,' which has been suggested as an alternative translation. Mildness would represent that side of the virtue which is turned towards men; but it has also another side, which is turned towards God—a gentle submissiveness to the divine will.—ELLICOTT.

'Temperance.' — Self-control refers to our conduct towards ourselves, and embraces moral self-government and

moderation in all things, in opposition to carnal self-indulgence and intemperance in eating and drinking.—SCHAFF.

'**Against such there is no law.**'—The law forbids and restrains sin and vice, but not the works of the Spirit, on the contrary, it enjoins them; cf. v.[18] and 1 Ti 1[9]. False interpretations: 'Such *persons* the law does not condemn'; or 'Such *persons* need no law.' The Greek word for 'such' is neuter, and refers to the preceding virtues; as 'such like' refers to the preceding vices.—SCHAFF.

METHODS OF TREATMENT.

I.

The Fruit of the Spirit.

By the Rev. G. Hay Morgan, B.Sc.

We have heard of the analogy between the laws of nature and the laws of the spiritual world. There is no analogy between laws but between things, and things are analogous because they are governed by the same law. The man who grasps this identity of law will ever see spiritual truth in natural objects. Christ did so, and wherever He turned common things blazed with interest and importance. The apostles also grasped this more or less. Here St. Paul, in the growth of a tree's fruit, sees the truth respecting the growth of another fruit—the fruit of the Spirit of God. The same laws govern both. How is the fruit of the Spirit produced? Some say it is a deposit in the soul. Believe on Christ, and by your act of faith you are in possession of these fruits. Not so. The fruit of the apple tree is not deposited on its boughs, in a moment of time, by some outside power; it grows there, produced by certain internal workings of the tree, through a certain period of time, under certain conditions.

1. The fruit of the Spirit. Every tree bears its own fruit according to its nature. So our thoughts, words, and deeds are the fruit of the spirit in us, whether of God or the devil. Men differ in colour, race, doctrine, but he who shows the fruit of the Spirit must possess the Spirit. This fruit is also borne by the strength of the Spirit. We have here no mere list of desirable qualities such as Plato, Socrates, Aristotle, Mohammed, and others have given us. We are not only told what to do, we are given strength to do it.

2. The production of fruit is the end to be aimed at. All the tree's operations are directed to this end. So fruit should be the end of the Christian life. Some Christians strive for happiness, but though the Christian should be glad, this should not be made the criterion of the spiritual state.

3. The production of fruit entails time. Young Christians sometimes forget this, and question the reality of their conversion. Learn to labour and wait for the fruit of the Spirit, and you will one day bear it to God's glory.

4. All seasons contribute to the growth. Sunshine and shower, winter and spring are needful for the tree, and for us reverses, sorrow, pain may all be necessary.

5. Fruit is seed. There is nothing of which nature seems so prodigal as seed. Some seeds have wings that they may be borne away by the wind and germinate where they fall. So the fruit of the Spirit has wings, and only God knows where it will germinate and again bear fruit of its kind. Unconsciously it enters the hearts of others and there springs to life. It is our duty to show this fruit in its most attractive form. As the seeds are enclosed in tempting fruit that birds and animals may be attracted, so our love, joy, peace should be manifested to men so as to attract them, that the seed may sink into their souls and again bring forth fruit. In this way shall Christ's kingdom come. Acts of Parliament may make it easier to do right, but what Christ wants is that men should do right without compulsion, as naturally as the healthy tree bears fruit. This can only come by God's Spirit. Let us scatter the good seed broadcast, and leave the rest to Him.

II.

By the Rev. F. Warburton Lewis, B.A.

These graces are the fruit of the Spirit. Here we shall see the loveliness of the word 'fruit.' In v.[19] St. Paul refrains from using it, and speaks of the 'works' of the flesh. Graces of human character are always fruit. The word 'grace,' too, is a lovely word—it denotes primarily the flowing sunshine of God's boundless and bondless love, and then it comes to mean the effect of this sunshine in us. Now the effect of sunshine is fruit, and this is just the meaning of the passage. The Spirit is the sunshine from heaven which has been shed abroad in our hearts. But how? In many ways, and in this way for one:—

The sunshine of last June that streamed into the open flowers has lain hidden through the long winter in the seeds which the flowers helped to

form, and is coming out again in the radiance of this May's bloom. The sunshine that made golden the corn last August is living immanent in the green ears of May, living upwards to kiss the transcendent sunshine of this new summer. And the graces of human life are just the beauty of God coming to view again. In this kingdom of spiritual life we have the green blade, the green ear, but also the glory of the gold at last. The colours of the white dazzling light are seen in the prism of the flowers and the fruit. So the glories that compose the name of God, unsearchable in their fulness, are seen one by one when they reappear in us. 'Love, joy, peace, longsuffering, kindness, goodness, faith, meekness, self-control'—these are the features of the Father coming out in the children, the fruit of the Spirit transcendent and immanent as the sunshine.

One thing more we must not forget. Fruit comes from the soil that has been enriched by a thousand summer suns. The light that fell on the Durham forests a thousand thousand years ago is breaking from our coal to-day. And the beauty, the rare beauty of to-day that is not of this earth, was shed abroad among the generations of men by the Spirit of God, who sees of His travail and is satisfied. We have a goodly heritage, and through sainted fathers God has come to us. Be it ours to store up the light of the Spirit in ourselves for the enriching of the eternal garden of the Lord.

Illustrations.

We know of certain Church members who are so completely under the cold shade of the world that the half-dozen sour dwarfish apples they yield are not worth any man's gathering. We know, too, of others so laden that you cannot touch the outermost limb without shaking down a golden pippin or a jargonelle. Such trees make a Church or land beautiful. They are a joy to the pastor who walks through them. Every stooping bough, and every purple cluster, that hangs along the walls, bespeaks the goodness of the soil, the moisture of the Spirit's dews, and the abundance of God's sunshine. In glorious seasons of revival we realize old Andrew Marvel's description of his garden—

> Ripe apples drop about our head;
> The nectarine and curious peach
> Into my hands themselves do reach;
> The luscious clusters of the vine
> Upon my mouth do crush their wine.
>
> T. L. Cuyler.

Love.—One of the old Church Fathers said that we cannot better understand the Trinity than as a revelation of divine love—the Father the loving One, the Fountain of love; the Son the beloved One, the Reservoir of love, in whom the love was poured out; and the Spirit, the living love that united both and then overflowed into this world. The Spirit of Pentecost, the Spirit of the Father, and the Spirit of the Son is love. And when the Holy Spirit comes to us and to other men, will He be less a Spirit of love than He is in God? It cannot be; He cannot change His nature. The Spirit of God is love, and 'the fruit of the Spirit is love.'—A. Murray.

Joy.—There are not a few, who, even in this life, seem to be preparing themselves for that smileless eternity to which they look forward by banishing all gaiety from their hearts, and all joyousness from their countenances. I meet one such in the street not infrequently,—a person of intelligence and education, but who gives me (and all that he passes) such a rayless and chilling look of recognition—something as if he were one of Heaven's assessors come down to 'doom' every acquaintance he met—that I have sometimes begun to sneeze on the spot, and gone home with a violent cold, dating from that instant. I don't doubt he would cut his kitten's tail off, if he caught her playing with it. Please tell me, who taught her to play with it?—O. W. Holmes.

The poet Carpini once asked his friend Haydn how it happened that his church music was almost always of an animating, cheerful, and even gay description. The great composer replied, 'I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will easily be forgiven me that I serve Him with a cheerful spirit.'

> There are, in this loud stunning tide
> Of human care and crime,
> With whom the melodies abide
> Of the everlasting chime;
> Who carry music in their heart
> Through dusky lane and wrangling mart,
> Plying their daily task with busier feet,
> Because their secret souls a holy strain repeat.
>
> Keble.

Peace.—'Peace' is an empire with three provinces, and the provinces cannot really be divided, for there is one King of all; all belong to Him, and He is 'Peace'; He is 'the God of Peace.' First, there is the 'peace' which a man has with God as soon as he is reconciled to God by an act of faith in the blood of Jesus Christ, and his sins are all forgiven. Then there is the 'peace' which every forgiven man carries in his own bosom; 'peace' with his conscience. And then there is the 'peace' with man, with all our fellow-creatures. And these grow the one out of the other; and they must come and can only come in that order. If you are not comfortable and on good terms with other people, it is mainly because you are not quite comfortable with yourself; and if you are not quite comfortable with yourself, it is because you are not right, and you know you are not right, with God. 'Peace' with God makes 'peace' with the soul; and 'peace' with the soul makes 'peace' with the whole world; so the three provinces are one.—J. Vaughan.

Faith hath a leafy walk, serene, apart—
A sheltered heart.
She only in the chill and growing shade
Is not afraid.
She only at the swift, disordered feet
And fluttered beat,
Cries not, with answering roll of inward drums,
'At last it comes!'
But hears the sudden message with a still,
Unshaken will.
Her smile is deep; she turns no restless eyes
Of quick surmise;
Knowing that change and loss will ever bring
Some better thing,
And evil hath no place wherein to fall,
Since God is all.
F. Langbridge.

Meekness. — Dr. Johnson asked his friend, Bennet Langton, to point out his faults, but was so angry when the latter, in compliance, handed him a paper with sundry texts of Scripture about the value of meekness, that he exclaimed, 'What is your drift, sir?' flew into a passion, and beat his unfortunate friend with a stick.—Tinling.

'Tis hard to live by youth's fast bubbling springs,
And treat our loves, joys, hopes as flowery things,
That for awhile may climb the boughs, and twine
Among the prickly leaves of discipline.
Yet would'st thou rise in Christ's self-mastering school,
Thy very heart itself must beat by rule.—Faber.

Yea, blest self-discipline, though sternly wooed,
Hath smiles, and gladsome is her pipe, though low,
Her tunèd pipe, sounding 'mid scenes forlorn,
For discipline is love, whose light hath made
All like herself: with love fresh hues are born,
Which, wheresoe'er we stand, present a shade
Still lovely, upon bough or twinkling blade,
A thousand rainbows 'mid the tears of morn.
Williams.

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The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

IV.

The Evangelizing Agents.

Sir John Lawrence was once asked by what methods he had accomplished so much in the Punjab. He answered, 'It was not the methods, but the men.' That answer may be given as the explanation of the success which attended missionary work in apostolic times. The quality of the leaders was remarkable. The training which made them what they were can never be repeated. Paul was a spiritual genius such as may appear only once in a millennium. It seems hopeless to expect the reappearance in the service of Christ of such 'mighty men' as the original apostles. And yet why should it be hopeless? Each of these great workers would gladly confess 'it was not I, but the grace of God which was with me.' The secret of their strength lay in the power which they received from on high, and the word of life which they carried on their lips. That 'word' is in our trust, tried and proved in a thousand lands for nearly two thousand years, and the gift of power is still in the hands of the ascended Lord. Men like them will come again; success like theirs will be repeated, when equal faith and devotion put life and all its powers at the feet of Christ. Nor must it be forgotten that these were not the only workers in the field. There were also apostolic men, like Stephen and Philip, Barnabas and Silas, Timothy and Titus, and a host of unknown

preachers whose labours helped to fill the Roman world with the name and fame of Jesus. It is for the Church of Christ to pray for these 'men of the Spirit' and 'the word,' and to nourish them in the warmth of her own spiritual life. The men whom the Churches send forth to preach at home and abroad are in large measure the product and index of her own spiritual character and capacity.

It is impossible to estimate the number of preachers who were put into the field at the beginning. Most of the seventy whom our Lord sent forth in His earthly lifetime would be available. Many of these would be included in the 120 who received the gift of the Holy Spirit at Pentecost. Even if all the men in the larger number were not available for the work of preaching, a very large proportion of them would be. They were personal disciples of the Lord Jesus, and had received the gift of power. It was therefore not the eleven only, or the twelve, including Matthias, who began the gracious work. Their number was multiplied, perhaps a hundredfold, and the fulness of the Spirit inspired them with intense energy and unshrinking courage. The fact that on one day three thousand were added to the Church awakens no surprise. The harvest was great, the field was small, and comparatively speaking, the labourers were not few. They were also reaping where 'the Sower' had sowed. This increase, together with the equally remarkable additions which followed, must have largely increased the number of available preachers. The seven who were appointed to serve tables, seem to have given themselves also to the ministry of the word. Stephen and Philip, we may be well assured, were not the only members of that chosen company who acted thus. Joses, surnamed Barnabas, *i.e.* distinguished for his power of exhortation (παρακλήσις), must have been a preacher of outstanding influence. Tradition speaks of him as a fellow-student of Paul, under Gamaliel. Silas his missionary companion, and the company of prophets, of whom Agabus was one, must not be forgotten. The prophets are ranked immediately after the apostles in the order of importance (1 Co 12^{28}, Rev 18^{20}). The number of them must have been very great, for they appear to have been universally distributed throughout the Church. Their peculiar gift (χάρισμα) was exercised in the Church, for the edification of believers, but might prove instrumental in the conversion of an unbeliever who entered the Christian assembly (1 Co $14^{3.4.24}$). It was a gift which any Christian might receive. It was an occasional gift, and though those who exercised it were called prophets, they do not seem to have formed a separate order of ministry. Their importance in regard to the special work of preaching, arises from the fact that some who are regarded as prophets, are known to have been actively engaged in preaching or teaching, like Barnabas (Ac 13^{1}), Judas and Silas (15^{32}). Paul himself seems to have excelled in the gift of prophecy, as in speaking with tongues, and in preaching (2 Co 12^{1-4}). It is not unlikely that very many of the prophets, in addition to the peculiar gift which gave them the distinctive name, were also engaged in the more general work of evangelization. Their capacity for work of this kind is a fair assumption from all we know of the prophetic order in the Old and New Testaments.

It is unlikely that the persecution which arose about Stephen scattered 'all' the believers at Jerusalem except the apostles (Ac 8^{1}). In such circumstances it would have been useless for the apostles to stay there. Probably it was for the most part teachers and preachers, like Philip and Christian Jews (Hellenists), who were sent away, while the apostles remained at the place of danger to care for the flock. But whatever was their position, when they were scattered abroad they went everywhere, preaching the Word. Apparently most of these preached to Jews only, but Philip went to the Samaritans, enlightened the inquiring Ethiopian Eunuch, and some who were men of Cyprus and Cyrene, when they came to Antioch, spake also to the Greeks.[1] It is possible that the teachers and prophets who are found at Antioch may be identified with some of these happy innovators, as Simeon that was called Niger, Lucius of Cyrene, and Manaen (Ac 13^{1}). Here it may be noted that it is under the experience of persecution that the Jewish Church extended its evangelistic work, and that it was most likely through the agency of men of the more liberal Hellenistic Spirit that it was extended to the Gentiles.[2]

These names and instances cannot be regarded

[1] ["Ελληνας in Ac 11^{20} must be accepted as the true reading, even though MS. evidence is against it.]

[2] The reading 'Ελληνιστάς in Ac 11^{20} may have been adopted lest the authoritative act of Peter in preaching to Cornelius should appear to have been anticipated.

as exhaustive. They only indicate through particular examples the general character of missionary activity in the Jewish Church. The total activity must have been very great. The gospel was a new thing. It profoundly affected the Jewish people. The enthusiasm of preachers and converts must have led to earnest and continuous toil in publishing what they felt to be 'good tidings of great joy.'

It is evident that a very large number of agents were under the superintendence of the Apostle Paul. At first, as was natural, he received his assistants and co-workers from the Jewish Church. In later years he selected his helpers from converts brought in under his own ministry. Many of these were doubtless Jews, proselytes, or men with a Jewish connexion, like Timothy, but as his work advanced among Gentiles, he found his fellow-labourers among them. He seems to have secured assistants in almost every Church which he founded. Gaius from Derbe, Sopater from Berea, Aristarchus and Secundus from Thessalonica, Epaphroditus from Philippi, Erastus from Corinth, Trophimus, and possibly Tychicus, from Ephesus. The friends to whom he sends greeting (Ro 16) are a noble company whose activity in the service of Christ receives honourable mention at his hand. But the 'crowd of knights' of the gospel was too great for each to be named. We can only accept the list of workers as indicative of the numbers who helped in the preaching of the Word. They 'that published it were a great host.'

Although the work of the evangelists is clearly distinguished by their name, it is not evident that they formed a distinct order of ministry. The list of offices given in Eph 4^{11} is not distinctive. The same man might discharge several functions at different times. We read of elders who not only ruled well, but laboured in word and doctrine, *i.e.* in evangelizing and teaching (1 Ti 5^{17}). 'In the floating constitution of the half-organized early Church, different kinds of work were amalgamated, according to qualifications and circumstances' (Hastings' *Dictionary of the Bible*, art. 'Evangelist').

The work of private disciples does not come prominently before us in the New Testament, but there are indications that warrant the belief of great activity on their part. The fact that both in Jerusalem and in the Gentile world, the little Church met in a house would suggest that household preaching or conversation about the gospel was common. It is to be noted that men not only 'spake' the Word (λέγειν τὸν λόγον) but also 'talked' the word (λαλεῖν τὸν λόγον), and Paul speaks of his work from house to house in Ephesus (Ac 20^{20}). In working thus he was only doing what others did (cf. Mt 10^{12-14}). We may be certain that the activity of the Church at Thessalonica was not unique. In their case Paul emphasizes the work which they did in evangelization, saying: 'From you sounded out the word of the Lord in Macedonia and Achaia' (1 Th 1^{8}). The fact that the converts so quickly supplied the large number of workers whom Paul mentions by name, warrants the belief that the spirit of missionary enthusiasm burned brightly in the general body of believers. It is perhaps not too much to say that the knowledge of the gospel was more widely extended by unnamed believers working in the home, by the way, and in the circle of their friends, than by the public activity of the workers whose names we know. Aquila and Priscilla are examples of what must have happened in innumerable instances. Liberty of preaching was universal in apostolic days. As late as the date of the Apostolical Constitutions it was expressly stated, 'Even if a teacher be a layman, still if he be skilled in the Word, and reverent in habit, let him teach: for the Scripture says, They shall be all taught of God.'[1] No special designation was thought of or needed. The converts realized that the gospel was not only a good thing, but the best thing—a pearl of great price. Its freshness and glory filled their hearts, and out of that fulness they spake, and could not keep silence. The progress of the gospel in Manchuria at the present day, in this respect, recalls and repeats the methods of the first days. The converts carry the tidings everywhere and 'few of the inquirers ever see a foreign missionary' (may we not say, apostle?) 'till they are examined for baptism.'[2] The various relations of social life provided everywhere the means whereby the new revelation of God and His Salvation could be extended. The leaven wrought constantly, silently, invisibly in every circle where it was introduced, and will work, until the whole world is leavened.

The work of women in the early Church is very noticeable, but it was mainly charitable, or social, and it cannot be said with definiteness what part

[1] Hatch's Bampton Lecture, p. 117.

[2] *The Story of the Manchurian Mission*, pp. 41–43; 95–97.

they had in the special work of evangelization. In the Jewish Churches the traditions of the synagogue ruled their life, and it is unlikely that Jewish women had any part in the general evangelistic ministry, excepting such as was possible in the house, or the social circle. In Gentile Christian communities, and especially in Asia, women had larger liberty, and a more prominent social position, but even among them the influence of Jewish traditions was strong, and public speech on their part was repressed. Still the records are not without some indications of woman's missionary activity, though it cannot be said that it was carried on in public. Priscilla had a share in the instruction of Apollos. Paul speaks of her and Aquila as his fellow-workers in Christ Jesus (Ro 16^3). Weizsäcker says[1]: 'This joint work can only refer to apostolic promulgation, hardly in its general character, but as carried out in Ephesus and the province of Asia. These common labours are specified as evangelic by the phrase "in Christ Christ."' [1] The same phrase distinguishes the labours of Tryphæna, Tryphosa, and the beloved Persis, but the verb which describes their labour (κοπιᾶν) seems to indicate that it was in the sphere of charitable service that they showed their devotion. In face of the restrictions which were imposed on women, we can infer nothing from the fact that Philip the evangelist had four daughters who prophesied (Ac 21^9). And in any case the gift of prophecy was exercised in the Church for the edification of believers. As far as one can judge, activity on the part of women was generally exercised in private, and their energies were chiefly directed to works of charity.

The Training of Evangelists. — Little is said about this in the New Testament. It is only from the activity of the Apostle Paul that we can gather any information. As far as we can judge he selected likely men from the various Churches, and trained them, as the Lord Jesus trained His disciples. He took them with him on his journeys, used them as evangelists or helpers in the centres where he laboured, sending them out into the surrounding districts, superintending their work and *training them for it while engaged in it* (cf. Ac 20^{4-9}). Occasionally, also, he sent them out alone on visits of superintendence, and dealt with the matters contained in their reports, in some cases sending letters to the Churches visited. Any other system of training was impossible. The Pastoral Epistles, which in spite of Beyschlag's emphatic rejection, we still attribute to the Apostle Paul, may embody much of the instruction and advice which he gave to his assistants during many years. The differences which distinguish them from his other epistles may be accounted for on this hypothesis. Certainly they receive a new value when we read them thus. The training was brief, practical, personal. The efficiency of the workers lay in the experience of salvation, the knowledge of the word, the mental and spiritual abilities which they possessed, and the instruction they received from the example and teaching of their leader. They were undoubtedly 'picked men'; but they had no peculiar genius or qualities. They were simply the best available men who could be drawn from the general body of converts. Of theology as a science they knew nothing. As to other kinds of knowledge no special instruction was given. All they possessed had been acquired before they became evangelists. Yet these men had to labour among peoples who were in general highly civilized. Though education in the modern sense was practically unknown, the influences of Greek and Roman civilization had enlightened the world. The letters of Paul alone are decisive as to the mental quality of those to whom the evangelists had to preach. It was the undogmatic form of the gospel message which made a special and prolonged course of training unnecessary. The chief difficulties of the preachers were connected with the conflict between Jewish and Christian ideas. The conflict with the philosophy of Greece and of Asia Minor came later. The early evangelists were heralds. They had to announce a '*kerugma*,' not a '*dogma*.' [2] What we call 'doctrine' was no doubt present in some degree, but the proclamation of the gospel facts predominated. One cannot but fear that the difficulty which almost every missionary experiences in obtaining native evangelists, arises largely from the neglect of this form of preaching. Is it necessary that young men likely to become native preachers should receive a course of instruction in 'doctrinal theology,' 'the evidences of Christianity,' 'Church history,' 'the history of England,' 'the English language,' 'geography,' 'arithmetic,' and 'music'? [3]

[1] *The Apostolic Age*, vol. i. p. 394.

[2] *Christology of Jesus*, Stalker, p. 24.

[3] *Report of London Missionary Conference*, 1888, vol. ii. p. 371.

It is not supposed that this form of training is universal, or that an educated ministry is not desirable, or that different fields do not require different capacities in the preachers. But such training inevitably subjects the students to the influences of an alien civilization which tends to denationalize them. It supplies them with knowledge which can only be assimilated slowly. It introduces them to problems which have not yet arisen in the native Christian mind. It forces the development of doctrine beyond the stage of Christian experience which they have reached. It leads to a form of preaching which is in advance of the evangelistic, and makes the reception of the gospel message more difficult. And besides, it is the source of innumerable practical difficulties about the scale of payment, the competition of other employments, and the tendency of the native preacher to adopt a mode of life which quickly leads him into debt. It likewise tends to repress the activity of the untrained native Christian.

Would it not be wiser to follow the methods of the apostles?—to choose the best available converts for training; train them in the field: give them 'the word' in its simplest, most undogmatic, universal form: tell them nothing of the problems which the Church of Christ has had to solve in the course of its history. Some of these may not arise in the mission fields of to-day. But aid them to the best of our power to solve the problems which do arise out of their own experience in life and preaching. The European missionary ought to be the wisest man on whom the Church can lay hold, and should receive the most effective training which can be given. It is he whose special work it is to train the native preacher. Central training institutions do not belong to the primary stage of evangelization. Even when the need of them arises, the training should be distinctly specialized. It should deal with living issues, present problems, local difficulties. 'The King's business requireth haste,' and the messenger should not be delayed or encumbered with knowledge which is in advance of his requirements.

Lastly, to send natives to Europe or America for training, generally speaking, unfits them for the very work for which they are being trained.

Three Children's Sermons.

I.

Laughter in the New Jerusalem.

By the Rev. D. A. Mackinnon, M.A., Marykirk.

'And the streets of the city shall be full of boys and girls playing in the streets thereof.'—Zec. viii. 5.

The Jews respected old age. They were taught to reverence the elders of their people, and to stand up in their presence, because grey hairs are a crown of glory. They valued children above all other riches. A large family of boys and girls was counted one of God's favours. They called children 'God's heritage'—'arrows in the hand of a mighty man.'

After their nation had been long captive in Babylon for sin, the Jews began to send parties back to Canaan. Some of these, joining the colony which had remained behind, began to rebuild Jerusalem. When this text was written, they had been labouring at the temple for two years. Being surrounded by enemies, they had to be ready at all times to fight as well as to work (Neh 4^{18}), reminding us of those Pilgrim Fathers who built the homesteads of the new world, plying their axe while their rifles leant against the nearest tree.

Such an atmosphere was bad for very young and for very old people, just as Lucknow—commemorated in the verses about Jessie Brown—was a cruel place for tender children and grey-haired men. The colonists in Jerusalem were therefore chiefly men of young or middle age. Amid constant warfare, few survived to be veterans. It was a rough, hard society, unblessed by these 'two benedictions of life,' childhood and old age.

The captive Jews sent on one occasion to their native land to ask about keeping certain Fasts in Babylon. God's reply, recorded in Zec 7, was: 'Cease to be wicked, and you will not need Fasts. Judge true judgment, practise mercy. Defend

the widow and orphan, the stranger and poor. Think no evil of one another.'

Chap. 8 presents a beautiful picture of Jerusalem in the future—no more a mere fortress, but with its houses spread like villages outside the walls. Unlike the colony known to Zechariah, with few children and its men worn out by middle life, it was to be full of families, its streets ringing with the laughter of playing children; while old folks sat chatting in the sun. The prophetic vision was also brightened with happy harvests and plenty of work. It contained no shadows of war, pestilence, or famine.

Zechariah's oracle is an interesting one for us. In the larger cities of the old world, not many of the workers can look forward to a quiet old age; and the children's play days are shortened by early toil and knowledge of evil. On the outskirts of civilization in the new world likewise, the struggle for life and gold makes men hard and coarse. There are few old people to teach them reverence, few children to sweeten their tempers. This applied to such towns as Winnipeg twenty years ago. It applies to Dawson city to-day.

The prophecy of our text was fulfilled, and Jerusalem rebuilt. Children played in its streets. Christ saw them there. Christ took notice of them. Christ said, 'Suffer the little children to come unto Me, and forbid them not.' But when Jerusalem relapsed into wickedness, the history of its sorrow was repeated. Seventy years after Christ's time the Jews were again led into captivity. For ages the streets of Jerusalem had no tender charm of childhood to bless them. Even yet the sacred city is no place for Hebrew children. Sounds of wailing are more familiar than the shouts of merry boys and girls.

1. You are to be congratulated who have been born and bred in the country or in country towns. The proportion of children there is greater than in most places; and that speaks well for the health of such districts. Think of your advantages—strong bodies, sound nerves, good principles—all of which things give you chances in life, such as the children of whom we have been speaking do not possess. In every department of life you ought to come to the front. We look for you there—at colleges, in business. During Lord Kitchener's march to Khartoum the country-bred boys endured hardships which prostrated others with feebler constitutions.

2. We want children in the Church. They will get a hearty welcome here—younger or older, awake or asleep, morning or evening—in Saturday clothes or Sunday clothes.

Not so many come to church as might. They ought, unless illness prevent, to be brought there for baptism, in order that the parents may obtain the prayers of their fellow-Christians on behalf of them and their homes.

For Christ wants the children. He claims them as His. He died on the cross for them. He has a place for them in His Church, as well as in His heart. Suffer them to come. Don't keep them back. Christ loves to see them bright and happy. Christ would have them grow up good men and women—the men sober, industrious, courageous, God-fearing; the women gentle, kind, active, and unselfish.

3. This text suggests one thing more. The Bible speaks of heaven as the New Jerusalem. What a beautiful picture of it is that painted in Rev 21^{2-4}. Parents who have buried little children, and children whose brothers and sisters have died, remember that the streets of the New Jerusalem shall be full of boys and girls playing in the streets thereof.

II.

The Annexation of a Soul.

By the Rev. J. S. Maver, M.A., Aberdeen.

'And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus,' etc.—Luke xix. 1–10.

Annexation, in a territorial sense, means the taking complete and permanent possession of additional land—it might be to the injury of the land annexed, as when Russia took possession of Poland; or it might be to the benefit of the land annexed, as we have reason to think is the case with any country that comes to be included among the British possessions. There annexation means liberty, development, common interests, and growing sympathy, with the superior Power, as recent events have shown.

In that light the word might well be applied spiritually to the relationship established between the Saviour and the sinner. We have an instance of it in the story of Jesus and Zacchæus. We do not know anything of the after-life of this publican; but the inference seems fair that a lasting

relationship between him and Jesus was begun on that day they met. The permanency of the bond is implied not only in our Saviour's words: 'This day is salvation come to this house,' but also in the fact that at the very beginning Zacchæus has seriously considered the matter and counted the cost. A business man has said that when a customer, in making purchases, shows himself anxious about the cost of the articles, he has not, as a rule, much hesitation in granting him credit. Anxiety about the cost indicates an intention to pay. And so here, Zacchæus not only showed consideration as to the cost, but also paid a handsome sum to account when he made that declaration about a fourfold restoration. We may, therefore, give him credit for the future unknown to us, and take for granted that it was true to the worthy beginning here made, and that this was a genuine annexation on the part of Jesus, to the lasting peace and profit of the soul annexed.

There are, however, stages in the direction of annexation, as between one country and another —stages which might possibly lead to nothing further, or which might amount in time to full possession. There is, first, what is called a *Sphere of Interest*; secondly, implying a still closer bond, a *Sphere of Influence*; thirdly, a *Protectorate* may be established, which is something still farther on the road towards complete annexation. Treating the terms in a spiritual sense, it so happens that all these stages are exemplified in this narrative.

First, the *Sphere of Interest.* That is the term used when, say, some ports of one nation are opened to the vessels of another nation for purposes of trade. The country to which such permission is granted has no further rights than those which are implied by the right to trade. It cannot interfere with the government of the country granting this right, or with its internal affairs in any way.

It is to this extent—to the extent of a share for the time being in his temporalities—that Jesus makes request of Zacchæus. 'Zacchæus, make haste, and come down; for to-day I must abide at thy house.' What strikes one, in reading the Gospels, is the royal way in which Jesus at times made use of the house or belongings of some whom He met in His earthly pilgrimage. Even where, according to the common footing of human relationships, He might seem to have no claim, yet occasionally He makes a request that looks like a command; and wherever it was made, the claim seems to have been recognized and acknowledged. In this same chapter we find Him giving directions to His disciples about the colt they were to go for, 'And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.' And, again, 'Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples.'

There is a kingly air about all this that is native to Jesus, notwithstanding His lowly estate. He was to the manner born. He takes for granted that His requests will be attended to; His claims conceded. No doubt He, who knew what was in man, knew on whom to lay the embargo of His commands, and that there would be no question as to their being responded to. We read of Him at times accepting the hospitality of some, between whom and Him there was little in common, as in the case of Simon the Pharisee; but wherever Jesus made overtures of this kind, it is likely that the bond between Him and His host implied more than a mere sphere of interest, or that He knew that it would mean more ere all was done. So here, He addresses Zacchæus, lays claim to his hospitality, and the surprised publican joyfully leads the way to his home.

Secondly, there is here represented the *Sphere of Influence*, the term implying, politically, some measure of influence, more or less as the case may be, which the dominating Power has over the internal affairs of the country with which it is connected. Jesus was not long in the company of Zacchæus before He began to exercise an influence over him of a profound kind. It was an influence that touched his purse, and *that* meant much in such a man. It showed that a new and genuine power had entered his life and seemed likely to revolutionize it.

To some extent every life was influenced by Christ wherever He went of old, and is still wherever the gospel becomes known. Sometimes His influence was felt only in that it stirred up increased opposition. It led some to pray Him to depart out of their coasts. It led others only the length of vain longings and regrets, as in the case of the rich young man who went away sorrowful. 'Burns was not devoted to religion, but haunted by it,' says Stevenson. The influence

of Christ on that rich young man was not to the extent of the devotion that brings peace, but of the haunting that creates unrest.

In Zacchæus' case there is every reason to think that that influence was a complete and lasting one. It began in a very thorough way, with a sweeping reform in his business dealings, where there seemed to be much need for reform. And, having manifested itself there, we may safely infer, apart from our Lord's distinct declaration, that the influence of Jesus would abide with him and grow from more to more.

Thirdly, we have here also an illustration of the *Protectorate*, a further stage in the direction of annexation. A protectorate is the name for the relation assumed by a strong nation to a weak one, whereby the latter is protected from hostile or foreign interference. That comes out here in Christ's defence of Zacchæus against his hostile critics, who thought it a disgrace to have any connexion with such a sinner.

It was very characteristic of Jesus to take up this position with regard to the weak and defenceless. In this chapter we have another instance, when the Pharisees asked Him to rebuke the multitude who were shouting hosannas to Him; but Jesus, on the contrary, defended and justified them. Again, when He defended His disciples against the charges made by the Pharisees about plucking the ears of corn on the Sabbath day, and about eating with unwashen hands, He was assuming the position of Protector of those who could not so well have answered for themselves. You find Jesus assuming that position even in a case of moral wrong-doing,—not that He justified the evil, but that He rebuked the hypocrisy of those condemning it. 'He that is without sin among you, let him first cast a stone at her.'

Christianity is, above all things, a religion of help. It does not, of course, imply a taking of the side of the weak just because it is weak. It is possible that the strong may have justice and right on its side. Discrimination has to be exercised. It is very characteristic of our country to sympathise with the weak and oppressed, but the general sentiment was clearly and deservedly on the side of victorious America, in the late war, rather than with conquered Spain. Whittier was breathing a very natural, but not entirely Christian, sentiment when he said—

> I know that the world, the great big world,
> Will never a moment stop
> To see which dog may be in the wrong,
> But will shout for the dog on top.
> But, for me, I never shall pause to think
> Which dog may be in the right,
> For my heart will beat, while it beats at all,
> With the under-dog in the fight.

It is not improbable that in every case in which Jesus assumed an attitude of protection towards anyone assailed, even in the case of the woman taken in adultery, His protectorate was a step in the direction of a closer relationship still, in the direction of a full and complete annexation, if the annexation had not been already made.

Lastly, then, we have here the *Annexation of a Soul*. 'This day is salvation come to this house.' Spiritual annexation, no doubt, in its perfect sense, takes a lifetime to complete it. It began clearly and well with Zacchæus that day, but we could understand, and expect, that it might take long before, in any full sense, the words of the apostle could be applied to him, 'Let this mind be in you, which was also in Christ Jesus.' The future of Zacchæus is unknown to us. He may never have been a particularly gifted disciple, serving his Master in a large sphere. He may have remained on at his post as a publican, and striven to show himself an honest, upright, considerate business man; and nothing, as we know, in our own day, speaks more tellingly for religion than a life of that kind. But from the first the bond was established between him and Jesus that would never be broken, and that would increase in strength.

Annexation, as we said, in a territorial sense, might mean gain or loss to the land annexed. In the case of our British dominions, we know it means gain. Worthiest liberty is granted, protection is assured, community of interest is established, a growing bond of friendship and sympathy is formed. As Kipling sings—

> I shall know that your good is mine,
> Ye shall feel that my strength is yours.

All that is implied, too, in the soul that is annexed to Christ. Then begins the life that is life indeed. All is brought into captivity to the obedience of Christ, and yet only then a freedom worthy of the name is acquired. The interests of the Kingdom are the highest interests of the soul thus bound. And just as, in our colonies, there

is an increasing resemblance, in many respects, betwixt the old country and the new, so between Christ and the annexed soul there is a growing likeness. We go to the colonies, and say, 'How like the old country, how like the old home ways!' It seems just a repetition, in many respects, of the homeland. The old Constitution re-lives there, and the old customs are cherished. Should not the same be said of the Christian? Is it not so when the power of Christ has really laid hold on the heart? 'They took knowledge of them that they had been with Jesus.' More and more of the spirit of Christ is imbibed. Misunderstandings there may be for a time, and misinterpretations. There may be a certain crudity, combined with earnestness at the beginning of the Christian life. Harsh condemnation in some things may give place to kindly toleration as the real spirit of the Master comes to be better understood.

But, however long it take to attain to the perfect likeness, even though that be a dream that will only be realized on the eternal shore, yet from the very beginning a bond has been established that will lead to it at the long last, and from that first day Zacchæus could have sung, as many a one then and since—

I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him;
And round my heart still closely twine
Those ties which nought can sever,
For I am His, and He is mine,
For ever and for ever.

III.

The Lord is my Shepherd.

Ps. xxiii. 1.

By the Rev. William Nelson, Shettleston.

Refer briefly to Eastern shepherd leading his sheep, and knowing them by name.

We never see this: we associate shepherd and sheep-dog.

The Lord our Shepherd has Sheep-Dogs.—When boys do what they ought not, or venture where they are forbidden, they are like silly sheep, which have broken through a fence, are wandering into danger. At once a sheep-dog of our Lord is after them to drive them back to safety.

You have never seen this little dog of our Lord, but often heard it. When you hear a voice whisper, 'That is wrong,' 'Do not go there,' 'tis the sheep-dog called 'conscience' seeking to drive you back from danger.

Sickness is another sheep-dog. The eyes of swine are so peculiarly formed that they cannot see the sun unless they are laid on their backs. God has often to lay a boy or girl on a sick-bed ere they learn to love Him.

These Sheep-Dogs prove His Love.—A snowstorm on the Lowther Hills. The sheep take shelter in lee of a dyke. The shepherd away down in the valley knows their danger, and, with his dogs, sets off to drive them to a place of safety. The dogs drive the flock from temporary shelter into midst of storm.

A lamb speaks, 'You said the shepherd loved us, and the dogs were our friends. Yet we were warm and cosy until dogs drove us out again into the cold.' Ewe answers, 'What you say seems true. I can't understand it. But when young I wandered and was lost. I was like to die. But the shepherd followed me, and without a word of upbraiding brought me safely back.'

Then the fold appeared. The better shelter was theirs. Lamb and ewe alike were satisfied.

Each may be assured of His Personal Care.—Each may say 'my' Shepherd. Some old folks 'hope' God will take care of them. They cannot understand assurance of personal salvation. They think it came from America with Moody and Sankey.

But such assurance is not modern. David said, 'The Lord is *my* Shepherd.' Paul said, 'I know in Whom I have believed.' So may we. Even small boys and girls may. God called Samuel by name when he was a very small boy.

Each may say, 'The Lord is my Shepherd.'

At the Literary Table.

THE BOOKS OF THE MONTH.

OUTLINES OF THE HISTORY OF RELIGION. By John K. Ingram, LL.D. (*A. & C. Black.* Crown 8vo, pp. 162. 3s. 6d.)

There are two questions which a reviewer must ask as a new book lies before him. The first is, What did the author set out to do? And the second, Has he done it? They are quite distinct, those two questions, and the value of a review depends upon their being kept distinct. The first should be answered briefly and dispassionately. That is to say, however the reviewer may hold that the thing the author set out to do was not worth doing, that is not his business. His business is to see whether the thing has been done. The reader can determine for himself whether the author's intention is of any interest or value; he relies on the reviewer to tell him whether the book has fulfilled that intention and should be purchased.

These be the first principles of the art of reviewing. Apply them to Dr. Ingram's new book. The author's intention is to give a brief account of the religion of Positivism, gathering it from the writings of Auguste Comte. Is that worth doing? Dr. Ingram himself believes that it is,—believes so heartily that he does it before he dies, lest he have spent his life in vain. For Dr. Ingram holds that 'Faith' is the most pernicious of human inventions, that its end is at hand, and that the creed of science with the religion of humanity—a creed which eye *hath* seen, a religion which ear *hath* heard—are about to occupy the vacant place. Do you think it is worth doing? It depends on what 'Faith' has been to you or is. But for us the question is: Has he done it? And we answer that he has.

THE PARACLETE. By William Clark, M.A., LL.D., D.C.L., F.R.S.C. (*T. & T. Clark.* Crown 8vo, pp. 236. 3s. 6d.)

Many of us have got beyond the Ephesian twelve. We know that there is a Holy Ghost. But how far have we got beyond them? Quite lately there was published (also by Messrs. T. & T. Clark) a notable book on the Holy Ghost, of which the title was *The Spirit and the Incarnation.* The writer of that book, an able earnest man, had preached the gospel earnestly for many years and then discovered that there was a Holy Ghost. We smiled at his simplicity. And then we found that having made the discovery he had gone farther and asked the question, If there is a Holy Ghost, what is He for? We had not all gone so far as that; the book was a revelation.

Why do we not know more about the Holy Ghost than that there is a Holy Ghost? Chiefly because the writers about the work of the Holy Ghost are so contradictory and chaotic. We want books. Some of us were driven back on Owen. Think of it—a Puritan unsuperseded yet, and on the doctrine of the Holy Spirit! Owen is good, but to begin with him! No, begin with Clark. This is the simplest and best introduction to the doctrine of the Holy Spirit in the English language. Professor Clark is a scholar. He is specially accomplished in historical theology. What he says may be trusted to be true, so far as modern biblical science has attained to the truth. And he writes with simplicity and point. The little book may be read with pleasure by the very beginner, and yet it leads one well into the subject.

HIGHER ON THE HILL. By the Rev. Andrew Benvie, B.D. (*Clarke.* Crown 8vo, pp. 341. 5s.)

While other men are anxiously debating whether the results of modern criticism should be touched in the pulpit or not, Mr. Benvie of St. Aidan's, Edinburgh, preaches nothing else. Nor does he preach and hide his meaning. He says that the omission of 'the astounding story' of the resurrection of Lazarus by St. John 'is past all explanation,' and he goes out of his way to say that all attempts to reconcile the four accounts of our Lord's resurrection 'have signally failed.' Yet Mr. Benvie is not an unbeliever. He believes in the resurrection of Christ. Whatever difficulties he may find there or elsewhere he settles by the assurance that the spiritual results of the resurrection carry the physical facts with them. The sermons are thus a combination of criticism and credulity, the unbeliever would say. To which Mr. Benvie would reply, No, of criticism and Christian experience.

Besides Mr. Benvie's volume, Messrs. James Clarke & Co. have published *A Religion that will Wear*, by a Scottish Presbyterian (crown 8vo, pp. 154, 2s. 6d.); and *Martineau's Study of Religion*, by R. A. Armstrong (12mo, pp. 115, 1s. 6d.). The 'Presbyterian' is not well instructed, but he is much in earnest. He rejects all kinds of Agnosticism, but in face of the Atonement becomes a horrified agnostic himself. Mr. Armstrong gives a good idea of Martineau's greatest book to those who cannot read it for themselves.

THE LITTLE LIVES OF THE SAINTS. By the Rev. Percy Dearmer. Illustrated by Charles Robinson. (*Wells Gardner*. 12mo, pp. 144. 2s. 6d.)

The stories of many saints—Oswald, Aidan, Chad, and other nine—simply told and appropriately illustrated. It is a little book which the lover of books will love.

Messrs. Wells Gardner have also published a volume of Meditations in Scripture, by the Rev. F. Bourdillon, M.A., under the short title of *Handfuls* (crown 8vo, pp. 131, 2s. 6d.).

THEISM IN THE LIGHT OF PRESENT SCIENCE AND PHILOSOPHY. By James Iverach, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 330. 6s.)

There is nothing in the region of Apologetic we stand so much in need of as a short popular statement of what recent science and philosophy have made of the Christian faith, and there is no man more capable of supplying the need than Professor Iverach. His knowledge of all the three subjects is as a combination almost unique. His clearness of thought is matched by his command of language. So this book, written in a sense to order, for it contains the first series of the Charles F. Deems Lectures on Philosophy delivered before the University of New York, is a genuine and most welcome contribution to our recent apologetic literature. Not once, but many times, Professor Iverach answers an objector with an unanswerable *tu quoque*, or solves a knotty problem by a few well-chosen phrases. His chapter on Personality must not be missed. It is the most fertile subject on this borderland at present, and Professor Iverach has caught its significance.

Messrs. Hodder & Stoughton have also published the second volume of *The City Temple Pulpit* (crown 8vo, pp. 288, 3s. 6d. net), in which Dr. Parker is as heartily himself and as miraculously original as ever.

THE CHRISTIAN RACE, AND OTHER SERMONS. By the Right Rev. J. C. Ryle, D.D. (*Hodder & Stoughton*. 8vo, pp. 350. 7s. 6d.)

This is the first volume of sermons published by the late Bishop of Liverpool. Perhaps Dr. Ryle will not let it be the last. He could not use his leisure in a better way. The selection, however, has not been made by himself, but by Archdeacon Madden. The whole round of the believer's life is illustrated, from his discovery of 'A Bad Heart' (the first sermon) to his 'Readiness to be Offered' (the last). Need it be added that from first to last there is always the utmost simplicity—the unabashed 'foolishness of preaching'? There is also burning earnestness. The tones, sometimes the very words of Paul, especially of 'Paul the aged,' are heard, pleading, praying, believing.

Under the misleading title of *Principles of Church Defence* (crown 8vo, pp. 128, 2s.), Mr. Hopkins of Gray's Inn Road has published a very able defence of adult baptism by the Rev. Harri Edwards.

THE GOSPEL ACCORDING TO ST. LUKE IN GREEK. By the Rev. Arthur Wright, M.A. (*Macmillan*. 4to, pp. xl, 230. 7s. 6d. net.)

Volumes of this magnificence have hitherto come only from the University Presses. And even the University Presses have not published them at this price. Surely it is a great thing that the results of the critical study of the Gospels can be presented to us in a form so handsome, and at a price so reasonable. We have here, not merely the Greek text of St. Luke's Gospel; we have also the parallel matter from the other Synoptists, with occasional reference to St. John; we have illustrative passages from other parts of the New Testament, and we have occasional exegetical and critical notes. And all this is the work of a most interesting and suggestive scholar. The long Introduction is also full of original matter. In short, we have everything here that we need for a critical study of St. Luke. If this volume is used along with Dr. Plummer's Commentary, as Mr. Wright himself suggests, the student will be on the way to a complete mastery of this Gospel both critically and exegetically.

THE APOCALYPSE. By Edward White Benson. (*Macmillan.* Royal 8vo, pp. xx, 117. 8s. 6d. net.)

Archbishop Benson had two literary pursuits always on hand, St. Cyprian and the Apocalypse, and now both have been published. It may not be that either will take the first place, that is indeed scarcely to be expected, for Dr. Benson never had the detachment that is demanded by the finest scholarship. But it is certain that both works will be found useful, and will often be consulted by the student of this special subject. In the work on the Apocalypse Dr. Benson's purpose is clear, and he accomplishes it. He seeks to exhibit the structure of the book, and to indicate the lines upon which its interpretation must run. The new translation is also a feature of much interest. It is evident that great pains have been spent upon it. The diversity of rendering of the same Greek word is proof, not of carelessness, but of extreme care and nicety of judgment.

THE BIBLE: ITS TRIAL AND TRIUMPH. By the Rev. John Philip, D.D. (*Marshall Brothers.* Crown 8vo, pp. 91. 2s.)

It is not the Bible, it is our interpretation of the Bible that is at present on its trial. And whether that will triumph depends on its truth. That the Bible will triumph there need be no fear. Dr. Philip is strong when he tells us what the Bible is to himself. That is the unanswerable argument. Of no other book, of no other *religious* book, could we say what Dr. Philip can say of the Bible. And when he tells us what the Bible is to himself he speaks with great freedom of language and force of conviction. The positive in the little book is most persuasive.

SERMONS AND LECTURES. By the Rev. Henry Bonner. (*H. Marshall.* Crown 8vo, pp. 335. 5s.)

The sermons that are worth publishing were not necessarily worth preaching. Mr. Bonner preached with power, and may be read with profit. He was once assistant to Dr. Samuel Cox, who, no doubt, by that unerring editor's discernment he had, discovered and developed the expositor in him, and God did the rest. The task is how to throw the ancient parables into modern poetry; our hearers will not listen to prose. It demands imagination as a gift and God's Spirit as a grace. To *translate* the Temptation of Christ till it tells on our paltry temptations, and yet to be true to the whole Gospel of the Grace of God, that is the task, and this man accomplished it. There are some lectures in the volume also,—lectures on Wordsworth, Burns, Lowell, and the like,—but the preacher cannot lecture, and it is not a pity that he cannot.

ST. PAUL'S EPISTLE TO THE ROMANS. By Charles Gore, M.A., D.D. (*Murray.* Crown 8vo, pp. viii, 241. 3s. 6d.)

This is the second volume. The matter of most interest in the first volume was the way in which Canon Gore introduced a Jewish objector, making most of the apostle's arguments to be answers to this imaginary antagonist. In this volume he partly defends that and partly abandons it. Manifestly it could be abused, but manifestly also it is there. There are some extremely interesting Notes at the end of this volume; their only fault their brevity.

THE DATES OF THE PASTORAL EPISTLES. By the Rev. the Hon. W. E. Bowen, M.A. (*Nisbet.* Crown 8vo, pp. 60. 2s. 6d. net.)

Mr. Bowen has a keen interest in scholarship, albeit he is chiefly a preacher. He would preach the truth, and that means that sometimes he must himself go in search of it. There are those who tell him that as a preacher he cannot speak of the Pastoral Epistles as St. Paul's, so he goes into the subject for himself. The little book will set other preachers' minds at rest, and save them the labour of this search.

S.B.O.T.: THE BOOK OF JUDGES. By the Rev. G. F. Moore, D.D. (*Nutt.* 4to, pp. 72. 6s. net.)

S.B.O.T. are the letters that stand for Haupt's 'Sacred Books of the Old Testament.' The editor of *The Book of Judges* is the editor of the same book in 'The International Critical Commentary,' so we know his ability and his position. This is the Hebrew text with the critical notes. Dr. Moore has consulted all the great editors of his book, and his emendations carry far more weight than the happiest guesses of a single scholar. The volume is packed with illustrative as well as critical matter.

THE GENIUS OF PROTESTANTISM. By the Rev. R. M'Cheyne Edgar, M.A., D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. xviii, 348. 6s.)

Dr. Edgar further describes his book as 'for the times.' That is to say, the power and the meaning

of Protestantism are explained in face of the denial that it has any meaning or power for good. Now one has the feeling always that books 'for the times' are to be passed over that we may have time to read books that are for eternity. But this book had better not be passed over. Dr. Edgar does far more than answer the ignorant and arrogant who denounce Protestantism while they owe her the liberty that makes denunciation safe. He touches on many great aspects of the Christian faith, and gets to the heart of some of them.

Messrs. Oliphant have also published a book on *Personal Character and Business Life*, by J. M. M'Candlish, W.S., F.R.S.E. (crown 8vo, pp. 95, 1s. net), which will be found most serviceable as a gift to young men who are entering on the battle of life.

RELIGION OF ISRAEL TO THE EXILE. By Karl Budde, D.D. (*Putnams*. Crown 8vo, pp. xiv, 228.)

This is the fourth series of the 'American Lectures on the History of Religions.' And this volume fits in just in front of Professor Cheyne's *Religious Life after the Exile*. The subject is dealt with as a scientific study, pure and simple. But we know that Professor Budde is a believer in the call and mission of Israel. There is therefore no offence to Christian sentiment, and yet the utmost liberty of independent investigation is followed. And, on the whole, the impression made by this, the latest history of Israel, is that the history of Israel rests less on myth and legend than was supposed. The tendency is now to push the historical origins further back, and to believe with more confidence in the earliest narratives. It is a charming book to read, and need be feared by no one.

CHRISTIANITY AND PAGANISM. By Ernest N. Bennett, M.A. (*Rivingtons*. Crown 8vo, pp. viii, 75. 2s. 6d. net.)

This is the story of the last days of paganism in Rome. Mr. Bennett tells it as he has been wont to do to the men who were studying for the Honour School of Theology in Oxford. The historians and even the original documents have been studied and sifted. It is brief but authoritative.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. By the Rev. Herbert G. Miller, M.A. (*Skeffingtons*. 8vo, pp. xxx, 352.)

This commentary was spoken of last month. Now a formal word of approbation. It is an original work. Except that Mr. Miller has been himself made by them, there might have been no commentators on the Epistle to the Ephesians before him. In that lies its value. It is fresh, arrestive, sometimes welcome, sometimes questionable. It will not take the place of Abbott in the 'International Critical,' but if one can afford two on the Greek text, this is the second.

GOD'S FORGET-ME-NOT. By the Rev. A. A. Cooper, M.A. (*Elliot Stock*. Crown 8vo, pp. 61. 2s. 6d.)

This is the title of a small volume of children's sermons. It is a title taken from the first sermon: 'Remember now thy Creator.' They are short sermons, they are alive with interest in simple things, they are educative.

Mr. Elliot Stock has also published a *History of the Captivity and Return of the Jews*, by the Rev. E. J. Nurse, M.A. (crown 8vo, pp. 83), for junior classes or the like on the old familiar lines of study.

'The World's Epoch-Makers.'

Messrs. T. & T. Clark have issued the first volume of their new series, 'The World's Epoch-Makers.' It is a series of some magnitude, for eight and twenty volumes are announced. It is a series of some importance, for many of the foremost historical scholars of our time are working on it. It has been well devised also. The idea of the editor is to trace the progress of thought in a succession of biographies. Each intellectual advance has been identified, if not directed, by some strong mind. The mental history of these men is the mental history in miniature of the time which made them and which they helped to make. The chief business by the writers will be to describe the epoch, but the interest of the epoch will centre in the man. The editor of the series is Mr. Oliphant Smeaton.

If it had been possible to begin with Buddha and publish the volumes in chronological order, we should have been able to follow the history of

the world's religious and philosophic thinking from epoch to epoch, and at the end we should have had a fine training in method as well as a fine mental equipment. But perhaps it would have been too systematic for our love of variety. Perhaps, also, it was impossible. The first volume issued is *Cranmer and the English Reformation* (crown 8vo, pp. 220, 3s.). The author is Mr. Arthur D. Innes, M.A., of Oriel College, Oxford.

Now we had better say in a word that Mr. Innes's volume, though smaller in bulk than some of the volumes that are to follow, presents a complete clear picture of the man and the time. It is the work of an accomplished special student of the period, unbiassed, though with earnest convictions, and it is written with care and finish. Cranmer's is a character which every man has to interpret (especially in our day) for himself. And we cannot say that Mr. Innes's interpretation and our own entirely coincide. But we have been intensely interested in the interpretation which has cost Mr. Innes so much original research, and which he lays before us so attractively.

Mr. Innes has succeeded in practically applying the editor's idea. Cranmer is the centre, the English Reformation is the subject, and the other men have a greater place than otherwise they would have been entitled to. Henry is well drawn, and not too severely. How hard it must have been to keep him out of the first place. But we dare not say that Henry VIII. was the centre of our English Reformation, and we need not.

Augustine Birrell.[1]

A COPY of Augustine Birrell's Collected Essays is a possession. The publisher has understood that. They are to be placed in sight, and they will catch the eye. They may be handled by every alternate visitor, and they will stand some handling. They give colour to the library, physically and intellectually.

But the best of these volumes is their contents. The man who buys books and places them well in his library is not their best friend. Nor is the occasional visitor who handles them. Their best friend is their reader. And their reader will love these books better than anybody. They are what Mark Twain calls 'very light reading.' The expression has got attached to fiction, to circulating-library fiction, even to the most ephemeral of that. But the ephemeral of the circulating library is not light reading. It is the heaviest reading that is written, and it brings heaviness of heart. This is light reading.

For Augustine Birrell knows English (and other) literature so well that he can afford to explain his allusions. The mystery of some men's allusions (which is our madness) is necessary to prove the minuteness of their knowledge. Mr. Birrell tells us what he is referring to. Again, his knowledge is so minute and manageable that he finds the right illustration come to him at the right moment. And he is a master of the English tongue.

What are his Essays about? Everything. Read them. They are all here—the *Obiter Dicta* (both series), the *Res Judicatae*, and the *Essays about Men, Women, and Books*.

The Grammar of Science.[2]

IT is possible that Karl Pearson's *Grammar of Science* has been bought by some under the impression that 'Grammar' means 'Rudiments,' and that they would get in it an introduction to modern physical science. For it has been well bought, 4000 copies of the first edition having passed into circulation. But that is not its purpose. It has little to say about physical phenomena, what we call the *facts* of physical science. It is an introduction to metaphysics rather than to physics; its subject is the metaphysics of physical science.

Metaphysics pure and simple the book is not, and does not believe in it. Physics pure and simple the book is not, and does not believe in it. There is no such thing as a supersensuous sphere; which rules metaphysics out somewhat peremptorily. And there is a physical (perceptible) sphere only as a matter of faith. The one object of knowledge or science is the sphere of conception, the region of our own ideas and concepts.

Thus it is not things seen—phenomena,—but things unseen that are the object of Karl Pearson's investigation, the subjects of his science. These

[1] Collected Essays. By Augustine Birrell. London: Elliot Stock. Crown 8vo, two vols., pp. 326, 343.

[2] *The Grammar of Science.* By Karl Pearson, M.A., F.R.S. London: A. & C. Black. 8vo, pp. xviii, 548. 7s. 6d. net.

things have their existence, the laws of their existence, and their purpose. Their existence is taken for granted; their laws are the subject of this book; their purpose is that which made the book worth undertaking, for it is no less to Karl Pearson than religion and morality. That is to say, if we can discover the laws that regulate our ideas and concepts, we need no god or devil—that is enough to live by, enough to die upon.

It is a book of Darwinian (not Spencerian) first principles. Its subjects are Cause and Effect, Space and Time, the Geometry of Motion, Matter, Life, Evolution. In Karl Pearson's view all the future is in the *Origin of Species*. Expound that and live by it, and you have the assurance both of the life which now is and (if there is one) of the life which is to come. This is a new, corrected, and much enlarged edition.

A New History of Modern Philosophy.[1]

Professor Höffding's *History of Modern Philosophy* has been greatly appreciated on the Continent, not only in its native land, but also in Germany, especially after it was translated from the Danish into German. To be appreciated in England it needed to be translated into English, and that has now been done by Miss B. E. Meyer. The translation, which is from the German, is successful. The meaning is accurately brought out, and happily expressed. The book reads as an English book, and might have been written by an Englishman.

It is a history of *modern* philosophy. Now modern philosophy is usually taken to have commenced with Kant. Professor Höffding begins long before Kant. Even his second volume begins before Kant. The first begins with the philosophy of the Renaissance.

It is biographical. Being intended as an *introduction* to modern philosophy, that was wise if not inevitable. It is by means of the men that we begin to know the philosophy. And, more than that, it is doubtful if apart from the men—their upbringing and even their ancestry—it is possible for anyone to understand the philosophy they gave us. So the book carries with it all the charm of personality, not only the personality of the writer, but also the personality of the men about whom he writes.

Still, it is the philosophy and not the men that is Professor Höffding's subject. So he gives us no mere sketch of certain modern philosophers with chapters on their philosophy. He has whole chapters on the philosophy of periods, of schools, or even of countries. He is careful, in short, to make his History of Philosophy complete. Its most valuable part is contained in the first volume. That is not because Professor Höffding has done that part best or given it most attention. It is because that part is so much more in need of exposition. Modern Philosophies begin with Kant. Modern monographs are written on him or his successors.

There is abundant evidence of knowledge, but the style is surprisingly simple. Of set purpose, no doubt, Professor Höffding has left out the technical jargon of philosophy as much as possible, and the translator has taken care not to bring it in. The veriest layman in philosophy may read the book. So it is an introduction of the best kind, and we predict a successful future for it in this country also.

[1] *History of Modern Philosophy*. By Dr. Harald Höffding, Professor at the University of Copenhagen. London: Macmillan. 8vo, two vols., pp. xvii, 532, 600. 30s. net.

Literary and Archaeological Notes.

Professor Sayce writes from Helwân, in Egypt, and says that the mummy which Mr. Loret found in the tomb of Amen-hotep II. has been brought to the Gizeh Museum, and proves to be that of Meneptah, the son of Ramses II. and (as most believe) the Pharaoh of the Exodus.

In the notice of Professor Shailer Mathews' book on the *New Testament Times*, it was pointed out that he had not apparently discovered Fairweather's *From the Exile to the Advent*. Professor Mathews says that that is not so. It did not lie in his way to mention the book, which he does know, and of which he has the highest appreciation.

Better make another correction. The name of CanonNewbolt's new volume of sermons, published by Messrs. Longmans, was omitted last month. It is *Words of Exhortation*.

And another. Professor Marshall Randles complains that, a comma having fallen out, his new book was described last month as *The Blessed God Impassibility*. In reality *The Blessed God* is the title, and *Impassibility* the sub-title. But Professor Randles should have made the matter right at an earlier stage. For both on the back of the book and on the title-page are found *The Blessed God Impassibility* without any punctuation.

Of the recent discoveries in early Christian literature one of the most important is a Syriac version of the *Testamentum Iesu Christi*. The fortunate discoverer was Rahmani, the Syrian Patriarch of Antioch, and the place of discovery was the metropolitan library at Mosul. Rahmani lost no time in publishing his discovery, with a Latin translation and notes. Various learned articles have appeared upon the work, especially noteworthy being one in the *Guardian* of 6th Dec. 1899, by Professor Collins, and another in the issue of 11th April 1900, unsigned. But the best news is that Professor Cooper of Glasgow is editing the work for English readers, including an English translation by Canon Maclean. As the value of the work is chiefly liturgical, Professor Cooper is just the man to edit it, and he is to illustrate it copiously with ecclesiological, liturgical, theological, and historical notes. Messrs. T. & T. Clark have undertaken its publication.

The Samaritans.

By the Rev. J. E. H. Thomson, D.D., Safed, Palestine.

It is implied in Sargon's Khorsabad inscription that he left the majority of the Israelites still inhabiting Central Palestine. This is confirmed by what we learn of those present at Josiah's Passover (2 Ch 34^9; Jos. *Antiq.* 4. 5). Yet the land had been much wasted by civil wars and by the campaigns of successive Ninevite monarchs, so room was left for the introduction by Asshurbanipal (Ezr 4^{10}) of colonists who would act as a bridle on the natives. It is evident that these colonists were soon absorbed by the remnant of the Israelites and commingled with them. This mixed people are the Samaritans of the New Testament and the Apocrypha. When the Captivity of Judah returned, the Samaritans desired to unite with them, but their advances were rejected by Zerubbabel. Still intercourse sprang up, and there resulted intermarriage among the leading families of the two communities. Ezra and Nehemiah, when they arrived in Jerusalem, put down forcibly the party that desired closer union with the Samaritans. Josephus relates (*Antiq.* xi. 8. 2, 4) that Manasseh, brother of Jaddua, high priest in the days of Alexander the Great, married the daughter of Sanballat, a leading Samaritan, and was in consequence of this deprived of his priesthood and driven into banishment. He was received by his father-in-law, who erected a temple on Mount Gerizim, and made Manasseh high priest. Notwithstanding this, the Samaritans do not seem to have been excluded from the inner courts of the temple (Jos. *Antiq.* xviii. 2. 2), an indirect proof that their Israelitish origin was acknowledged. Josephus alleges that under Epiphanes the Samaritans rededicated their temple to Zeus Hellenius. After the Maccabæan struggle had ended, John Hyrcanus marched against the Samaritans, captured Samaria, and burnt the temple; it never seems to have been re-erected. This embittered the hostility of the Samaritans against the Jews—they hindered Galilean Jews from passing through their territory to Jerusalem (Jos. *Antiq.* xx. 6. 1; Luke ix. 53), endeavoured to confuse the Jews in proclaiming New Moon (Rosh hashshana, 2 *b*), and even defiled the temple (Jos. *Antiq.* xviii. 2. 2). When they were placed under his jurisdiction, Herod endeavoured to ingratiate himself with the Samaritans by adorning Samaria with stately colonnades. He changed its name to Sebaste, in honour of Augustus, to whom he erected there a magnificent temple. When Judea became a Roman province, Samaria was conjoined with it. During the Jewish war the Samaritans did not escape; under Vespasian's orders, Cerealis slew 11,000 of them who had entrenched themselves in Mount Gerizim.

The conversation of our Lord with the woman of Sychar (Askar? Jn 4), and the subsequent adhesion

to Him of many of her fellow-villagers, indicate an openness of mind on the part of the Samaritans not exhibited by the Jews. The gratitude of the Samaritan leper contrasted with the ingratitude of the nine Jewish lepers (Lk 17^{11}) is a parallel instance. Although in the preparatory mission of the apostles our Lord forbade them to go into any city of the Samaritans, He yet regarded them with a certain amount of favour, as may be seen in the Parable of the Good Samaritan. This may have occasioned the taunt, 'Thou art a Samaritan, and hast a devil' (Jn 8^{48}). The rise to influence of Simon Magus, in the years immediately succeeding the Resurrection, indicates the previous presence of Messianic expectations among the Samaritans. If Hilgenfeld is right in assigning a pre-Christian date to the Samaritan poem discovered by Merx, then the view above is confirmed. When Philip came to Samaria (Ac $8^{4ff.}$) the Samaritans manifested the same open mind to his preaching as to that of our Lord. The subsequent arrival of Peter and John deepened the impression made by Philip. The Christianity of the Samaritans early manifested a heretical type in Dositheus, Simon Magus, and Menander.

While there seems to have been a large Samaritan Church, there was a still larger residuum. These Samaritans frequently caused trouble under the Christian emperors. At length (529 A.D.), after a sedition more violent than any previous, during which they murdered the Christian bishop and set up a king to themselves, Justinian sent an army against them, drove them from their synagogues, and brought them completely into subjection. In little more than a century after this, Palestine fell into the hands of the Moslems, but there is no record of any resistance on the part of the Samaritans to the conquerors.

The Samaritans are lost sight of till Benjamin of Tudela comes into contact with them in the twelfth century. He reckons them at about 1000 in all, of whom 100 were resident in Nablûs; there were other communities in Ascalon, Cæsarea, and Damascus. Since the end of the sixteenth century they have been frequently visited by travellers, and there have been several instances of correspondence between Samaritans and the learned men of Europe. That with Joseph Scaliger was the first; but the most important was that with Sylvestre de Sacy, in the second decade of the present century. At that time, besides the community in Nablûs there were a few Samaritans in Gaza. There had been Samaritan communities in Cairo and Damascus till the latter half of last century. These, including that in Gaza, were violently put down by the Moslems.

In Nablûs the Samaritans inhabit a narrow quarter to the north-west of the city. Formerly they had many synagogues, but these have been wrested from them by the Moslems, and now they have only one, and it is small and dark. They number in all about 160, and are not likely to increase, as they marry only among themselves. They are tall, handsome, and good-looking, and, unlike the Jews, appear to be very cleanly.

In their theology the Samaritans are monotheists,—their creed is summed up in the phrase: 'Hear, O Israel; the Lord thy God is one Lord.' When in reading the Law they come to the sacred name יהוה, they avoid pronouncing it, and say *Elwem* (Elohim). They believe in good and bad angels, and give them names which partly agree with those in the books of Enoch. They do not practise, as do the Jews, prayers to saints or for the dead. In regard to inspiration they consider only the Pentateuch inspired. They expect a Messiah to come, whom they call תָּהֵב : he is to be prophet, priest, and king, and is to find again the Tables of the Law and the sacred vessels, to conquer seven nations, and bring back the Jews to worship in Gerizim. After living to the age of 110 years he is to die full of honour; however, he is not to be superior to Moses, and this is indicated by the fact that while Moses lived 120 years, the *Tāhēb* is to live only 110. An ancient Samaritan poem discovered by Merx (Hilgenfelds' *Jahrbuch für Theol*, 1894, pp. 233–244), addressed to the *Tāhēb*, reveals their Christology, so to say, to be in greatest harmony with that ascribed to the Samaritans in Jn 4. In eschatology they believe in the resurrection of the dead and in a final Judgment; they hold that the last Judgment will occur at the expiry of 7000 years from the Creation. They believe in the forgiveness of sins by God on repentance and prayer, and so do not think sacrifices needed for atonement.

The Samaritans adhere rigidly to the ceremonies enjoined by the Law, differing from the Jews on the side of greater simplicity and of closer con-

formity to the letter of the Law. Indeed they claim that their name 'Samaritan' does not refer to Samaria, but to the fact that they are *shōmĕrim*, 'guardians' of the Law (Epiphanius, *Haer.* ix.). Circumcision is observed without the Jewish additions. The great Day of Atonement they hold by a continuous service in the Synagogue, and a Fast of twenty-five hours. In celebrating the Feast of Tabernacles they do not, as the Palestinian Jews, make booths outside, but adorn their rooms with branches. They keep the Passover the evening before the first full moon in the Greek Nisan (April). Formerly they held it in their own quarter, but rather more than half a century ago they got, through the intervention of the British Consul General, restored to them the privilege of celebrating it on the top of Mount Gerizim on the site of their ancient temple (Stanley, *Sermons on the East*, p. 175, n. 2; Robinson's *Researches*, vol. ii. p. 282, n. 1). A day or two before the Feast the whole Samaritan community, save those ceremonially unclean, encamps on the top of the mountain. Throughout the day preceding the Passover evening they make preparations for it. When sunset is approaching, the men of the Samaritans form a circle, and while the high priest is reciting the portion of the Law describing the Passover, six or seven lambs are brought forward and killed. Boiling water is then poured on the carcasses, and the wool is plucked off. When this is ended, the right fore-leg, with the shoulder, is cut off, and the lamb is disembowelled; thereafter it is suspended on a post seven feet long. These poles or spits with the suspended lambs are then placed, point downwards, in a pit in which brushwood has been burning for some hours. The pit is then covered with a hurdle on which grass is laid, and the whole plastered with mud so that no smoke exudes. At the expiry of three hours the lambs are taken out and placed severally in new baskets; these are removed a little way off where a sheet is spread, and there the lambs are eaten with unleavened bread and bitter herbs by men 'with staves in their hands and loins girt.' When all have eaten, everything that remains is burnt in the fire, so that nothing is left until morning.

The synagogue service of the Samaritans differs little from that of the Jews. They read only the Torah; they stroke their face and beard at the recurrence of the name of God, and use frequent prostrations. The Samaritan marriage is simpler than the Jewish; the Samaritans are practically monogamists, and divorce is rare. In regard to the burial of the dead, the Samaritans, to avoid ceremonial uncleanness, hire Moslems to do what is necessary.

Although the Samaritans speak Arabic, the Law is read in Hebrew. The script in which their manuscripts are written is that found on the Maccabæan coins. There is extant in several codices a Targum in a form of Western Aramaic commonly called Samaritan. The ancient codex of the Law which they show—if the characters used in it were those generally in use when it was written—cannot well be dated later than the end of the second Christian century.

Contributions and Comments.

On the Khabiri Question.

Professor König does not appear to have seen what I have written about the Khabiri of the Tel el-Amarna tablets, though it is now an old story. Years ago I showed that they could not be the Hebrews. The name, in fact, is simply the Assyrian *Khabiri*, 'confederates,' which is met with in several cuneiform texts (*e.g.* K, 890, 8), and was probably a loan-word from Canaan. In 1889 I suggested that Hebron (Khibur, in Egyptian) was their meeting-place (*Proc. S.B.A.*, June 1889). The Semitic equivalent of the Sumerian '*sagas*'[1] was *khabbatu*, 'plunderer,' or 'Bedâwi' (*W.A.I.*, ii. 26, 13; 49, 34; etc.). Rubute may be a Rabbah as well as a Rehoboth, though I should prefer Professor König's identification. As for the 'mountains of Sêri,' I pointed out as long ago as 1891 that they have, of course, nothing to do with Edom, but are 'the mountain(s) of Seir,' which formed the frontier between Judah and Dan (Jos 15^{10}; see *Records of the Past*, new ser. v. p. 69).

A. H. Sayce.

Dahabia Istar, Helwân, Egypt.

[1] Not ideographs, but a Sumerian word borrowed from the Semitic *sagâsu*.

Acts xvii. 22.

The exact meaning of the expression δεισιδαιμονεστέρους, used by St. Paul at the beginning of his speech, is still a matter of dispute; whether he wishes to pay a compliment to his hearers, according to the rules of rhetoric to begin with a *captatio benevolentiae*, or whether he administers to them a *censure*, though in a mild form. For myself, I am fully convinced that the latter view is right. I may refer for it chiefly to the Notes of Fred. Field in his *Otium Norvicense* (1881), which have been lately republished. But there is one consideration which has not been sufficiently attended to in the discussion of this question, even by Field. He is quite right in stating that the general use of the word is *in malam partem*, and he enforces this by several quotations from Theophrast and Plutarch. But he does not call attention to the fact that this must have been the more so in the mouth and ears of a *Jew*. For a Jew any word from this root must have had a bad ring, for it reminded him at once of the δαίμονες and δαιμόνια in the plural (comp. for St. Paul, 1 Co $10^{20.\ 21}$). For this reason it does not seem to me fortuitous that the word εὐδαίμων, εὐδαιμονία, εὐδαιμονίζειν is nowhere used in the Greek Bible, either in the Old or in the New Testament, though there would have been occasion for it many times. And for the same reason we must look to the use of the word δεισιδαιμονία in *Jewish*, not, as most scholars did, in classical writings. As neither Field nor Cremer (*Wörterbuch der neutestamentlichen Gräcität*) nor any commentary at my disposal gives such an example, I may be allowed to quote two very instructive passages of Philo.

I. 207 (Mangey 166) Philo speaks of ἐθῶν καὶ νομίμων εὐσέβειαν μὲν ἐλαυνόντων δεισιδαιμονίαν δὲ πρᾶγμα ἀδελφὸν ἀσεβείᾳ κατασκευαζόντων; to him, therefore, δεισιδαιμονία is almost akin to ἀσέβεια, and opposed to εὐσέβεια. The reading ἀσεβείᾳ is attested by the newly discovered papyrus and the best manuscripts; the rest of the manuscripts read ἀδικίας.

Another equally instructive passage is later on, i. 262 (Mangey 195): We must do all things in their due way: ὥσπερ γὰρ οὔτε μουσικὴν ἀμούσως οὔτε γραμματικὴν ἀγραμμάτως οὐδὲ συνόλως φράσαι τέχνην ἀτέχνως ἢ κακοτέχνως ἀλλὰ τεχνικῶς ἑκάστην ἐπιτηδεύειν προσῆκεν, οὕτως οὐδὲ φρόνησιν πανούργως οὐδὲ σωφροσύνην φειδωλῶς καὶ ἀνελευθέρως οὐδὲ θρασέως ἀνδρείαν οὐδὲ δεισιδαιμόνως εὐσέβειαν οὐδ' ἄλλην τινὰ τῶν κατ' ἀρετὴν ἐπιστήμην ἐπιστημόνως· ἀνοδία γὰρ ὁμολογουμένως ταῦτα πάντα. παρὸ καὶ νόμος κεῖται 'δικαίως τὸ δίκαιον διώκειν' (Dt 16^{20}) ἵνα δικαιοσύνην καὶ πᾶσαν ἀρετὴν τοῖς συγγενέσιν ἔργοις αὐτῆς ἀλλὰ μὴ τοῖς ἐναντίοις μετερχώμεθα. For Philo δεισιδαιμονία is not akin but opposed to εὐσέβεια. Later on (p. 263) he applies Gn 37^{15} (the man who directed Joseph, when he was wandering in the field) to the conscience, and makes it say: τί ζητεῖς; ἆρά γε φρόνησιν; τί οὖν ἐπὶ πανουργίας βαίνεις; ἀλλὰ σωφροσύνην; ἀλλ' ἐπὶ φειδωλίαν ἢ τρίβος ἄγει· ἀλλὰ ἀνδρείαν; θρασύτης προσέρχεται ταύτῃ; ἀλλ' εὐσέβειαν μετέρχῃ; δεισιδαιμονίας ἡ ὁδός. This is just the case with the Athenians; they wish to revere or worship God (ἀγνοοῦντες εὐσεβεῖτε), but they are on the way to δεισιδαιμονία, rather *superstitious* (δεισιδαιμονεστέρους). I trust these two reasons, the force of the comparative as pointed out by Field, and the use of the word in *Jewish* writings, will lead many who disregarded the old explanation to reconsider the case.[1]

Eb. Nestle.

Maulbronn.

The Source of St. Luke's Gospel of the Infancy.

In some recent works on St. Luke the opinion has been given with some confidence that the evangelist owes his account of our Lord's childhood and youth to the Virgin Mary (v. *e.g.*, Ramsay, *Was Christ Born at Bethlehem?* pp. 80 ff.; Wright, *St. Luke's Gospel in Greek*, Introduction, chap. i. § 4). But it is left a more or less open question whether he received it from her directly or indirectly. Is there not one fact which goes far towards settling this? St. Luke has no record of the visit of the Magi, an event of which the Virgin would certainly have informed him, and which he, with his desire to emphasize the universality of the Gospel, would as certainly have inserted. We have no evidence that he ever met

[1] Compare, further, ii. 44, 78, 90; everywhere δεισιδαιμονία is for Philo, what is to be avoided; εὐσέβεια, the 'king's highway' (Nu 20^{17}), from which we must not turn aside to the right hand (=δεισιδαιμονία) nor to the left (=ἀσέβεια): **μέση . . . δεισιδαιμονίας καὶ ἀσεβείας εὐσέβεια.** P. 154: ἡ περὶ τὰς θυσίας ἁγιστεία βλάστημα κάλλιστον, ἀλλὰ παραπέφυκεν αὐτῷ **κακόν, δεισιδαιμονία,** ἣν πρὶν χλοῆσαι λυσίτιλις ἐκτεμεῖν.

her, and, if the wild legends about her death happen to have preserved a grain of truth when they put the event twenty-two years after the Ascension, he can hardly have made his first visit to Palestine in time to have done so. It seems an inevitable conclusion that there were intermediaries who handed on to St. Luke what they had heard from the Virgin. Is it so impossible, as Professor Ramsay thinks (p. 86), that those intermediaries had committed to writing what they had heard? The Professor maintains that St. Luke deliberately changed his style at v.[5] when he began to record what had been orally imparted to him. Without contradicting such an authority, one may be allowed to feel some difficulty in understanding how a European Greek could fall naturally into Aramaic constructions unless he was working from documents.

May we then suppose that the Virgin's narrative had passed through two or three hands before it reached the evangelist, and that in the process the story of the Magi had become detached? The only alternative seems to be that St. Luke did receive the story and gave it a place in his book, but that the section containing it drifted away, like the section on the woman taken in adultery, and, not being as fortunate as that passage, was lost altogether instead of finding a refuge in another place. This second suggestion is far less likely than the first.

C. T. DIMONT.

Leeds.

Righteousness and Almsgiving, and St. Matthew vi. 1.

IT has been recently pointed out by a writer in the *Expositor*[1] that the word love (*ἀγάπη*), so characteristic of Christianity, came in course of time to be very commonly restricted to 'almsgiving'—'charity,' and that the same fate, curiously enough, befell to some extent the representative word of Judaism, 'righteousness' (*δικαιοσύνη*), which also came to signify very commonly 'almsgiving'—*ἐλεημοσύνη*; and the same writer adds, with reference to the latter point, 'Familiar evidence of this will be found in the various reading, Mt 6[1], where, in place of the true reading *δικαιοσύνην* is found, in the less authoritative MSS, *ἐλεημοσύνην*,—a word inserted in all probability as a marginal gloss to explain *δικαιοσύνην*.' This Jewish identification of righteousness and almsgiving in its connexion with Mt 6[1] suggests some considerations, which I should like to put before readers of THE EXPOSITORY TIMES.

It is not of course to be supposed that *δικαιοσύνη* ever lost entirely its general and essential meaning 'righteousness' in the particular meaning 'almsgiving' any more than *ἀγάπη* lost its general meaning 'love' in the narrower meaning popularly associated with 'charity.' There are, of course, multitudes of places in the Old Testament, the New Testament, the apocryphal and other writings, where *δικαιοσύνη* is used in the general sense of 'righteousness,' and where the context makes it plain that there is no allusion to *ἐλεημοσύνη*. This is so well known a fact that I need do no more than refer to it. On the other hand it is equally certain that *δικαιοσύνη* did at times connote for the Jew *ἐλεημοσύνη* in the senses of 'mercy,' 'benevolence,' 'almsgiving.' Dr. Hatch (*Essays in Biblical Greek*, p. 49) points out that *δικαιοσύνη* and *ἐλεημοσύνη* are both used in the LXX to translate חֶסֶד, 'kindness,' and are also both used to translate צְדָקָה, 'justice'; and he further observes that the meanings of *δικαιοσύνη* and of *ἐλεημοσύνη* had interpenetrated each other. This fact admits of no dispute; and, so far as the Old Testament is concerned, it may consequently be allowed that *δικαιοσύνη* not infrequently connotes *ἐλεημοσύνη*.

Dr. Hatch, turning to the New Testament, refers to Mt 6[1], which passage he thinks has certainly the *meaning* *ἐλεημοσύνην*, although 'the established reading is undoubtedly *δικαιοσύνην*'; and he adds, 'There is no other passage of the New Testament in which it is clear that this meaning attaches to either *δίκαιος* or *δικαιοσύνη*.' But is Dr. Hatch quite correct here? We can hardly avoid the inference that in 2 Co 9[9.10] we have another instance of this meaning. St. Paul quotes Ps 112[9], where the word *δικαιοσύνη* almost certainly means *ἐλεημοσύνην*.[2] At anyrate St. Paul clearly quotes it in connexion with almsgiving, and in his comment which immediately follows appears to recognize this meaning of *δικαιοσύνη*: 'Now he that ministereth seed . . . multiply your seed sown,

[1] Rev. A. Carr, November 1899.

[2] Cf. v.[3] and the parallel in Ps 111[3-5], the complementary Psalm to 112.

and increase the fruits of your righteousness.' Perhaps also δικαιοσύνη in Ac 10[35] (cf. v.[4]) may have the meaning ἐλεημοσύνη; nor must the suggestion be hastily set aside that at times the δικαιοσύνη Θεοῦ of the New Testament may include at least His ἔλεος.

We may now turn to Mt 6[1]. The reading preferred by the majority of critics is certainly δικαιοσύνην, which has in its support, according to Tischendorf, 8th ed., the following authorities: —א* et[b] *B.D.* i. 209. al it[pler] vg, without counting certain Fathers. To these may now be added the Lewis MS., which reads ܙܕܩܬܟܘܢ = δικαιοσύνην ὑμῶν. For ἐλεημοσύνην—again omitting Fathers—Tischendorf gives: EKLMSUZΔΠ al pler f κ syr[p] (et marg gr) go arm al. To these authorities must be added that of the Peshitto, which reads ܙܕܘܬܟܘܢ = ἐλεημοσύνην ὑμῶν. There is a third reading δοσιν (δοσειν), which has the support of א[a] and probably of Cureton ܡܥܒܕܬܟܘܢ, but this last reading certainly coincides with the idea of ἐλεημοσύνην, and so far supports it.

We need not here discuss the point of textual criticism, but allowing δικαιοσύνην to be the correct reading, it will not of necessity follow that the *meaning* is the general one of 'righteousness' and not the particular one of 'almsgiving.' It does not of necessity follow on philological grounds, for, as we have seen, δικαιοσύνη can and does connote ἐλεημοσύνη; nor does it of necessity follow on exegetical grounds, for while v.[1] may be a general preface to all that is included in vv.[2-18], it may yet refer only to the subject—almsgiving—of vv.[2-4].

At this point, however, a further consideration arises. We speak of the 'true' reading, but perhaps after all we are only speaking comparatively, for what was the language in which our Lord uttered His sermon? If in Aramaic, as, *pace* Dr. Roberts, appears to me all but certain, then we shall have to do with an Aramaic word, and our discussion about the true reading as between δικαιοσύνην and ἐλεημοσύνην becomes a matter for secondary consideration. If, then, our Lord's sermon was spoken in Aramaic, in all probability the word employed would be ܙܕܩܐ, which means both δικαιοσύνη and ἐλεημοσύνη, and this being so, the first translator of our Lord's utterance into Greek would probably render it by δικαιοσύνη *or* ἐλεημοσύνη, according to his belief as to the meaning intended. It does not therefore necessarily follow that ἐλεημοσύνην is a marginal gloss which has ousted δικαιοσύνην from the text in certain MSS; it is at least conceivable that the two readings may represent an original uncertainty as to the exact significance of ܙܕܩܐ in this place.

An impartial view of the matter appears to lead to this: that we can after all but arrive at an approximate conclusion as to the meaning of Mt 6[1], and this only through the avenue of exegesis. For (*a*) textual criticism may tell us that δικαιοσύνην is the true reading and that ἐλεημοσύνην is a gloss, but it can only mean the true Greek reading; and this confessedly ancient gloss—if gloss it be—may after all be a correct gloss; for (*b*) it is certain that δικαιοσύνη can and does not infrequently connote ἐλεημοσύνη, and consequently may do so here. We have then only exegesis to guide us. Those who think that v.[1] is a prefatory utterance to vv.[2-18] covering almsgiving, prayer, and fasting, and who are impressed by the fact that those MSS which read δικαιοσύνην in v.[1], yet read ἐλεημοσύνην in vv.[2-4], will decide that the meaning is 'righteousness' in general. Those, on the other hand, who think that v.[1] refers only to what is said in vv.[2-4], will understand δικαιοσύνην here to mean 'almsgiving'; and they will explain the fact that certain MSS read δικαιοσύνην in v.[1] and ἐλεημοσύνην in vv.[2-4] by the suggestion, that in days anterior to existing MSS there was the same uncertainty as now in regard to the exegesis of this place, and that it was supposed by some that ܙܕܩܐ in v.[1] must have a wider significance than ܙܕܩܐ in vv.[2-4]; and that hence arose the distinction which has been perpetuated in those MSS which read δικαιοσύνην in one place and ἐλεημοσύνην in another.

Returning for a moment to the general subject, it is instructive to consider why δικαιοσύνη came to signify almsgiving. It was not merely because almsgiving is a very plain evidence of righteousness in general and a very conspicuous act of goodness, but because it is an act of 'justice.' The Syriac suggests this very plainly with its ܙܕܘܬܐ = ἐλεημοσύνη and its ܙܕܩܐ = δικαιοσύνη and ἐλεημοσύνη both from the same root.[1] In a word, almsgiving is not so much an act of patronage as an act of justice, a certain something owing to the needy —a debitum: the poor in fact have a certain

[1] Cf. Payne Smith, *Thes. Syr.* sub. ܙܕܩ.

claim of right on the superfluity of their more fortunate fellow-men. ALBERT BONUS.

Alphington, Exeter.

Note.—The obscure passage Lk 11[41] may perhaps be explained by the supposition that the underlying Aramaic was ܕܟܝܘ ܓܘܐ, which can mean 'within do righteousness,' but which can also mean 'within do alms.' The former is more probably the meaning here, for it fits in accurately with the context: 'Now do ye Pharisees make clean the outside of the cup,' etc., but let yours be an inward as well as an outward righteousness, 'and, behold, all things are clean unto you.' Possibly we have here another instance of an original uncertainty as to the meaning intended in ܙܕܩܐ. Cf. Meyer, *Jesu Muttersprache*, p. 117. A. B.

The Diverse Punctuations of Gal. ii. 20.

THE common punctuation, followed alike by the A.V. and the R.V., is: Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· The other punctuation, followed by the R.V. in its marginal reading, is: Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· This second form has the high support of the Syriac, rendered thus by Tremelius: 'Cum Christo crucifixus sum: et deinceps nequaquam ego vivo, sed vivit in me Christus.' While cheerfully acknowledging the excellence of the exposition given of the passage (according to the first punctuation) in the December number, p. 120, I confess preference for the sense brought out by following the second punctuation, which, departing slightly from the marginal rendering in the R.V., I present thus: 'I have been crucified with Christ, and *I* no longer live, but Christ liveth in me.' The old ego, 'the old man' (Ro 6[6]), who had had been 'crucified with Christ,' no longer lived. Saul the Pharisee died when Paul the Christian was born. R. M. SPENCE.

Manse of Arbuthnott.

Note on Philippians iv. 10–19.

MR. LAMBERT'S reply to my previous note, in spite of its exegetical references and though drawing inferences which are probably just as to the conditions at Philippi, does not dispose of the impression, conveyed by the passage, of Paul's own financial position. Admittedly it is a question of impression, and therefore debatable. Still, Mr. Lambert does not get quit of Paul's particular application of αὐτάρκεια to capacity to do without in the case of poverty, by saying it 'denotes an inward power that makes a man superior to all circumstances.' There was no reason why Paul should enter a disclaimer on the score of superiority to *all* circumstances on the receipt of the Philippian gift, if he was perfectly well off without that gift. It would have been quite sufficient to say that it was not want that made him grateful. Unless there was want, would it not savour of blowing his own trumpet to go on and say, 'Even if I were in want, it would not make any difference to me, for I have learnt the secret both how to abound and how to suffer want'? There seems no occasion for the remark, apart from want. It might be argued that v.[18], 'I have all things, and abound (cf. v.[12]): I am filled, having received from Epaphroditus the things that came from you,' implies that prior to receiving the Philippian gift he did abound, and that their gift had really provided him with far more than enough. But it seems rather Paul's playfully graceful way of acknowledging a gift, probably not very large in itself, but very rich in love. With it he calls himself a sort of millionaire in a small way. The delightfully affectionate and familiar character of Paul's whole relations with the Philippian Church, as witnessed by the general tone of the letter, and the playfulness with which he frequently deals with debts and gifts, as is brought out in the contemporaneous Epistle to Philemon (vv.[17-19]), justify this view of Paul's meaning here. And his position remains that of a once rich, but now poor, contented man, happy in the affections of poor but generous sympathizing friends. ROBERT J. DRUMMOND.

Edinburgh.

Matt. v. 22.

THERE are scholars who are inclined to see in μωρὲ as in ῥακὰ the transliteration of a Semitic word (see Field, *Notes on Select Passages*). For these, especially, the following quotation from Philo will be of interest (*de Cherubim*, § 23, ed. Cohn 1, 188, Mangey 152): λέληθέ σε ὦ μωρὲ ὅτι, etc. For instead of μωρὲ two manuscripts have the reading ἄφρον. These two manuscripts (U F) seem to have undergone a revision, as the new

editor of Philo thinks; and in this case the correction is apparently due to a Christian, who was slow to write the expression, which was forbidden in the Sermon on the Mount, and replaced it by ἄφρον (used in Lk 12[20], 1 Co 15[36]). I have no doubt that μωρέ in Mt 5 is Greek, not Semitic.

Maulbronn. EB. NESTLE.

The Practice of the Sermon on the Mount.

THE Notes on this subject in the March number of THE EXPOSITORY TIMES seem to need, from their necessarily fragmentary nature, some comment in order to guard their language from obscuring or understating the whole truth. Putting aside Dr. Whyte's bold anthropomorphisms (to use no stronger term), it does seem unsatisfactory that so little coherence of exegesis should commonly exist upon a matter which so deeply affects the concord and growth of the Church. The practical aspect of the Sermon on the Mount has received a clear and able explanation in Canon Gore's *Exposition*.[1] Now that the subject is once more before us, it may be a not unseasonable moment to recall some of the elementary principles of its interpretation.

1. The ethical teaching, however important, is the least important, because the least distinctive, part of Christianity. (Lightfoot on *Philippians*, App. St. Paul and Seneca.)

2. The Sermon on the Mount is the moral law of the *Kingdom*. It was preached to the disciples, and is not of general application. It is spoken to the Church, not to the world (Gore, p. 15).

3. The Kingdom of Heaven being, in its earthly form, not pure but mixed (both in intension and extension), it follows that inconsistencies must result in practice from a literal application of its rules. Therefore it is untrue to say that its precepts are always and everywhere to be applied.

4. On the other hand, it is just as untrue to assert the contrary: 'The Sermon on the Mount is not practicable, and never was meant to be practised.'

5. The truth, as usual, lies in some higher synthesis, which reconciles these antagonisms of interpretation. Here it is to be found in the principle of the collective *well-being of the Church*. This is the ultimate principle by reference to which all ethical contradictions are to be set at rest.

This attempted synthesis of the two contradictory principles will be found to explain many problems that occur in practice. To instance only two familiar ones incident to the early life of the Church. (1) The apostles accepted the equipment of purse and sword on their final mission (Lk 22[36]) as a necessary adjunct of their ministry, although contrary to the conditions of their earlier mission (Mt 10[9]). The need of the Kingdom was supreme. (2) Coming a little later down in Church history, we find an ethical paradox of another kind confronting the Corinthian Church (1 Co 5[9-13]). St. Paul demolishes it by pointing out that blind consistency of conduct would involve isolation from society, and the progress of the Kingdom would be in consequence barred.

So it comes about that retaliation, passing judgment on others, provision for the future, and other acts contrary to the letter of the Sermon, become permissible and even obligatory; that is, in the service of others and the interests of the Kingdom.

Finally, the 'agonies of interpretation' and 'disasters of practice' have not been entailed by a too conscientious following of the Sermon, but belong to an imperfect conception of the relation of the Kingdom to civil society, and to a rudimentary stage of faith. No doubt we are involved every moment in ethical inconsistency, and must necessarily be so. This should be no cause of distress to the mature Christian thinker. It cannot surprise us, *e.g.*, if, as a nation, we make no attempt to practise the precepts of the Sermon on the Mount, either at home or externally, so long as we are governed by 'a Parliament having the loosest possible relation to Christianity,' or while represented in our outward policy by a minister who disbelieves the basal fact of our national religion. But, on the other hand, these considerations do not imply that the Kingdom is not destined to 'come upon earth' or warrant any relaxation in our own efforts towards its establishment here and now. G. HERBERT DAVIS.

Oxford.

[1] London: J. Murray.

The Hebrew Sirach.

NOT all the *ergos* in the world or other logical formulæ can remove the following facts:—R. Akibah in the second century speaks of Ben-Sira as a *written* book. סף הקורא בספרים החיצונים כגון ספרי בן סירא וכו׳, 'Also he who reads in the external books as the books of Ben-Sira . . . has no

share in the life to come' (J. T. Sanhedrin 28b). From about the same period we have the passage in Tosephto Yadayim (ed. Zukermondel, p. 683). ספרי בן סירא וכל הספרים שוכתבו מכאן ואילך אינן מטמאין את הידים, 'The books of Ben-Sira and all the books which were written afterwards (after the conclusion of the Canon) do not defile the hands.' R. Joseph of the fourth century says: בספר בן סירא ומי אסור למקרי, 'In the Book of Ben-Sira is also forbidden to read,' etc. (B. T. Sanhedrin 100b). The passage in Koheleth Rabbah, according to which the bringing in of a book not included in the twenty-four canonical books, as, for instance, the Book of Ben-Sira, means 'to bring confusion into one's house,' I have already quoted in THE EXPOSITORY TIMES of March. In B. T. Baba Kamma 90b the Book of Ben-Sira is quoted as בתובים, the γραφαί.

All these passages are clear enough to any one who knows Hebrew, and leave no manner of doubt that in the times of the Rabbis both those whose sayings were collected in the Mishnah and the Tosephto, as well as those of a much later period, whose discussions chiefly form the subject-matter of the Talmud (respectively the Gemara), knew the Wisdom of Ben-Sira as a real, actual written book. Rashi, therefore, who himself commented on some of these passages, could not have been ignorant of their existence, and, in fact, guarded the student, as has been pointed out several times, against the inclusion of Ben-Sira in the category of the books, which were not written 'in their days,' by the words יבר הלכה, Ben-Sira certainly not falling under this class of literature, to whatever category it may belong. Weiss, whom the Rev. Professor mentions, of course understood Rashi well enough, and quotes the same Hebrew words.

All the other Talmudic passages Professor Margoliouth mentions are taken from Samter's translation of the tractate, *Baba Meziah*, and similar productions, and have no bearing on the Ben-Sira problem, dealing mainly with the question whether the Mishnah was written down by the Saint R. Judah Hanasie, or at a much later period.

As to the use made of Ben-Sira by post-Talmudic authorities, I must refer the reader to the preceding numbers of THE EXPOSITORY TIMES. I will only add, that R. Saadyah seems to have had a special knowledge of extra-canonical books. For in the commentary on Chronicles, which is attributed to one of the pupils of the Gaon (ed. Kirchheim, Frankfort, 1874), R. Saadyah is credited with having brought with him from among the books of the Yeshibah the *Book of Jubilees*. This proves his wide interests in apocryphal and pseudographic literature.

One word more and I have done with this tedious controversy—for the present at least. Professor Margoliouth has a new hypothesis regarding the compilation of the Talmud. I can only say that his statements in this respect must be a matter of inspiration. They are certainly not the result of study. For all those who have studied the Talmud, who have waded through the Responsa of the Geonim, and who have made themselves acquainted with the Halachic codices preceding the 'Strong Hand' of Maimonides, agree that the Talmud of Babylon was written down and compiled by the 'Rabbanan Sabborai,' who flourished before Mahomet was born, whilst there is ample evidence that many authorities, who lived long before Saadyah perceived the light of the world, knew and quoted the Talmud of Jerusalem. When Professor Margoliouth will furnish the least proof that he has passed through the tedious process just hinted at, I will argue the matter with him at full length.

S. SCHECHTER.

Cambridge.

The International Critical Commentary on 'Proverbs.'[1]

BY REV. J. A. SELBIE, M.A., MARYCULTER.

THIS latest addition to the Old Testament department of the *Internat. Crit. Comm.* amply maintains the reputation gained by the series to which it belongs. The name of Professor Toy is already well known to scholars on this side of the Atlantic, and the present work will bring his merits under the eyes of a still wider circle. We have had hitherto by no means a superabundance

[1] *A Critical and Exegetical Commentary on the Book of Proverbs.* By Crawford H. Toy, Professor of Hebrew in Harvard University. Edinburgh: T. & T. Clark, 1899. Price 12s.

of good commentaries on *Proverbs* any more than on the rest of the *Ḥokhmah* literature, and until the appearance of the present volume the English-speaking student had absolutely *no* commentary written in his own language which could be considered as at all of scientific value. He will do well to procure Professor Toy's work at once, if he desires to understand the meaning and structure of the Book of Proverbs, and the character of the species of literature to which it belongs.

In his Introduction our author adopts the usual five divisions of the Book (1) chaps. 1–9, a group of discourses on wisdom and wise conduct; (2) 10^1–22^{16}, a collection of aphorisms in couplet form; (3) 22^{17}–24^{22} and 24^{23-34}, two collections of aphoristic quatrains: (4) chaps. 25–29, a collection of aphoristic couplets; (5) chaps. 30–31, a collection of discourses of various characters. He also holds of course, with all modern scholars, that the present book has been formed by the combination of collections of various dates and origins, a conclusion which is grounded partly on the difficulty of crediting one man with the authorship of such disparate sections as the above five, as well as on the *repetitions* which occur in the book, and which affect sections 2, 3, and 4. No one nowadays, we suppose, contends for the Solomonic authorship of the *whole* book. This, indeed, is claimed in the text itself only for chaps. 10^1–12^{16} and 25–29 (hardly for chaps. 1–9), and the name 'Solomon,' as Professor Toy points out, is of as doubtful import in the titles of the Wisdom literature as 'Moses' or 'David' in the Law or the Psalms. It is practically certain, however, that the second and fourth of the above divisions, namely 10^1–22^{16} and 25–29, are the oldest part of the book. 'The two may have received substantially their present form between 350 B.C. and 300 B.C., the second a little later than the first.' Then during the next half century the third division (22^{17}–24) is supposed to have been produced and inserted between the second and the fourth, making up with them a book of aphorisms. The first nine chapters (with the exception of 6^{1-19} 9^{7-12}, which may be due to the final redactor, or to a very late scribe) may have been composed about the middle of the third century B.C., and the work was completed by the addition of the fragments contained in chaps. 30, 31 in the second century. These conclusions are supported by Professor Toy by strong arguments, literary, linguistic, and other, and will command general assent, it being understood that the book was *essentially* complete by 250 B.C., for, as Nowack points out (art. 'Proverbs' in Hastings' *Dictionary of the Bible*), if the date is brought further down, one 'can see no reason why Sirach itself was not admitted into the Canon.'

As to the subject matter of *Proverbs*, Professor Toy rightly emphasizes the high ethical standard of the book, pointing out that 'the supposed exceptions, cases of alleged selfish prudence (as, for example, the caution against giving security), are only apparent, since proper regard for self is an element of justice.' Monotheism is taken for granted, there is no allusion to angels or demons, no mention of a Messiah, no appeal to divine inspiration or any Law save that of conscience and reason. The eschatology of the book is of the simple and primitive sort that is found in the greater part of the O.T. Like the other Wisdom books, *Proverbs* identifies virtue with knowledge.

Professor Toy has a valuable section on the text and versions. The Massoretic text, like that of many other books, is marred by frequent corruptions, but there is no reason to suppose that changes were made in the interests of theological opinion or from a sense of propriety or decency. The Septuagint version, which is possibly not all the work of one translator, represents in general an older text than the Massoretic one, but has suffered many corruptions, although it is still a valuable critical instrument, and frequently offers good suggestions for the restoration of the original Hebrew. The important question of the plus and the minus of the Greek text as compared with the Hebrew is carefully discussed.

The Commentary proper is an admirable piece of work, being concise yet exhaustive, and a model of lucidity. It will prove one of the most useful of the series.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the *Expositor* for April and May Professor Ramsay expounds the Pauline teaching on marriage. He believes that the teaching, and the apostle who taught it, have both been much misunderstood. It has been counted certain that St. Paul recommended celibacy; it has been held that he was himself a celibate. Professor Ramsay finds that St. Paul recommended marriage as the better state, and pointed to his own example as that of a married man.

The letter in which the question is discussed is the First Epistle to the Corinthians. Now the First Epistle to the Corinthians is a reply to a letter, sent by the Corinthians themselves to St. Paul. We cannot quite understand the apostle until we understand the letter he replies to. Professor Ramsay has mentally reconstructed that letter. It was, he says, no mere string of questions sent by humble and inquiring disciples. It was 'a decidedly ambitious performance. The Corinthians discussed, with much philosophic acumen, and with strong reforming zeal, the nature of society, the character of man, the relation of man to God, and other similar topics, and they were well satisfied with the letter which embodied their opinions. It was (as they felt) able, religious, and on a lofty plane of morality. They were eager to regenerate and reform society, and they were satisfied that they knew how to do so.'

Well, then, they did not put to St. Paul a simple, colourless question about marriage. They had their own ideas on that as on other subjects, and their question suggested what they considered the only possible reply. The only reply which they considered possible was that it was the duty of every person to marry. For at that time the most vicious part of society was the one where celibacy was commonest. Marriage was the only cure. Make marriage universal and vice will disappear.

But the apostle refuses to make marriage universal. That is to say, he refuses to bind any Christian conscience by any external regulation whatever. He will at all costs preserve the liberty which they have won in Christ. Nevertheless he thinks marriage better than celibacy, and that for two reasons. It is a noble relation, comparable to the union between Christ and His Church; and it is a great moral safeguard. The first reason he discusses elsewhere, the second is the one he has to enforce here.

But does he not say that it is good for man not to come into connexion with woman? He does,

and that in the opening sentence of his discussion (7^1). But 'good' is not 'best,' it is not even 'better.' Let us think what the Corinthians asked. They asked if it was not imperative on every one to marry in order to avoid impurity. The apostle's answer is, No; neither marriage nor celibacy is imperative, for impurity may be avoided in either case, and Christian liberty must be maintained. It is good, he says, it is permissible, it is not wrong, for man to remain unmarried. He does not say it is better. He has no occasion and no temptation to say that.

And then he quotes his own example. Is it the example of a celibate? That is impossible, thinks Professor Ramsay. For if St. Paul had never been married, how could the Corinthians expect him to say that every one should be married? Their question would have been answered before they asked it. Still, it is neither as celibate nor as married that St. Paul introduced his own example. It is because of the liberty which he enjoys in Christ. He has that liberty, and turns it to no impure account, why should not others?

What did Lamech mean when he named his son Noah, and said, 'This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed'? He meant, says Dr. B. Jacob of Göttingen, writing in the *Jewish Quarterly* for April, that the curse had been taken off the ground, since Adam was now dead. For only for the lifetime of Adam had the ground been cursed: 'Cursed is the ground for thy sake, in sorrow shalt thou eat of it *all the days of thy life*.' And Noah was the first that was born after the death of Adam.

Dr. Jacob says that we entirely misunderstand the punishments promised in Gn 3^{14} if we believe that they refer to succeeding generations. God addressed the persons present. Only the serpent in the Garden of Eden was doomed to eat dust all the days of its life; other serpents will have none of it. Only Eve was compelled to suffer many and painful pregnancies and be possessed by a morbid desire for her husband. Only Adam was allowed to rule over his wife. There is a unity in marriage. The two become 'one flesh.' Husband and wife have equal rights before God. It is idle to speak of 'the inferior position of woman in the East.' God did not make her position inferior. The Bible does not make her inferior. It is godless custom and bad habit that have done it. Eve was punished in her position towards Adam, because Eve led Adam into transgression. But with the death of Eve the 'inferiority of woman' ended.

In the exposition of the Old Testament there remains yet very much land to be possessed, and we dare not scoff at Dr. Jacob. But if he is right, there are some systems of theology that stand in need of revision. For Dr. Jacob can find no evidence that on account of the sin of the first man God has 'doomed all unborn generations by an everlasting curse.' Even the classical passage, Gn 8^{21}, has no such meaning. God is there made to say in His heart, 'I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.' Professor Schultz says that 'sin is here undoubtedly not confined within the limits of the single determinations of the will, but looked upon as an inclination which has been given to everybody with human nature, as we know it from experience, as his hereditary portion, that is as *original sin*.' But Dr. Jacob holds that such an interpretation is impossible. For if another Deluge is to be withheld because man is radically bad, why was the first Deluge sent? Moreover, God was well pleased with Noah and his family, finding them upright. No; the words are, 'I will not again curse the ground any more for *Adam's* sake, for the imagination of the heart of *Adam* was evil from his awakening (that is, from his

maturity).' Adam is now dead, and his curse has died with him. With Noah begins the age of blessing.

What has led Dr. Jacob out on this quest? It is the presence of a curious little phrase in the statement of Adam's death. That phrase (וַיְחִי־אֲשֶׁר) occurs in Gn 5^5 and Gn 25^{27}, and nowhere else in the Bible. In the one case it refers to Adam, in the other to Abraham. It means 'that he lived.' But as there is Hebrew enough without it to express 'And all the days of Adam were' so and so, it is evident that to add 'that he lived' is to repeat what is already stated. So on the ordinary translation 'that he lived' is quite superfluous. Dr. Jacob believes that it is used for the purpose of drawing attention in a special way to Adam's death, because Adam's death was the end of an epoch, the end of the great curse-era.

Dr. Jacob translates the phrase in question, 'namely those that he had lived *up till then*,' and the whole verse reads, 'The days of Adam, namely, those that he had lived *up till then*, were nine hundred and thirty years.' Now as 930 years is the end of Adam's life, 'up till then' can mean nothing else than up to his death. But why say 'up till then'? Because to the writer's mind Adam's death was *the* event of that early time. It had an outstanding objective existence; it was *then*: 'up till *then*,' he says, up till the time we know of, up to the end of the curse-era, up till Adam's death, was 930 years.

As we have said, the phrase occurs but once again. It occurs in Gn 25^{27}, of the death of Abraham. For the death of Abraham also was an event for the writer. It did not mark the close of an epoch like the death of Adam, but it recalled to the writer's mind a significant occurrence that accompanied or shortly preceded it. And again he says that 'up till then'—up till the time so memorable and the occurrence so significant—'the days of the years of Abraham's life were 175 years.'

What was the memorable occurrence? Dr. Jacob believes it was the birth of Jacob and Esau. For Abraham was yet alive when Jacob and Esau were born. He lived some fifteen years after their birth indeed. But the event was so momentous and so near the close of Abraham's life that the two were associated together. Now it is stated that when Rebekah knew that twins struggled within her, she went to inquire of the Lord (Gn 25^{22}). How did she inquire? Dillmann supposes that there were already places for oracles or prophets and priests of the true God. Dr. Jacob considers that far-fetched. He believes that she went to inquire of Abraham. It was to him that the promise was made of an heir—of one heir—through Isaac. It was he that had sent to Paddan-aram for her to be the mother of this heir. But now there were *two*. To whom should she go to inquire but to him to whom the promise was made, and who stood to her in the room of God? She goes to Abraham, and in his assurance that the elder shall serve the younger, Rebekah receives her answer, and henceforth dotes on Jacob as the heir to the promised inheritance.

In the *Pilot* for 21st April Professor Sanday begins a series of articles on the Fourth Gospel. They are to be intermittent in their appearance, and they propose to cover the last eight years of research.

In the first article Dr. Sanday deals with the literature of the subject in a general way. The English work is small in bulk. 'A single monograph of value on a portion of the controversy that has been for some time receding into the background, and two noticeable articles in a Dictionary of the Bible, are the most conspicuous contributions that we have to show.' The monograph is Dr. Drummond's on 'The Fourth Gospel and the Quartodecimans' in the *American Journal of Theology* (1897, pp. 601–657). The articles are those in the new *Dictionary* by Mr. T. B. Strong and Principal Reynolds.

Of Mr. Strong's article on St. John's Life and Theology, Dr. Sanday says that though brightly and competently written, it is rather an intelligent summary of what is known than exactly what we understand by research. 'The article on the Gospel by the veteran Dr. H. R. Reynolds (who died before it was published) is the fruit of prolonged and profound study, of which it everywhere bears traces. It was not only that Dr. Reynolds brought to bear upon his subject a mass of digested learning, but he had a natural affinity of mind for the teaching of the Fourth Gospel, which gives to his treatment of it sympathetic and weighty expression.'

To pass from England to Germany, says Dr. Sanday, 'is like passing from the edge of the moor visited by an occasional bee to the hive itself, with its winged occupants busily circling around it, and with the hum of their ceaseless activity. It may, perhaps,' he adds, 'be more open to question how far the honey actually deposited in the cells is in proportion to this activity.'

In any case German work has, from our English point of view, several drawbacks. It is too much a matter of the study or the lecture-room; it is too 'critical,' confident, even (to our thinking) reckless, it is too unconscious of any difference between sacred and profane. But, more than these, it breaks too freely with the past. 'It is not uncommon for a German writer to sit down to his task as though he were called upon to construct a complete view of Christianity for himself, with no ties to the past beyond the similar arguments and views that his immediate predecessors have handed down to him.' But Dr. Sanday is in haste to except 'far-sighted theologians like Harnack and Loofs.'

To all these drawbacks there is some compensating advantage, and at any rate Dr. Sanday is sure of this, that German criticism is an element in modern life that has to be reckoned with, and that the sounder portions of it will have sooner or later to be assimilated.

Now, eight years ago, Dr. Sanday was able to say that the two sides in the controversy over the authorship and date of the Fourth Gospel were drawing closer together. 'It seemed as though by mutual concessions a middle ground was being reached across which it would be almost possible for the opponents to join hands.' Very much at that point the controversy still remains. On the whole 'liberal' opinion has been drawing nearer such a compromise as would neither completely accept nor completely deny the apostolic authorship. The controversy has become hottest over the question of the two Johns. For the most part German critics accept the existence of two Johns, and attribute the writings that have come down to us under that name rather to the Presbyter than to the Apostle. So Weizsäcker and Harnack, and 'that free-lance, Hugo Delff, now deceased,' and the two most recent theological journals, Bousset's *Theologische Rundschau* and Preuschen's *Neutestamentliche Wissenschaft.*

Dr. Zahn, however, has thrown the weight of his massive learning on the side of the unqualified apostolic genuineness of the Gospel. So also Bernhard Weiss, and Beyschlag (though with rather more concessions to the other side); Loofs also, of Halle, from a yet more critical standpoint; and the Conservatives,—Luthardt, Zöckler, Resch, Haussleiter, and several others.

And, then, last of all, on the far left, besides Hilgenfeld and Pfleiderer, who retain their old opinions, and besides the Dutch Professors, Brandt and van Manen, there are H. J. Holtzmann of Strassburg, Jülicher of Marburg, and Wrede of Breslau. From Jülicher Dr. Sanday quotes: 'We shall only do justice to the Fourth Gospel if we regard it as a philosophical poem with a religious tendency of the third Christian generation.' And from Wrede ('even more than Jülicher, a writer of marked ability'), he quotes: 'I find it most

appropriate to call the Fourth Gospel a didactic work in the form of a Gospel, and indeed a didactic work that is at once polemical and apologetic. The author, in my opinion, we do not know, though he was, without doubt, an important person.'

St. Paul called his fellow-Christians saints. Why do we not call one another saints? Dr. James Drummond has a note on the meaning of the word in his new commentary on the Pauline Epistles (elsewhere noticed), and he says that St. Paul called his fellow-Christians saints because they were saints; we do not call one another so, because we know that we are not.

So that Dr. Drummond holds the word 'saint' to mean morally good. The average commentator does not agree with him. Fritzsche, for example, says that the saints of the New Testament are so called, not because they are good but because they are pardoned. It is their standing, he says, that gives them the right to that title, not their character.

In the Old Testament, says Fritzsche, holiness means dedication to the service of God. It is applied to things as well as persons, and therefore character is not concerned. Dr. Drummond denies that. Even in the Old Testament, he says, the holy, or the saints (ἅγιοι), are so called with an ethical consideration. The command is, 'Be ye holy, for I am holy.' No doubt purity was to some extent ceremonial. But even a ceremonial sanctity involves personal qualities in men, and not merely a judicial relation between man and God.

In the New Testament there are expressions which carry an ethical content unmistakably. The Holy Spirit does not surely mean 'the dedicated spirit.' When John the Baptist is spoken of as a 'just and holy man' (Mk 6^{20}), the ethical adjective 'just' claims an ethical meaning for 'holy' also. Christ Himself is 'the Holy One of God' (Mk 1^{24}, Lk 4^{34}), and as this is 'the terrified confession of a man with an unclean spirit, we immediately think of the serene unclouded purity with which the uncleanness was confronted.'

In these places the word is used with a moral intention. In the Pauline Epistles, where it occurs seventy-nine times, its meaning is the same. Thus in 1 Co 7^{1} the 'saints' are contrasted with the 'unrighteous,' and then the 'unrighteous' are resolved into fornicators, idolaters, adulterers, thieves, drunkards, and so forth. If the word 'saints' contained no idea of moral excellence, it would be no true antithesis to 'unrighteous' here.

Dr. Drummond admits that when applied to things the meaning of the word is modified. But even then, he does not think that mere dedication, apart from any quality attaching to them, is all that is meant. The Scriptures are holy because intrinsically good and the expression of God's holy will. St. Paul asks, 'Is the law sin?' And answers, 'No, the law is holy, and the commandment holy and just and good' (Ro 7^{12}). The 'holy kiss' of Ro 16^{16} and other passages must represent the temper with which the kiss was to be given. And even in the Old Testament the Sabbath, the temple, and the priesthood are holy, because God has chosen them to represent as it were His own holiness, so that they ought to awaken in men's minds the reverential awe which is due to Him.

There is just one passage that seems to be all in Fritzsche's favour. It is 1 Co 7^{14}. St. Paul is discussing what should be done when a believer is married to an unbeliever. He decides that the Christian should not take the initiative in separating, because the unbelieving husband or wife is 'sanctified' by the believer. Dr. Drummond gives that passage away. But he observes that it contains the verb to sanctify, not the adjective rendered 'holy' or 'saint.' The verb, he admits, is used in the mere sense of consecration or the imputation of holiness, but not the adjective.

Once only is the adjective so used. It is the same passage. 'Else,' says the apostle, 'were your children unclean, but now are they holy.' Dr. Drummond believes that the reference is to the custom of reckoning the children of mixed marriages as Christians. They are not really 'holy' no doubt. But it is no true exception. For the less is covered by the greater. The Christian community as a whole is holy in fact, the children are reckoned so as forming part of it. A single soldier may not be brave, but the army is, and he gets the shelter of its good name.

So St. Paul called his fellow-Christians 'saints' because they were saints. We, whom it costs nothing to be Christians, are not saints; at least there are not enough of us saints. We have lost our right to this desirable name.

The Contest for the Body of Moses.

By the Rev. J. T. Marshall, M.A., Principal of the Baptist College, Manchester.

Michael (the name means, 'Who is like God?') was one of the princes of the angelic host. He is called 'the great prince' in Dn 12^{1}, 'one of the chief princes' in Dn 10^{13}, and 'the archangel' in Jude v.^{9}. The mention of 'principalities and powers in the heavenly places' (Eph 3^{10}, cf. 1^{21}, Col 2^{10}) shows that the primitive Christian Church adopted the Jewish conception of gradations in the heavenly hierarchy, a conception according to which there were four archangels: Michael, Gabriel, Raphael, and Uriel (*Enoch* 9). Another tradition adds three others, but their names are not constant. Michael the merciful (*Enoch* 40^{9} 68^{2}) was believed to stand at the right hand of the throne of God, and Gabriel at the left.

There are three principal functions which the Jews believed Michael to fulfil. (1) He is the *guardian angel of Israel* (Dn 10^{21}). In Dn 10 we read also of the angelic 'Prince of Persia' and 'Prince of Greece.' Indeed, it was an article of the Jewish faith, that 'for every nation God has appointed a governor' from among the angels (Sir 17^{7}). In Dt 32^{8}, the LXX reads, 'He fixed the boundaries of the nations (cf. Ac 17^{26}) according to the number of the angels of God.' The Palest. Targum on Dt 32^{8} speaks of seventy nations 'according to the seventy angels'; and also 'according to the seventy souls which went with Jacob into Egypt'; thus interpreting the Massoretic text, 'according to the number of the children of Israel.' The Targum on Ps $137^{7.8}$ calls Michael 'the prince of Jerusalem' and 'the prince of Zion.'

(2) The Jews conceived of Michael as the *Custodian of Heaven*. In the Jewish-Christian hymn of Jeremiah, 3 Bar. 9, he is designated 'the one who opens the gates to the righteous'; and in 4 Bar 11 he is 'the key-bearer of the kingdom of heaven' (*Texts and Studies*, v. 1, lv.). And as, without his leave, no one may enter the heavenly gates, we are not surprised to find that it is Michael and his angels who are commissioned to *expel* Satan and his angels from heaven (Rev 12^{9}) when they cause discord there; as in *Enoch* 10^{11} it is Michael who is instructed to bind Semyaza and his associates who have defiled themselves with women, and to bind them fast under the hills of the earth for seventy generations.

(3) The chief function which Michael fulfilled was that of *Conductor of pious souls to Paradise*. When we read in Lk 16^{22} that the soul of Lazarus 'was carried away *by the angels* into Abraham's bosom,' the following references from Jewish and early Christian literature render it all but certain that it was Michael and his angels who were intended. In the *Testament of Abraham* we find that Michael was bidden by God to warn Abraham of his impending death; but he found himself unable to introduce even the mention of death into so happy a home, and he wept in Abraham's tent. Eventually he caused Isaac to dream (cf. Hermas, *Sim.* 8^{3}) of his father's death, and Isaac recited his dream to his father. Then Michael took Abraham upon a chariot of cherubim, and led him upon the cloud with sixty angels (*Texts and Studies*, ii. 2; *Ante-Nicene Library*, Addl. Vol. 183 ff.). In Midrash Rabba it is said that Michael demurred

to convey the soul of Moses, because he was so loth to cause death to one he loved so dearly; and the duty was entrusted to Gabriel. In the *History of Joseph the Carpenter* Jesus prays to His Father that He would send His two angels Michael and Gabriel to convey the soul of the aged Joseph to heaven (c. 22; Tischendorf, *Evan. Apocr.* 133). In the *Descenus Christi ad Inferos* we are told of Michael that he 'introduces all into the glorious grace of Paradise' (*ibid.* 404).

It is in connexion with his duties as attendant on the dead, that Michael is said in Jude v.[9] to have come into conflict with Satan as to the disposal of the dead body of Moses. We are not told in the New Testament what Michael wished to do to the corpse of Moses, or on what grounds Satan objected; but extra-biblical Jewish and early Christian literature seems to give some light on the subject. The Targum on Dt 34[6] describes how Moses was laid by Michael and Gabriel on a golden bed, fastened with precious stones, and buried by four wise sages. Clemens Alexandrinus, Origen, and Didymus all say that the passage in Jude was derived from a work entitled *Assumptio Mosis*. For centuries this work was lost to the Christian Church; but in 1861 a copy was found by Ceriani in the Ambrosian Library at Milan, published in *Monumenta Sacra* in 1862, and afterwards edited by Volkmar in 1867. This copy, however, contains no incident resembling Jude v.[9]; and yet it is by no means certain that Origen was incorrect. Some leaves are lacking at the end, where the disposal of the body of Moses would most naturally be narrated; and there are some indications that the lost leaves contained the passage mentioned by Origen. A brief fragment has recently been discovered, called 'The Prayer of Moses,' which bears several marks of affinity with the *Assumptio*, and is believed by Dr. James to be a part of its lost pages (*Texts and Studies*, ii. 3, 166 ff.). This fragment says that 'the form' of Moses 'was changed in glory,' 'and he died in glory.' This is interesting. The fragment does not mention Michael, and yet it bears a close resemblance to two passages where Michael's name *is* mentioned in a similar connexion. In the Slavonic *Book of Enoch* we are told (22[8]) that the Lord said to Michael, 'Go and take from Enoch his earthly garment, and anoint him with My holy oil, and clothe him with the raiment of My glory'; and in the *History of Joseph the Carpenter* we are told that the two angels, Michael and Gabriel, 'wrapped the body of Joseph in a luminous shroud' (cc. 22 and 25). These are great honours. To whom would a Jew be likely *first* to assign such honours? Would it not be to Moses? May not both these passages be derived from the tradition contained in lost pages of the *Assumptio*? And if those pages are ever recovered, shall we not probably find it stated that Moses 'died in glory,' *i.e.* that his soul was enswathed in glory (as Enoch), and had a glorious entrance into heaven (as Abraham, *see above*), and his body wrapped in a luminous shroud (as Joseph)? This honour Satan sought to prevent.

As to why Satan sought to prevent honour being paid to the body of Moses, Jewish tradition assigns two reasons. Cedrenus in his Chronicle, mentioned by Dr. James (*Texts and Studies*, ii. 3. 171), which seems derived in part from the *Assumptio*, states that 'the devil attempted to draw him (συνελκύσαι, cf. Ps 28[3]) with the wicked, on the pretext that he had sinned.' Ecumenius, in his *Com. in Ep. Jud.*, says that it was 'because of the murder of the Egyptian.' But in an apocryphal tract, the history of the Old Testament from Adam to Daniel, edited in the *Anecdota Græco-Byzantina* in Moscow 1893, by the late A. Vassiliev, it is said that 'Samael attempted to take the tabernacle of Moses down to the people that they might make it a god; but Michael, the chief captain, came and withdrew it' (*Texts and Studies*, v. 1. 156 f.).

Interpretation of Messianic Prophecy.

A SERMON PREACHED AT THE CHURCH OF ST. MARY-THE-VIRGIN, OXFORD, ON SUNDAY AFTERNOON, 11TH MARCH 1900.[1]

By the Rev. G. H. Gwilliam, B.D., Fellow of Hertford College.

'They shall look on him whom they pierced.'—John xix. 37.

The formula 'another scripture saith' (ἑτέρα γραφὴ λέγει), which introduces the words of our text, indicates a quotation from the Old Testament; for in most of the passages where it is employed it precedes a direct citation of Old Testament words. There are exceptions to this usage. In chap. 7^{38} and ^{42} the same formula introduces words which are not literal quotations from any part of the Old Testament. In these cases 'says' (λέγει) indicates the substance of Old Testament teaching rather than any actual utterance. But in our text, and in the verse which precedes, there are two direct citations. 'These things were done, that the scripture should be fulfilled, A bone of him shall not be broken'—the reference is to Ex 12^{46}. 'And again another scripture saith, They shall look on him whom they pierced.' This we all recognize as also a direct quotation; and the words recall two passages. There are the familiar words of Ps 22^{16}, 'The assembly of the wicked have inclosed me: they pierced my hands and my feet.' Whatever may be the true reading of the present Hebrew text, a reading 'pierced,' or some synonymous expression, was known in the days of St. John, as is witnessed by the *oruxan* (ὤρυξαν) of the LXX, which the *bazzā* of the Peshitto confirms. But what proof is there that St. John and his companions read their Psalms in the Septuagint? Perhaps, being men of Galilee, they knew the Aramaic paraphrase. That has, 'Biting, like a lion, my hands and my feet'; and the quotation in our text cannot be referred to such a rendering. But this much we may say, a disciple who was familiar with any text of the 22nd Psalm would not fail to note the striking coincidences between the ancient description of the sufferer and the events of his Master's martyrdom. He might have heard the Crucified One cry out to God, in words identical with the opening words of the Psalm. He might have seen in the exposure to public insult, and in the parting of the Sufferer's clothing, realizations of the Psalmist's graphic descriptions of shame and maltreatment.

But if there be in our text an indirect allusion to the 22nd Psalm, there is a more distinct reference to the words of the prophet in Zec 12^{10}: 'And they' (that is, the inhabitants of Jerusalem) 'shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*.' To these words, in their primary import and in the use of them by the evangelist, I would now invite your attention.

It is satisfactory to find that we can proceed to examine the meaning of the prophet's words without hindrance on the threshold, through question of date and dispute about authorship. From such controversies, indeed, in many cases, clearer views have been obtained of the purpose of Old Testament writings. Historical researches have resulted in presenting to us the ancient writers and their times in pictures more true to life, and, therefore, more helpful towards a due appreciation of their work, their aims, and their achievements. Yet it cannot be denied that, in other cases, the effect of modern criticism is to destroy, for those who accept the results, the prophetic character of the passages, either by denying their supposed predictive force or by impugning the Messianic reference. Yet, though much has been deprived of its ancient significance, many a passage still remains, which is only intelligible when viewed in the light of the events of the life of Christ. Call them 'wonderful adaptations,' speak of the fulfilment 'as a providential accommodation to the

[1] One of the Oxford University Afternoon Sermons in Lent is to be preached 'upon the application of the prophecies in Holy Scripture respecting the Messiah to our Lord and Saviour Jesus Christ, with an especial view to confute the arguments of Jewish commentators, and to promote the conversion to Christianity of the ancient people of God'—a benefaction for this purpose having been given in 1848 by J. D. Macbride, D.C.L., Principal of Magdalen Hall. The preacher is appointed by the Vice-Chancellor.

terms of prophetic utterance,' explain them as you may, they abide as imperishable features of the most marvellous of all the 'sacred books of the East.' Of such is the passage in Zechariah, which is quoted by St. John in our text.

When we venture to disregard, on the present occasion, questions of authorship and of date, we do not forget that differences of opinion exist; but we point out that they are immaterial in reference to the exegesis of this passage. The case is entirely different from, for example, the case of the last twenty-seven chapters of Isaiah. When these are transferred from the days of the son of Amoz to the era of the Captivity, the predictive character of the reference to Cyrus is destroyed; but if we ascribe the last part of Zechariah to Jeremiah, or any other pre-exilic prophet; or, having regard to an apparent difference of style, we suppose another writer, contemporary with the son of Berechiah, then in the one case we get an earlier date than the traditional, in the other a period not later; and in both cases the result is immaterial, for no one doubts that the words of Zec 12^{10} were part of the text of one of the canonical books of the Old Testament for several generations before He appeared to whom St. John refers them. Higher criticism leaves the significance of this passage untouched.

But lower criticism presents considerations which become difficulties in following the evangelist's application of the prophet's words. What is the true reading of the Hebrew? Did the prophet say, 'Look unto *me*,' or 'unto *him*'? What is the meaning of the relative translated 'whom,' and the verb rendered 'pierced'?

He who attempts to settle the reading and translation of this passage has little now to add to what has long been known to scholars. We have no new MS. to advance in evidence of the true reading, as between *êlai*, 'unto *me*,' and *êlaiv*, 'unto *him*.' No gloss has been found in an ancient codex declaring how the *dakaru*, rendered 'pierced' in our Bible, was understood by Christians of ancient days, to whose ears Hebrew was still a living language, and when some form of Semitic was the mother-tongue of thousands of believers. We can but state this afternoon the grounds of our preference.

1. First, as to the reading. The present Hebrew text has *êlai*, 'they shall look *upon*, or *unto me*'; but, as the Revisers of our Authorized Version inform us in their margin, some MSS read *êlaiv*, 'unto *him*.' Yet they retain *me* in their translation, and rightly, it would seem, in view of the preponderance of diplomatic evidence, with the support of the versions and other ancient authorities.

2. Next, as to the rendering of the Hebrew *ĕth ăsher*, which follows *me*. It has been contended that the pronoun with prefixed particle is equivalent to *because*, or, *on account of*. Certainly the LXX have rendered by *anth' hon* (ἀνθ' ὧν), and the Peshitto has followed them, as it so often does. Yet the Revisers have not allowed a change from the Authorized rendering, 'me *whom*,' and the general usage of the expression in the Old Testament seems to justify our taking it as equivalent to the accusative of the relative pronoun.

3. Thirdly, and more important, is the rendering of the next word *dakaru*, which in the Authorized and Revised Versions is translated *pierced*, but in the Septuagint by *katorchesanto* (κατωρχήσαντο). The literal meaning is *pierce*, or *thrust through*. It occurs in that sense in the familiar story of the death of Saul, *thrust through* with his own sword. In the next chapter of Zechariah (ver. 3) it is used, where we read, the father and mother of the prophet 'shall say unto him, Thou shalt not live; . . . and shall *thrust him through*.' Once, in La 4^{9}, it is used of death by hunger, but in the other ten places where it occurs, always of death by piercing.

On a review of the whole, then, we must conclude that, if we have regard solely to grammatical and textual criticism, we must understand the words of Zechariah as they have been understood for generations, 'They shall look upon me, whom they have pierced.'

But it may seem to some that the reading in Zechariah is settled by the authority of the evangelist in our text, when he says *opsontai eis hon exekentesan* (ὄψονται εἰς ὃν ἐξεκέντησαν). Now we grant that, irrespective of theological considerations, these words represent a reading which can claim greater antiquity than any extant MS. of Zechariah possesses. Yet a little reflexion will show that we cannot settle the Hebrew text of the Old Testament by means of the quotations in the New: there is not sufficient evidence of direct connexion between the latter and the former. It is indisputable that many quotations in the Greek New Testament are made from the Greek Old Testament. Such stand in much the same rela-

tion to the original as do the quotations from the Authorized English version in English books of divinity. Again, it would seem that readings of the Old Testament were extant in the first centuries, which can claim no support from any of the witnesses now available. Such readings we cannot admit, unless we are prepared to discard the testimony of manuscripts and versions. Further, as regards the evidence of the sacred writers of the New Testament, it appears that not seldom they varied the words they quoted, for some specific purpose. In order to enforce the particular meaning they assigned to a passage, they changed its terms, and cited it as with a gloss on the text. On this I would only now remark, in addressing an audience of Christian men, that, in our view, the writers of the New Testament were inspired teachers. Was it not part of their office to illumine with the stronger light of pentecostal days the less luminous places of Old Testament revelation? In the case of the quotation from Zechariah, which we are considering, the *me*, which seems to have been the word of the prophet, becomes *him* on the lips of the evangelist, and thereby points the reference to the Sufferer, under whose cross he had stood.

But it may be said that the context in Zechariah suggests, perhaps even necessitates, a different reading, and a modification of our rendering. The speaker through the mouth of the prophet is Jehovah. If we read *me*, for which we have contended, the rendering 'pierced' is inappropriate in its literal sense. The verb can only be used figuratively, and by that adaptation to human thought, which colours the language of revelation. The First Person of the Blessed Trinity may be 'pierced,' as the Second Person has spoken of Himself as 'persecuted' in His followers, and the Third Person is 'grieved' by the sins of those who are His temple. If, then, the prophecy of Zechariah anticipates a turning in penitence to the Creator; if, properly, it speaks of the Almighty Father, rather than of the Son Incarnate, the 'piercing' must be understood in a tropical sense, such as the rendering in the Septuagint seems intended to express, *epiblepsontai pros me anth' hon katorchesanto* (ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο). Would it not suit better the context in Zechariah if we were to adopt some such rendering?

Here two remarks may be made. First, as to the Septuagint rendering, it is by no means certain that they intended to modify the Hebrew *dakaru* from the literal 'pierce' to the figurative 'insult'; quite as likely is it that they read by metathesis of letters *rakadu*, 'dance,' and translated it *katorchesanto* (κατωρχήσαντο), which would be a literal rendering, and would allow a figurative application. But this by the way.

Secondly, and what is far more important, we have to remember that a true biblical exegesis must take account of the strict and literal meaning of a passage or expression, as well as of the sense intended by the speaker, and accepted by his hearers. In the words of a famous dictum, we begin to study the Bible as any other book, but we soon find it unlike any other book. Its sentences transcend the immediate occasion. Its terms oft enclose a deeper meaning than the sense assigned to them by those who listened to Seer and Psalmist. Yea, the speakers themselves did not always fathom their own utterances.[1] Even the words of an angry mother, 'Cast out the bond woman and her son,' were prophetic of the call of Isaac and the children of promise.[2] Still more may we expect to find in the sublimer utterances of spiritual men some profound meaning, which was not at first apparent, but which has endured, for the Church to apprehend under the guidance of the Holy Spirit. We do not argue for a mechanical inspiration; but we believe that the Holy Ghost spoke by the prophets. We do not define the mode, or measure the extent; yet we do not doubt that in moments of spiritual elevation the utterances of the prophets transcended the thoughts which occupied their minds. To Zechariah, and to his hearers, the words, we may well suppose, seemed to prophesy of the return of the people to their offended and insulted Creator, under the influence of the Spirit, which He would pour upon them. We look back upon events fulfilled, and know *how* that repentance was effected—through the outpouring of the Holy Spirit in Jerusalem, which led the men of Israel to listen to the preaching of the cross, and look in penitence upon the pierced Son of Israel's God.

But the prophet proceeds in the third person, 'they shall mourn for him.' Does the *him* refer to the subject of *me*? Then would it not be better after all, to read *him*, and take the passage thus, 'They shall look on him whom they have slain, and they shall mourn for him?'

[1] 1 Pet 1^{11}. [2] Gal $4^{30.\ 31}$.

The difficulty is superficial, for every reader of the Old Testament knows that change of persons is constant in Hebrew poetry, and is a characteristic of the prophetic style. As little difficulty does it present to the Christian theologian, who in that 'pierced' One, and the use of the passage in St. John, sees the reference of the words to Christ. He who is pierced is one with Jehovah, who revealed Himself through the prophets. The truth, which the Christian learns through his New Testament, was adumbrated in the Old, and eminently in this place of Zechariah. In chapter 11 the Shepherd of the Lord seems sometimes identified with the Lord Himself. In chap. 13^{7} He is addressed by Jehovah as 'the man that is my fellow.'

For Zec 12^{10} is one of those prophetic passages which, viewed from whatever standpoint, are luminous with rays of prophetic anticipation. Jehovah speaks. The time cometh when the rebellious people shall mourn, beholding the pierced One. That piercing became a possible and literal event, when the Incarnate Son of Jehovah yielded His body to the nails and to the spear.

Or, if the word 'pierced' be taken of insult and contumely, then it received its deepest fulfilment in the treatment meted out to Him who, after a life of benevolence, was despised, blasphemed, rejected.

Or, if we take the words in the form of the quotation in the New Testament, 'look upon him' was fulfilled in the crowds who came together to behold the sight of the Only Son, the Son of Man, insulted, pierced, slain. Doubts about the exact meaning of the terms, or of the reading of the text, cannot invalidate the certain reference to Christ, and there is no need to have recourse to the scissors and paste-pot, and, following the startling suggestion commended in the sister University, cut out the words, and paste them in after the prediction of the slaying of the false prophet in the third verse of the next chapter.

But it may be thought that we are reading into the prophet's words a special and individual application, which they will not bear. In terms, they are certainly not specific; they are as general as piercing and wounding of body and spirit are general; as universal of application as the mourning they predict is common, and will be common to the end of time. Sons of Zechariah's nation have died in numbers for the faith of their fathers; mothers in Israel have looked upon them and wept. Does not the prophet, in using the first person, identify himself with the slain heroes and martyrs of his people? Is not the 'mourning' rather a poetic forecast than a predictive and Messianic utterance?

But let us carefully consider the context. Chaps. 12, 13, 14, whether composed by the son of Berechiah, or the writings of an unknown author, form one piece, and are quite distinct from the preceding parts of the book, to which they are now attached. They contain a message for *Israel*. The interest centres in Jerusalem and the royal house of David, but the superscription enlarges the subject to embrace the whole nation as descendants of him who won for himself the unique title of 'Prince with God.' Many topics are included in the three chapters. They are not systematized as in a modern treatise; for the writings of the prophets, as they have come down to us, are, for the most part, fragments of their oral teaching. In these chapters we have a prediction of judgment; but the sorrows to come will be the strokes of fatherly chastisement, leading to Repentance. The Spirit will be poured out on the contrite; Atonement and Purification are provided; the ancient Prophesying, which had failed of its noble purpose, is abolished; God appears for the judgment of the nations and the salvation of His people; the world is punished, but a remnant are saved and converted; Jerusalem becomes the centre of worship, in which the Feast of Tabernacles holds a conspicuous place.

And all through the unfolding of future events, a figure is revealed in mysterious outline and varying character. He is pierced and mourned for; He is the Shepherd, equal with God, yet smitten; He appears as a Deliverer on the Mount of Olives; in the regenerated land, the central Feast of Obligation will be the Feast of Tabernacles, which foreshadowed the Incarnation, by which the Fellow with God became the Shepherd.

The introduction of these allusions, in the midst of plain promises and predictions of temporal deliverance and spiritual blessing, is in harmony with the manner of the prophets. Some of the Jewish commentators had no hesitation in finding here predictions of the Messiah, though, to overcome the difficulty of the prophecy of suffering in this and other passages, they postulated two

Messiahs, one who was to suffer, while the other was to reign. In the word 'pierced,' the Christian finds a literal prediction of the manner of his Master's death. Yes, the words of Zechariah, though general in terms, become specific when viewed in their setting. And so St. John applies them. His Master had already applied words from the same prophecy in speaking of the coming dispersion of His little band, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad' — quoting from Zec 13^7. Such applications of Zechariah's words become to us, as Christians, authoritative. The exegesis claims our obedient assent; yet, as we have shown, it is not arbitrary, but appeals to our reason; for it is supported by textual criticism, by study of context, by its consistency with the manner of prophetic utterance, and the presentment of Messianic prediction in other parts of Holy Writ.

The title of the sermon to be preached this afternoon supposes a controversy between the Christian teacher and some who are still outside the Christian fold. They recognize, as we do, the authority of the Old Testament Scriptures, which were their heritage when our forefathers were still strangers to the household of God. They hold, as we do, that God spake by the prophets; they believe that these predicted the advent of the Messiah; but they do not admit that those ancient Messianic prophecies were fulfilled in the Christ of the Christian faith. We have tried this afternoon to show the application of one of those prophecies to our Lord and Saviour Jesus Christ. And we have not dealt with an isolated instance. It is one of a series. Messianic prophecy, in the widest sense of the term, embraces typical acts, as well as predictive words. One text, explained and applied, may not convince; but the cumulative effect of so many adumbrations cannot be ignored. And so we say to our brethren of the older Covenant, 'See for yourselves, whether He, in whom we believe, has not fulfilled the predictions which, with us, you recognize to be the divine intimations of the work and person of Him who was to come.' So speaking, we echo the teaching of the Master Himself, who referred the inquirers to His works as attestation of His Messiahship. We do not attempt to *demonstrate* to the Jew that Jesus is the Christ—that were an impossible task. The evidences of Christianity are not the elements of a mathematical demonstration. We may be mistaken in our exegesis of particular texts. We allow that Christian teachers are not agreed in the interpretation of some parts of prophecy. But we ask our Jewish brethren to consider, whether there is not a remarkable correspondence between the events of Christ's life and the predictions of the prophets; between the conditions of His personality and the Messianic character foreshadowed in ancient story, in sacrificial rite, in inspired utterance. The witness of prophecy is one of the most weighty of the evidences for Christianity. The inter-relations of the Old and New Covenant Scriptures are tokens of the divine origin of both. The Apocalypse, which closes the canon, returns in its imagery of the new heaven and earth to the days of creation, and restores to regenerated man the lost Tree of Life. In the gradual development of the idea of regeneration and salvation through the intervening ages, prophecy was a chief medium. We use the word in its widest sense. From Moses to Malachi spiritual men *spake forth* the spiritual and moral lessons, which each generation needed. They declared the truths of salvation for the righteous and punishment for the wicked, and thus predicted God's judgment of the world. In their writings we find the development of a hope of salvation through a Saviour yet to come. It was a hope sustained through ages, and yet not the mere repetition of an ancient tradition. As a living power the hope grew, and was presented in various forms by different prophets, and took the shape of definite Messianic prediction. The fulfilment of these prophecies became the test of Messianic claims. The evangelists justified their history of Christ's words and deeds by constant reference to the predictions in the Old Testament. The series of quotations, which commences with the prophecy of the Virgin birth in Mt 1 is consummated by the quotation of Zechariah's prophecy of the effect of the Atoning Death in our text, which is the last quotation in the Gospels from the Old Testament. These men had lived in the sound of the voice of that Word, of whom the ancient seers prophesied. He had expounded from the Scriptures the things concerning Himself.

Taught by the Master, the apostles become *our* teachers, and direct us to find for ourselves, and

teach others to find, Christ in the Law, in the Prophets, in the Psalms. This is the message of the Christian Church to-day to the remnant of the Church of the circumcision. In a former generation the Church did not feel the call to deliver such a message. When this sermon was founded, missions to the Jews were supported by but few within our Church. Many did not see their way to co-operate, in what appeared to them the action of a party, rather than the outcome of Church life and zeal. But now, those who once held altogether aloof are promoting the same good cause, perhaps by different methods, but yet in recognition of a great Christian duty. The work is no longer to be regarded as the private effort of individual earnestness; it has received the commendation of the whole Anglican Episcopate. It seeks both its sanction and its inspiration from the very earliest missionary enterprises of the Christian Church. The Master who said, 'Go into all the world,' said also, 'Beginning at Jerusalem.' The first Christian sermon—we read it in the second chapter of the Acts—was intended 'to promote the conversion of the ancient people of God.' St. Peter, the preacher, following his Master's method, based his appeal on the fulfilment of a prophecy of God. The first sermon of the apostle to the Gentiles was addressed to Jews; and we read in Ac 13 that the preacher took for his theme the typical history of Israel, and declared that Jesus had come as a Saviour in fulfilment of the promise of God. And we who teach in this generation must follow the ancient lines, and proclaim our Master to be the Messiah of the Jew, as well as the Saviour of the Gentile, because in Him the promises of God have been fulfilled; because His life and character correspond to the features of the Deliverer to come, of whom Moses and the prophets wrote.

'They shall look on him whom they pierced.' The evangelist quotes the ancient prediction, as having become a fact through the cross on Calvary. His application of the words to Christ expresses a prophecy of continued fulfilment in the New Testament age. We have contended that the words of Zechariah are a Messianic prophecy, and applicable only and wholly to our Lord and Saviour Jesus Christ. We see the fulfilment of them commencing in the circumstances of His crucifixion, but continued in a nobler sense after Pentecost, when many of those who had clamoured for His blood, looked back with horror on their deed, and, repenting, were converted. We find the prophecy fulfilled in the mental gaze on Him, whom their sins have pierced, which is repeated in the daily conversion of souls, both of Gentile and of Jew. That look is the essence of Christian worship, in the approach to God through Christ the crucified; in the continual memorial of Christ's death at the altar; in the observance of holy Passiontide, for which we are again preparing, as the seasons circle round.

And the fulfilment is not yet completed. The 'look' is now spiritual and by faith; but the Master hath said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'[1] It is to this stupendous event, at the end of the ages, that St. Augustine more than once applies the passage from Zechariah which is quoted in our text. Did the evangelist hear that prediction by the Master in the Judgment Hall?[2] Certainly that solemn utterance, and the memory of the piercing, give form to his anticipation of the second Advent. He who will come in glory is the same who was rejected and crucified. 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.'[3] And yet he does not shrink, appalled by the terror of the event, for he adds, *nai, amen* (ναὶ, ἀμην), It is a double affirmation; *nai* (ναὶ) for the Gentile, *amen* (ἀμὴν) for the Jew, as St. Paul combines the Semitic *Abba* (Ἀββᾶ) and the Greek *pater* (πατήρ) in one world-embracing formula of prayer —'the Spirit of adoption, whereby we cry, Abba, Father' (Ro 8^{15}). But St. John's *amen* (ἀμὴν) is more than an affirmation; it is the expression of desire for fulfilment. So it was used by Jeremiah, 'Amen; the Lord do so,' saith the prophet in 28^{6}. By St. Paul it is frequently used with the same force, which we also intend by the use of the word as a conclusion to our prayers. And St. John, anticipating with unshaken faith

[1] Mt 26^{64}.

[2] The 'other disciple,' who followed Jesus into the palace of the high priest (Jn 18^{15}), has by some been identified with St. John.

[3] Rev 1^{7}.

the certainty of the Advent of the Judge, knew that he had stood before the cross, and had learned there that the Son of Man, who would come to judge the world, had first shed His blood to save the world. Him the Church adores, now in the courts of heaven, as the Lamb that was slain. She waits for the return of Him, 'that loved us, and washed us from our sins in his own blood.' Then shall be consummated in fullest sense, and widest application, the prophetic word, 'They shall look on him whom they pierced.'

Point and Illustration.

What Criticism does for the Bible.

The *Spectator* of 12th May contains a review of two recent books on the Church, *Church Problems*, edited by Mr. Hensley Henson, and *The Church Past and Present*, edited by Professor Gwatkin. Its best paragraph is a quotation, made from Mr. T. B. Strong's paper on the effect of modern criticism on the Bible.

The central conviction upon which the use of the Bible rests is, that it is a record of the actual manifestations of God in history. The daily use of it in services and private meditation depends upon a continually varied application of this conviction to the circumstances of the Church and of individuals. The whole of its varied contents becomes available for modern life. By reflection upon it men are able to cast upon their own life the light of God's will. They see how Isaiah or St. Paul dealt with the circumstances of their own day, how the Psalmist expounded in terms of religious feeling the covenant relation with God, how the ideal human life took shape in Jesus Christ. And all this use is possible because the Bible describes real things, and sets forth a relation between God and man that has been, and may be again, verified in experience. Criticism, if we have rightly conceived it, helps to define and articulate this relation. An exact knowledge of the text, for instance, of the Old or New Testament, is a continual preservative against the constant tendency of the human mind to desert the full solidity of Scripture and substitute some abstract and fatally simple theory of its own. So, again, a knowledge of the fairly assured results of historical criticism will make clearer the stages and the various aspects of God's self-manifestation. If, for instance, a certain relation could be established between the Psalms and the history of their period, a vivid picture would be obtained of the way in which religion is applied to life; and this might be an ample reparation for the loss of the traditional idea of David. It might, if it had been established, be a source of practical teaching no less full than the old belief.

The Great God Pan.

Professor Denney of Glasgow preached the annual sermon before the Baptist Missionary Society on the 25th of April. Speaking of the relation of the Atonement to morality, he said that historically the Cross of Christ had triumphed—and it was its most singular triumph—over the one persistent, abiding, insinuating force hostile to morality.

What is that force? It is what an acute French writer calls the Great God Pan, the sense that all things are one, that there is a unity in which all differences somehow get lost and pass out of sight; that necessity and freedom, darkness and light, good and evil, what we hope and what we achieve, all these are in perpetual process of interpenetration and transformation into each other—a kind of haze comes over the light, which seems to be generated sometimes by methods that are perhaps indispensable, and yet there is danger attending them in the study both of science and history in modern times. We seem to get into a world of moral haze and flux, where even the distinction of right and wrong is a distinction that you cannot in the last resort insist upon, and I say that is the deepest and most abiding enemy of morals. Even in the common, unintelligent, unreflecting mind, that power works as a kind of mystery of iniquity, where people do not see it in themselves and cannot trace it; and in the world where these things are, in the world where that temptation is operating, the world where we feel like that and speak like that, we come right against the Cross of Christ, the Cross, and One hanging on it, Who died for that difference, died for it, and made it as real as His agony and death, as abiding as the life of God Himself.

A good illustration of what the Cross has done for morality was given at the Baptist Missionary meeting this year by the Rev. P. E. Heberlet from Orissa. He quoted the following item from the Indian Penal Code:—

292. Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view any obscene book, pamphlet, paper, drawing, painting, representation or figure; or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both. *Note.*—This section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose.

Then he suggested that it should be read this way—

No indecent sculpture or painting shall be exhibited in any public building in England, except in St. Paul's Cathedral, the Metropolitan Tabernacle, or the City Temple; and no lewd song shall be sung except at the April meetings of the missionary societies, and when Christian people gather round the table of the Lord.

Savages and Idols.

At this Baptist Missionary meeting the President of the Wesleyan Conference (the Rev. F. W. Macdonald, M.A.) was a speaker. He spoke of the change that had come over the character of missionary meetings within his own recollection, and he gave reasons for it.

I was attending a missionary meeting not very long ago, he said, which suffered somewhat from a very depressed, and consequently depressing, chairman. The chair of a missionary meeting is not the post to which a profound pessimist ought to be invited. But on this particular occasion we had a very chilly and disappointing brother occupying the chair, and he began by saying that missionary meetings were not what they used to be; that in his boyhood—and, by the bye, he did not dwell upon any processes which might have altered the texture of his own mind and heart since the days of his boyhood—in the days of his boyhood, he said, missionary meetings had an element of the picturesque in them. They were lively; they were romantic. We had men in strange costumes, we had clubs on the table, and idols, and the rest, 'and now,' he said, looking most disparagingly at my unpicturesque appearance, 'now we have this gentleman!'

Well, sir, under those extremely discouraging circumstances I had to attempt my task. I began by accepting as much as I possibly could of the positions advanced by my friend. I admitted that I too could remember when missionary meetings had a certain flavour of romance about them which they do not possess to-day. I am as great a lover of the picturesque and of colour as a decent man ought to be, and I do not necessarily incline to the grim, dull outline of modern missionary perspective. I too paid my tribute of respect when I had the pleasure of seeing a full-blown Indian warrior, war-paint, tomahawk and all. I remember when a youth being so marvellously worked upon by such a manifestation that there was set stirring within my youthful bosom the desire to be, not a converted Indian, but a real heathen, one whose scalping-knife would be no mere drawing-room ornament, but a vigorous and effective weapon in daily exercise. But, sir, why have such phases of missionary advocacy to such an extent ceased among us? A simple illustration from my own experience will furnish to a youthful mind a suggestion to the answer.

Some years ago, when I was in Upper Canada, I took part with my brother ministers in the ordination of a missionary. He was a native of the North American community, a man of good family; in fact, he was a chief of a certain division or section of a great and well-known tribe. He was surrounded by at least a dozen of his tribesmen. They were not clad in leather and feathers and beads; they were clad in the unpicturesque, but decent, costume to which we moderns are by fate condemned. But, sir, he stood before that great congregation and recounted his conversion to God, and made a clear and pathetic statement of his desire to be a missionary of the gospel to the heathen Indians who stretched far, far away to the North-West. I laid my hands upon that man's head, with others of the Presbytery, in invoking upon him and his mission the grace of the Holy Ghost. I shared with him and his tribesmen in the sacrament of the Lord's Supper, and as I think of that Christian Indian, labouring as a missionary in the great North-West, I am content to let my old friend with the tomahawk and scalping-knife retire into historic distance. I can let that form of the picturesque go if I may have the moral picturesque of the converted heathen becoming a missionary of the Lord Jesus Christ.

Then, said our friend, administering to us another douche, 'we used to have the table adorned with idols,' and he expatiated upon, I can hardly call it the artistic beauty of the idol, but, at all events, its interest to the young and lively mind. Well, sir, there again I was with him in memory and sentiment and sympathy. I remembered those same idols, not representing the highest ventures of the artistic faculty, characterised chiefly by the size of their mouths, and that is an organ whose over-development is an evil sign, both intellectually and spiritually. When a man runs excessively to mouth, it is not a good sign of what you can call well-balanced development, and I noticed that the idols exceeded all legitimate requirements in that direction. But, sir, if now we do not strew our table at a missionary meeting with idols, I think I can furnish part explanation of that.

In the year 1837, when our venerable Queen's reign began, the Society with which I am connected had two missionaries in the Fiji group of islands. There was unbroken heathenism there—not a native Christian. The first step had not been taken in respect of Christian culture or growth, and two brave men and their wives were the messengers of the Churches and the representatives of Jesus Christ in the midst of a degraded cannibal population. Fiji was full of idols then, and enterprising persons who deal in exports and imports could have secured, and after a while they did secure, specimens enough to satisfy the curiosity of the civilised world. Sixty years have passed, and if you were to go to Fiji now you would have more difficulty in finding an idol than you would have in Bloomsbury, for you have the British Museum there. In fact, there is no longer an idol. There are a few antiquarian treasures. There are gods on the shelves of museums, and behind glass cases with a label on the bosom, and a number in the catalogue. But when a god is on the shelf — well, the phrase speaks for itself. An idol in a museum recovers moral respectability; he has ceased to do any harm. 'None so poor as do him reverence.' The gods of Fiji have retired from business, or business has retired from them, and now you may find in thousands of homes in Fiji the Bible and household worship, and church-going men and women and children; but the idols are either doing duty in museums, or have served convenience in the humble, but useful, capacity of fuel or firewood. There again I am more than content that the picturesque array of a people's idols should be withdrawn, if it be replaced by the moral picturesque of a heathen people Christianized, and a barbarous people lifted into civilization and intelligence.

On the Question of the Exodus.

By Professor J. V. Prášek, Ph.D., Prague.

IV.

In the minds of those who have most recently sought to investigate the subject of Israel's sojourn in Egypt and its date, a twofold conviction is gaining ground: that this sojourn must be regarded as an historical fact, and that the Israelites took possession of their pasture grounds in the eastern Delta not, as has been hitherto almost uniformly held, during the continuance of the Hyksos period, but while the eighteenth dynasty was making its conquests in Syria. With reference to the first of these points, the latest discussions by B. Stade are of great importance. This brilliant scholar, in his *Gesch. d. Volkes Israel* maintained, with arguments that are not to be depreciated, the view that not only the sojourn of the patriarchs in the West Jordan land, but also the sojourn of the people of Israel in Egypt are exposed to suspicion (i. 127),—in view of the cautious and well-weighed forms of expression used by Stade, the word 'suspicion' has a far-reaching import. He regarded the Jahweh religion as borrowed from the Arabo-Sinaitic tribe of the Ḳenites, which had partially amalgamated with the Israelites, and found the first point of history in the settlement of the Israelites in the East Jordan land, from which they got possession of the fertile plains on the right bank of the river, not by force of arms, but simply by a gradual process of overflowing, in the well-known fashion of the Aramæans and their Arab successors. We must certainly note that Stade put forward his theory in a strictly scientific manner, disdaining to draw far-reaching conclusions from the silence of the hieroglyphic records regarding Israel's sojourn in Goshen and its earliest relations to Egypt.

In course of time Stade has reached what we believe to be a more correct view. In a full and suggestive inaugural address (*Die Entstehung des Volkes Israel*, dritter Abdruck, Giessen, 1899) he accepts the historicity of the sojourn of the Israelites in Egypt and of the personality of Moses, and supplies, as I think, a new and sure basis for historical investigation by his method of procedure, which consists in starting from the Jahwistic tradition as the foundation of historical exposition in all questions relating to the earliest period of Israel's existence,—a method which I already advocated in 1895 in an article appended to the *Akten der böhmischen Kaiser Franz Joseph Akademie*.

The era of the Tahutmidæ is also on other grounds of great importance for the history of Israel, for it is here that we meet with the first monumental mention of Israel or its component parts. I refer to the data contained in the Karnak list of Tahutmes III., in the Amarna tablets, and finally in the extremely important stele of Merenptah.

First deserving of citation are the two names of the great Tahutmes list, the name No. 78 *y-sšp-i-r*, and No. 107 *y-'-ḳ-b-i-r* (cf. Maspero, 'Sur les noms géographiques de la liste de Thoutmos III. qu'on peut rapporter à la Judée,' in *Instit. Victoria*, 1888, pp. 8, 16). These rare names, and especially their connexion with Palestinian place-names known from other sources, had attention first called to them in 1885 (*Revue égyp.* iv. 95 ff.) by Groff, who identified them with the Bible names Joseph and Jaḳob. He was followed by Ed. Meyer (*ZAW*, 1886, 16 ff.), Maspero (*loc. cit.*), W. Max Müller (*Asien u. Europa nach altägyp. Denkmälern*, 162 ff.), and A. H. Sayce (*The Higher Criticism and the Monuments*, 337). It is evident how a point like this would be greedily laid hold of by investigators, and treated by each according to his individual standpoint; but at the same time it is to be noted that the above conclusion has been gaining adherents on all sides. Its interests have been greatly advanced of late by W. Max Müller, who (in the *Oriental. Litteraturzeitung*, 1900, 396 ff.) examines afresh the reading of both names, finds the reading *y-'-ḳ-b-i-r* correct, claims *I-a-a-si-pi-i-li* as the cuneiform basis of the name *y-sšp-i-r*, and proves by a detailed investigation that the comparison with the name *Joseph* can be to a certain extent made out. We must remember that it was W. Max Müller who first discovered the rules of transcription of cuneiform and Semitic names in general into hieroglyphic, so that his judgment on such a question is authoritative.

We learn, then, that at the time of Tahutmes III. (who, according to Lehmann's latest calculations, ruled Egypt B.C. 1551–1461) there make their appearance in Palestine, and, judging from the geographical sequence, in the neighbourhood of Hebron and in the hill-country of Ephraim (cf. Sayce, *l.c.* 337 ff.), two names of places or tribes, *Jaḳob-el* and *Joseph-el*, which exhibit an exclusively Israelitish character, but afterwards disappear entirely,—a circumstance which surely provides material for reflexion when we consider the tenacity with which Palestinian place-names have, as a rule, survived down to the present day, even when their form is changed in accordance with the conditions that have arisen. The name *Joseph-el* recurs, indeed, but not as the name of a place or as a tribal name attached to a district, but as that of the most powerful and for a long time leading tribe of the Israelites, the Bĕnê-Joseph; that is to say, the original *Joseph-el* has developed into a great tribe—a circumstance which justifies us in drawing analogous backward inferences in regard also to the name *Jaḳob-el*. The tribe of Jaḳob appears, indeed, in later times no more under this name; but a number of smaller tribes have retained the consciousness that they had a common tribal father, Jaḳob, and presumably bore in common that same name, from which it may be inferred that about the year B.C. 1500 two Israelitish tribes were already settled in the West Jordan land, Joseph upon Mt. Ephraim, and Jaḳob in the district of Hebron.

Next we must consult the famous Amarna tablets, in so far as these also furnish evidence as to the earliest history of Israel, especially as to the circumstances attendant on the immigration and the exodus. Only it is a matter of deep regret that up till now we have not at our disposal any systematic geography of the Amarna tablets, but must content ourselves with the otherwise careful and clear arrangement of names in Trampe's *Syrien vor dem Eindringen der Israeliten* (*nach den Thontafeln von Tell el-Amarna*), published as an Appendix to the Jahresbericht of the Lessing Gymnasium at Berlin, Easter, 1898.

We have already pointed out (see the Feb. number, p. 206 f.) that the land which was afterwards called Canaan or Palestine was not distinguished in the Amarna period from the rest of Syria. Trampe's attempt to explain *mIarimuta* of the tablets as the south-western Jordan land, is met by serious objections, since *mIarimuta* is rather to be sought, with C. Niebuhr (*Mittheil. d. vorderas. Gesellschaft*, 1896, p. 208 f.), in the neighbourhood of the Nile delta, especially if one keeps in view the Heb. and Assyr. names for the Nile, *yĕ'ôr* and *nIari*. We regard Palestine, then, in the light of the Amarna period, as a part of the *mMartu* or *mAmurri*, the land of the Amorites, which was, of course, even then thickly dotted over with cities (*maḫazâni*). All the cities which are afterwards named in the Bible as belonging to the Canaanites, such as Jerusalem-Urusalim, Keilah, Lachish, Gezer, Aijalon, Megiddo, Akko, Ḥaẓor, Jabesh, etc., appear in the tablets; but numerous place-names of the Tahutmes list are passed over, possibly because through proximity to large fortified cities they had lost their importance; but possibly also, because so far as tribes are in question, their inhabitants had moved from the district.

One point, however, is remarkable, and merits careful consideration. There are seven tablets preserved which emanate from Abd-ḫiba, king of (Uru)salim. Abd-ḫiba says of himself that he was installed neither by his father nor his mother, but by the strong arm 'of the king,' a formula which is employed by no other of the petty princes of Palestine of the time, and which reminds us strikingly of the more clearly defined position of Melchizedek in Gn 14. We must hold that the priest-king form of rule at (Uru)salem or (Uru)salim had continued down to the Amarna period, and that Abd-ḫiba, if not precisely the last, was at least one of the last successors of Melchizedek.

Now Abd-ḫiba constantly complains to his suzerain, the king of Egypt, that foreign conquerors or plunderers, named Ḫabiri, are making serious incursions into his territory, and are threatening his existence. But the same Ḫabiri make their appearance at the same time in other parts of Syria, according to the same authority. The *amilu* of Gebal-Byblos is in the way of calling them *amilu GAS*, *ṣâbî GAS*, a designation which occurs also in the letters of other *amilu*. The ideogram *GAS* has the phonetic value *ḫabbati*, 'plunderers,' 'disturbers,' so that what is in view is not a name but a collective designation. The Ḫabiri or *ḫabbati* come in a body from the East, from the Syrian desert, look with covetous eyes upon the fertile meadows of the West Jordan land

and Central Syria, and press in with such force that the ordinary means of resistance at the disposal of the Syrian princes must appear quite inadequate.

In looking at the description of their method of attack, one cannot but be struck with the resemblance between the Ḫabiri and the later incursions of Ammonites, Amalekites, and other desert tribes which continued down to the time of David. In both instances it is hungry nomads who seek to secure for themselves better conditions of existence at the expense of the settled population. But the name *Ḫabiri* has a resemblance to the designation *ʿIbrîm*, 'Hebrews,' which was applied by the aborigines of Canaan to the invading Israelites under Joshua. The identification of *Ḫabiri* with *ʿIbrîm* is philologically permissible, for the Canaanite ʿ (ע) corresponds exactly to the Assyr.-Bab. *ḫ*, and accordingly many reputable scholars have assumed the identity of the Ḫabiri with the Hebrews. This view, however, requires on the one side explanation, and on the other restriction both as to date and locality. The Israelites never gave to themselves the designation *ʿIbrîm*, consequently it must have come from the mouth of another people, and indeed, as we have remarked in speaking of the history of Abraham, from the mouth of the Amorites or Canaanites. These already called Abraham *ʿIbrî*, 'the Hebrew,' as having come from the land 'beyond the River'—whether this means the Euphrates or the Jordan is of no consequence for the present question. The same Canaanites called the 'plunderers' in the time of Amenhotep III. and IV. 'Hebrews,' reproduced in cuneiform as *Ḫabiri*; nay, in their mouth the same designation would be applied also to the new arrivals from Egypt who, about the time of the transition from the nineteenth to the twentieth Egyptian dynasty, crossed the Jordan at Jericho and began the conquest of Ephraim. The Canaanites made no distinction between different genera of these Hebrews, but this is a circumstance that deserves to be noted. In Egypt the descendants of Abraham are called Israel; that is to say, the Egyptians were acquainted with the native name of the Israelites, whereas in Canaan they are called *ʿIbhrîm*. The motive for the employment of the latter name by the Canaanites must therefore have been independent of Israel's sojourn in Egypt, and must be sought in the circumstances attendant on the march of Israel through the wilderness till they reached the Jordan ford. It lies, in my opinion, simply in the similarity between the direction from which the Israelites attacked Canaan and that from which like attacks had been made by the whilom *Ḫabiri*, 'plunderers.'

Moreover, considerations of a purely historical kind lead one to see that the Israelites are by no means to be identified with the Ḫabiri of the Amarna tablets. There remains, that is to say, the question *when* the Israelites went down to Egypt. For the answering of this question the statements of the Jahwist are of value, since, in his account of the causes which brought about the migration to Egypt, as well as in speaking of the Exodus, he repeatedly brings Egypt and Canaan into a close political connexion. The famine increased in *Egypt and Canaan*; Joseph drew in for corn all the money in *Egypt and Canaan* (Gn $47^{13.14}$); when the money in *Egypt and Canaan* was exhausted, the Egyptians handed over their herds to Joseph (v.^{15}); merchantmen from Midian move freely between Egypt and Canaan, although at other times the passage of the eastern frontier of Egypt was hampered by all kinds of police regulations; high Egyptian dignitaries accompany Joseph to Canaan; the inhabitants of Canaan are familiar with the Egyptian funeral customs; nay, inhabitants of Egypt and Canaan are expressly described as Egyptians and subjects of the king of Egypt (Gn $47^{15\text{-}17}$). The inference is self-evident: at the time of Israel's entrance into Egypt, Canaan was, according to the testimony of the Jahwist, an Egyptian province.

Now we are in a position to look at the chronological main question, *when* this immigration took place. In the year of the battle at Megiddo (B.C. 1492), Israelitish tribes, Jaḳob and Joseph, are still mentioned in Canaan; that is to say, the immigration must have been *after* this year. Later records, those of Tahutmes III., his son Amenhotep II., and of the Amarna tablets, are no longer acquainted with these tribes, and the serious damage wrought by the Ḫabiri in the time of Amenhotep III. and IV. shows that the moment was very favourable for new immigrants, that, in short, certain changes in the conditions of the various populations were taking place, which facilitated the settlement of new arrivals in the West Jordan land. This settlement became an

accomplished fact. At the time of Joshua we find in S. Canaan peoples who were unknown at the time of the Tahutmidæ, the preponderance of the Amorites is broken, the priestly State of (Uru)salim has disappeared, and in its place rears itself the defiant fortress of Jebus, a foreign tribe quite isolated in Canaan, while in the district of Hebron the Arabo-Aramæan peoples of Jerahmeel and Amaleḳ are settled. These changes must be viewed as due to the incursions of the Ḫabiri, for the letters of Abd-ḫiba describe the severe straits to which (Uru)salim has been reduced by these; but the condition of things at the time of Joshua's invasion shows very clearly that (Uru)salim is in foreign hands, in possession of a warlike tribe, that it has become a tyrant's hold; nay, that it has even lost for the time its original name, which was first restored in David's time along with its elevation to the same sacred character that it had enjoyed as the ancient sanctuary of El Elyon.

For the date of Israel's migration to Egypt we must accordingly fix upon the period between the accession of Tahutmes III. and the invasion of the Ḫabiri, *i.e.* during the reign of Amenhotep III. Now we know that especially during the Syrian wars of Tahutmes III. numerous prisoners and many of those vanquished were taken to Egypt, where some of them had portions of land assigned them in the eastern Delta for cultivation or for pasture, and others were employed as temple slaves. According to the Jahwist, the tribes of Israel and Jaḳob lived in blood feud with the Shechemites on account of the seduction of Jacob's daughter, Dinah,—it is significant from our present point of view that the Jahwist, in agreement with the Tahutmes list, makes the tribe of Israel (Gn 34^7) to have been then settled in the neighbourhood of Shechem. In prosecution of this feud 'the sons of Jaḳob' fell upon Shechem and slaughtered its inhabitants. In consequence of this 'the sons of Jaḳob,' presumably the Israelitish tribe known to the Egyptians under this name, saw themselves compelled to move much farther south, to the district of Hebron. One portion of them, the tribe of Joseph, came hence to Egypt as captives,—so is the story of Joseph that has come down to us to be interpreted,—and were settled to the east of Heliopolis in the still uncultivated districts there, which probably belonged to the Tum temple at Heliopolis. Some portions of the tribe of Jaḳob may have followed voluntarily. From the annals of Tahutmes we learn that many of the inhabitants of Canaan removed to Egypt after the decisive battle at Megiddo; it is therefore very natural to suppose that among these there were found also Israelitish elements. But some portions of Israel remained, as we shall yet see, in Canaan. The invasion of the Ḫabiri and *ṣabî GAS* was consequently subsequent to the departure of Israelitish tribes for Egypt.

(*To be concluded.*)

Training according to Bent.

By the Rev. James M. Campbell, Lombard, Illinois.

'Train up a child in the way he should go: and even when he is old, he will not depart from it.'—Prov. xxii. 6.

Into this proverb the wisdom of ages has been packed. The thought which lies upon its surface appears to be simple and self-evident; yet few of the utterances of Scripture have been more egregiously misunderstood. As generally interpreted, it has inflicted many a needless and cruel wound upon sensitive and godly hearts.

I. *Consider what this proverb does not mean.*

(1) It does not mean that those who have to do with the religious training of youth are guilty of the neglect of duty if the end of that training has not been secured. The common conception of these words is that they contain an implied promise on the part of God that if parents do their part in the religious training of children the result aimed at will be infallibly attained; and hence where there is failure the inference drawn is that parents have come short of duty. They have

been too strict, or too lax—at any rate, the fault lies at their door. This inference is often a monstrous injustice.

Parental influence cannot, any more than divine influence, necessitate character. In its last analysis character is self-chosen. Every man turns to his own way—the way that he has deliberately chosen for himself. Generally speaking, that way will be the one into which his infant feet have been guided; but not always. Even God does not always succeed in getting men to take His way.

The utmost that can be drawn from this text, as it is ordinarily read, is that, as a general rule, people, when old, will abide in the ways in which they have been trained in youth. But there are so many exceptions to this rule that relief has been sought by emphasizing the latter part of the verse, 'when he is old, he will not depart from it.' However far he may stray from the right path, he will come back at last. There is of course a strong probability that he will. As the Scotch proverb says, 'Evening brings a' hame.' Earliest impressions are the deepest, and they are seldom altogether effaced. They may be overlaid, but like the buried seed they often sprout up again in after years. Yet not always. Alas, alas, there are seeds that rot. And there are wanderers who persistently refuse to return into the paths of virtue in which their youthful feet have trod.

(2) This proverb does not mean that if children are taught certain truths they will inevitably adhere to them when they grow up. There are few who do not grow away from the teaching which they have received in childhood; and there are few who do grow away from the things in which they have been trained. Hence in this proverb the emphasis is to be put upon the word 'train.' A distinction is implied between teaching and training. The abiding power of training is stronger than that of teaching. Things which we have been trained to do in childhood we keep on doing in after life from the sheer force of habit.

This indicates the practical aim which should be held before the educators of youth. They are not instructors merely, they are trainers. They are not to pour knowledge into the mind as water into a vessel; they are to develop life; they are to reduce the instruction given to practice. For instance, it is not sufficient to tell a child that it is wrong to lie, he is to be trained up in the habit of truthfulness. Instruction may slide off, but training sticks. It is the warp and woof of life, and becomes part of the man himself. For what is man morally considered but a bundle of habits!

II. *Consider what the proverb does mean.* Literally it reads, 'Train up a child according to his way' (R.V.m.), that is, according to his bent, 'and even when he is old, he will not depart from it.' 'Educate him with a due regard to his natural bias. Study his special characteristics, and train him in the direction of his peculiar tastes.' Commenting on this text, Moses Stuart says, 'The words translated, "his way," mean the bent of his mind or inclinations, the capacity he has to pursue this occupation or that. The Hebrew can be made to mean no more than that the child should be educated or trained up for usefulness in such a way as the bent of his genius indicates that he ought to be trained.' To the same effect are the words in *The Speaker's Commentary*, 'According to (the tenor) of his way means the path especially belonging to, specially adapted for, the individual's character.'

Here, then, we touch one of the fundamental principles in education. We can apply it to the religious development of youth, but it has a much wider sweep. That principle is that *there is a way specially belonging to each individual*—'*his* way,' his *own* way, as distinguished from the way of every other person in the world—the course in life for which he is specially fitted. Each child is a separate creation. There never has been, there never will be, another person exactly like him. He ought therefore to be studied apart, as to his temperament, tastes, and aptitudes. Find out 'his way,' train him according to his bent. Get him into right relation to the circumstances around him, so that he may be able to make the most of himself. Success in life is largely a thing of right adjustment. On the other hand, many a life is ruined because special tastes and aptitudes have not been duly considered. Many a man finds himself in the wrong place. He is a square peg in a round hole. He expends all the forces of life trying to do things towards which he has no special inclination, and for which he has no special fitness.

In the science of education it is an accepted maxim that 'the purpose of education is to cherish and unfold to the highest extent the capacities of every kind with which the God who made us has endowed us.' A recent writer on child-culture

fitly remarks, 'The soul of the child is not a piece of blank paper to be written upon, but a living power to be quickened by sympathy, and educated by truth.' His individuality is to be respected. Liberty and opportunity are to be given him for the development of the creative principle. The forces of his life are not to be run into a fixed mould, but are to be directed according to individual tendencies and original endowments.

This educational principle, which has happily become a commonplace, throws a flood of light upon the proverb before us. Its application to the religious development of the young ought to be more thoughtfully considered. There is too much artificiality in religion. The religious life of the young is too often something developed from within. It lacks the charm of naturalness. Every child stands by himself. In his religious life his individuality ought to have free play. Care must be taken not to check what ought to be encouraged, and encourage what ought to be checked. A wise directive power must be exercised over the child to guide his activities into right channels, so that religion may become a habit from which he has no inclination to shake himself loose.

The best system of education will sometimes fail with individuals, for there is the natural perversity of the human heart to be taken into account, and there are also cross currents of influence coming into life, deflecting it from the upward course which it may have taken. But the general results are sure. The proverb, 'Train up a child according to his bent: and even when he is old, he will not depart from it,' is an illustration of the adage that exceptions prove the rule.

At the Literary Table.

THE BOOKS OF THE MONTH.

DOCTRINE AND DOCTRINAL DISRUPTION. By W. H. Mallock. (*A. & C. Black.* Post 8vo, pp. viii, 253. 7s. 6d. net.)

With undiminished faith in his own insight, with undiminished relish for his own handiwork, Mr. Mallock has written another book to set the Church of England right. And we believe in his insight, and relish his work as much as he himself. For he has the persuasive pen of the accomplished man of letters. Where he is weak he either adroitly conceals his weakness or candidly confesses it, and the last is more irresistible than the first. He actually confesses that he knows nothing about the subject of his book. But we feel at once that he does not need to know. The subject of his book is Biblical Criticism. He not only does not know it, he does not even know where to go for an account of it. But it does not matter. His point is that, whether Criticism is true or false, it has been the cause of the present crisis in the Church of England, and he charms us into believing that. Now, if Criticism is the cause of the present crisis in the Church of England, 'Out upon Criticism' say all they whom that crisis has disturbed. Not so, says Mr. Mallock. Criticism is a cause, but first it is an effect. Criticism is in the line of God's government of His Church. It had to come. And now that it has come, our business is to see that our crisis is no 'childish squabble about lace frills and birettas,' but a question of authority. 'To whom shall we go?' Men and women have been putting that question anxiously. The crisis in the Church of England is due to an attempt to answer that. It is possible that once again Mr. Mallock has written a book that will make the ears of all that hear of it tingle.

EVOLUTION AND THEOLOGY. By Otto Pfleiderer, D.D. (*A. & C. Black.* Crown 8vo, pp. 306. 6s. net.)

Into this volume Dr. Orello Cone has gathered translations (mostly made by himself) of some essays recently published in America by Dr. Pfleiderer. It is the kind of work which Dr. Pfleiderer does best now. These essays are masterpieces of lucid, precise exposition. They not only leave no doubt of their author's meaning, but they place their subject in so clear (sometimes almost fierce) a light that its position is unmis-

takable, and its progress probably assisted. The subjects are Evolution and Theology, Theology and Historical Science, Luther as the Founder of Protestant Civilization, The Essence of Christianity, The Notion and Problem of the Philosophy of Religion, The Task of Scientific Theology for the Church of the Present, Jesus' Foreknowledge of His Sufferings and Death, The National Traits of the Germans as seen in their Religion, Is Morality without Religion possible or Desirable? Free from Rome! Perhaps the most useful of all these essays is the one on the Essence of Christianity. In a great book recently published, Walker's *Spirit and the Incarnation*, the essence of Christianity was given in one word, *The Holy Spirit*. How different is Pfleiderer's answer.

Dr. Hayman has turned the *Epistles of the New Testament* into modern English, and Messrs. A. & C. Black have published the volume (crown 8vo, pp. 563, 3s. 6d. net). The Authorized Version and Dr. Hayman's translation are printed on opposite pages. It is the work of a sound Greek scholar, and of a vigorous English writer. Those who find no joy in the Revised Version because it has not the familiar 'rhythm' of the Authorized, need not look into Hayman. But those who wish to understand the Epistles should do so.

Dr. Charles Taylor's *Sayings of the Jewish Fathers* is one of the student's few indispensables. The first edition was published in 1877. Just twenty years later came the second edition, with many delightful additions and improvements. And now Dr. Taylor has published a long-promised Appendix. It contains a Catalogue of MSS of the *Sayings* and Notes on the Hebrew Text. It also contains subject and textual Indexes to the second edition. Some of us, who could not get on without these Indexes, made them for ourselves—a labour which every author ought to save his readers. The new volume is bound in exact facsimile with the *Sayings* itself. Its full title is *Appendix to Sayings of the Jewish Fathers* (Cambridge: At the University Press, 8vo, pp. 183, 7s. 6d. net).

THE GLORY OF LIFE ON EARTH. By J. Monro Gibson, M.A., D.D. (*Freemantle.* Crown 8vo, pp. xvi, 216. 3s. 6d. net.)

Most preachers, it is said, have a few good sermons, a few that might even be published, and a number more that are not so good. Dr. Monro Gibson seems able to publish all he has. Here is another volume. It contains ten sermons, together with a Preface on a topic of the day, and every sermon in it is good, worth publishing, and worth buying. Some of them were delivered on great occasions, as Moderator's addresses or the like; but they are all great enough to make their occasions great.

EPHESIAN STUDIES. By the Rev. Handley C. G. Moule, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 340. 5s.)

Professor Moule, if not the inventor, is certainly the popularizer of a new method of exposition. The Epistle is taken as an epistle, not as a gathering of words and phrases. A new translation, distinguished by clarendon type, seeks to bring out the thought rather than to find equivalent English words. And this translation is surrounded, not by a paraphrase, — most wearisome of all things,—but by an exposition of the mental circumstances. The whole purpose is to place us in the position of the original readers of the Epistle. Dr. Moule annihilates space and time, and *we* are gathered in some upper room, a small band of moderately reformed and unnoticeable men and women, though with hopes that are wonderful, and we read this letter sent direct to us by our beloved Paul. We read our copy; it is a little longer than the original, but it does for us what it did for the saints which were at Ephesus. No doubt they required their 'Reader,' Professor Moule is ours. His explanations are probably as near the apostle's mind.

THE ILLIMITABLE DOMAIN. By the Rev. Thomas Sanderson. (*Hodder & Stoughton.* Crown 8vo, pp. 203. 3s. 6d.)

'One hears a whisper sometimes that some of our brethren have ceased to grow. They have arrived at the conclusion that they cannot, by taking thought, add to their stature. They have a number of books on their study shelves which they call "standard"—and it is to be presumed that in their earlier days they did some reading. But for twenty years now and more, they have not added a new book to their collection, nor a new idea to their repertory. So far as their thinking is concerned, they have reached "Land's End." They have pronounced their final intellectual

"Amen." They are pillars of unquestioned orthodoxy. They are absolutely sound in the faith—sound asleep.'

And that in a sermon! But the sermon was preached before preachers. Tell not such things as these in the ears of the 'beloved hearers.' Yet the man who can say true things so forcibly to the preacher can do the like to the pew. These sermons are profound enough, the preacher is evidently a scholar; but they are alive with the throbbing interest of to-day.

TALKS ABOUT SOUL-WINNING. By J. George Stuart. (*Kelly*. Pp. 103. 1s. 6d.)

Soul-winning—it demands many things, Mr. Stuart tells us how many, but especially it demands belief in men's souls as worth winning. Mr. Stuart has that intensely. It would have done his little book no harm had he given it a little more charm of style; but he has not cared for that; perhaps he was too much in earnest to think of that.

VILLAGE SERMONS IN OUTLINE. By the late F. J. A. Hort, D.D. (*Macmillan*. Crown 8vo, pp. viii, 267. 6s.)

There is a rooted antipathy in most men's minds to anything 'in outline,' and to sermons more than anything else. So let it be hurriedly said that the 'outline' of these sermons consisted in the occasional omission of the predicate or the like, and that all their editor had to do to render them 'tolerably complete,' was to fill up the grammatical construction of the sentences. So here we have fifty priceless sermons. Simple for simple folk, they also enter within the veil where Christ is seated.

PRO CHRISTO ET ECCLESIA. (*Macmillan*. Crown 8vo, pp, xv. 189. 4s. 6d. net.)

This book will not make the sensation *Ecce Homo* did, which also came out anonymously, but it is an independent effort, like *Ecce Homo*, to get at 'the secret of Jesus,' and it is very impressive. How far we have gone, how far we have always been, from the true mind of Christ—we as professed followers and Churchmen—it reveals too evidently to be gainsaid. What is the matter with us? We are Pharisees and Sadducees still, changing our badge and not our heart. Why will we not be publicans, with a 'Lord be merciful,' that we may indeed become the followers of the Lamb?

Under the title of *Christians in Khaki* (pp. 100, 1s. 6d.), Messrs. Marshall Brothers have published an entertaining and probably useful book of good stories about soldiers who were also Christians.

EVOLUTION. By Frank B. Jevons, M.A., D.Litt. (*Methuen*. Crown 8vo, pp. 301. 3s. 6d.)

Dr. Jevons has a fine freedom in all his writing. He does not interfere with subjects he has not studied, and when he writes on what he knows, he writes plainly and vigorously. He has studied Evolution. He has especially studied it in its bearing on conduct, which is the real subject of his book, and if he does not disturb those who are convinced that Evolution has removed every supernatural sanction to conduct, he gives the rest of us encouragement. Using 'faith' in the way that Huxley used it (the foolish way of making it belief in what we cannot prove), he shows quite clearly that science is as dependent on faith as the Christian religion. Science cannot begin until it has expressed 'faith' in the uniformity of nature. No religion asks a greater act of 'faith' than that. If it is said that that act is made scientific by being afterwards *proved* correct. Dr. Jevons answers that it is never proved correct and never can be. So it is a hearty dashing book, to be read and reckoned with.

Messrs. Methuen's series of small commentaries called 'The Churchman's Bible' began with A. W. Robinson's *Galatians*, and began well. *Philippians*, by the Rev. C. R. D. Biggs, B.D., follows. It is more painstaking but less successful. Mr. Biggs has made a great effort to turn the letter to modern uses, but he is handicapped. Where St. Paul was strong, he is weak, and it is the weakness for which St. Paul had no mercy. He cannot rise above tradition. We fear he would have been found among the Judaizers in St. Paul's day, and St. Paul had no love for them. No one need come to spy out the liberty which Mr. Biggs has in the gospel, for he has none. And missing that, has he not missed St. Paul? What is the use of touching conduct here or commending doctrine there, when the gospel is made a thing of ceremonies? It is a Pauline whip of small cords that is needed. Cleanse the temple of these beggarly elements, Mr. Biggs, and let us have liberty to serve in newness of the spirit and not in the oldness of the letter.

GREAT BOOKS AS LIFE-TEACHERS. By Newell Dwight Hillis. (*Oliphant.* Crown 8vo, pp. 339. 3s. 6d.)

Dr. Hillis has lately become widely known through his act of severance from the Presbyterian Church of America. To many, however, even in this country, he was already known through his young men's books. For whatever else he has, he has the understanding and the sympathy that are needed to reach young men. In his latest book he uses some masterpieces of literature as the channels of great life lessons. He has no hesitation in reading these lessons plain. If they are not writ on the face of the original, then Dr. Hillis gathers them out of the heart of the same and lays them bare, that he may run who reads.

LIFE BEYOND DEATH. By Minot J. Savage, D.D. (*Putnams.* Crown 8vo, pp. xii, 356. 6s.)

Is it not a curious thing that a doctor of divinity should set out to prove the existence of a future state? Before a Christian does that, has he not first to divest himself of his Christianity? If Christ be not risen our faith is vain; but if Christ be risen there is a future state. Moreover, is any other proof but that possible? Dr. Savage believes there is. That is why he has written his book. And what is the proof? Spiritualism. Dr. Savage admits that spiritualism does not tell you anything that you do not already know, either about this world or the other. Why should it? The men who have gone into the other world have taken their intellects with them, and they communicate just what they would have told us had they been alive. But *they communicate.* They do not tell us much about the other world, they tell us that there is one.

But the book is more than that. It has many alluring thoughts, and it expresses them in clear, forcible language. It is not to be feared but to be read, and it is better reading than hundreds of theological novels or the like.

INTERNATIONAL HANDBOOKS TO THE NEW TESTAMENT. THESSALONIANS, Etc. Edited by James Drummond, M.A., LL.D., Litt.D. (*Putnams.* Post 8vo, pp. 391. 6s.)

This new series is under the editorship of Dr. Orello Cone, who writes an interesting preface descriptive of its purpose. The appeal is to readers unfamiliar with Greek, and who desire practical rather than dogmatic exposition. They are also supposed to be in sympathy with pretty drastic methods of criticism, and to be ready for the handling of the Pauline Epistles just as any other man's epistles would be handled. And that is all right and proper.

The editor of the first volume is Dr. James Drummond, the Principal of Manchester College, Oxford. He edits the Epistles to Thessalonians, Corinthians, Galatians, Romans, and Philippians —all the genuine Epistles, in short, in his own and the general editor's judgment. And he edits them in what he believes to be the order of their production. He edits them, so far as he is able without prepossession. Of course, no man can get rid of prepossession. We cannot say how far Dr. Drummond has succeeded. But he has certainly given us the opportunity of discovering our own prepossessions. For in these Pauline Epistles he reads a gospel which is not the gospel we have been taught to find there. It may be St. Paul's gospel, for Dr. Drummond's purpose is to expound St. Paul, not to differ from him, but it is not the gospel our commentaries have called St. Paul's.

Besides the Commentary proper, there are many disquisitions on great words, phrases, doctrines. One of these is on the Self-emptying of Ph 2^{5-11}. Expounding that passage for himself, Dr. Drummond does not even mention Dr. Gifford's 'classical' exposition (see Sanday in *Dictionary of the Bible*, s.v. 'Jesus Christ'). And the passage tries him greatly. Only a man of scholarship and character would have found it so difficult; only a man of endless resource would have escaped shipwreck there.

THE APOCALYPSE: A DISSERTATION THEREON. By J. H. M'Nairn. (*Stock.* 8vo, pp. 249.)

Mr. M'Nairn knows that of the making of books on the Apocalypse there is no end, and he does not see why there should be. He has something new to say, and claims the liberty to say it. What he has to say is given in a series of chapters which form a continuous exposition of the Apocalypse as a guide-book to the Inheritance of the Saints. There is no pet theory to support by impossible exegesis. It is the gospel as an ethical force that Mr. M'Nairn finds in the Apocalypse. And he gathers into his exposition many historical and biographical illustrations, which prevent its long chapters from wearying.

Mr. Elliot Stock has completed the cheap issue of *The Biblical Museum*, the whole of which may now be had for 15s., and has begun to publish *The Class and the Desk* in shilling volumes.

Mercy.

AN EXEGETICAL STUDY.

By the Rev. James Wells, D.D., Glasgow.

I. The Word.

The words for mercy in the Bible are not so self-illuminating as is the great word for grace. Χάρις, from χαίρειν, means that which has charm and gives gladness; that movement of God to man, which brings joy to man and joy to God. Still, in our study of mercy, etymology is to some extent the handmaid of exegesis and theology. We get no help from the most common Hebrew word for mercy, חֶסֶד. But one of its synonyms is most interesting. That is רַחֲמִים, which means the softest parts of the body, the inwards, the heart and bowels as the physical seat of affection. The verb from which it is derived means to be soft, and then to soothe or cherish, as a mother her infant or a bird her eggs or young. In the *Piel* it means to cherish intensely or to have mercy. In Ps 51[1] it is translated *tender* mercies, that is, mercies that are 'stretched forth' (*tendo*) towards their object. It is used to describe the melting mercy of a father (Ps 103[13]), and of a mother to her suckling child (Is 49[15]), and of Joseph when 'his bowels did yearn upon his brother' (Gn 43[30]). It is thus one of those words that, as Ruskin puts it, open doors, not of robbers, but of the King's treasuries. As it intimates the fatherlike and motherlike love of God, it may be supposed to give us a foregleam of the incarnation. Faber, agreeably to the genius of his own saccharine and caressing theology, puts it thus—

> They bade me call Thee Father, Lord!
> Sweet was the freedom deemed,
> And yet more like a mother's ways,
> Thy quiet mercies seemed.

The word רַחֲמִים corresponds exactly with the Greek phrase τὰ σπλάγχνα, which is used both in the Gospels and the Epistles. The verb ἐσπλαγχνίσθη is often applied to Christ: 'He was moved with compassion'; it suggests His ineffably tender and mysterious affection for the suffering. The word is not employed in this sense by classic writers, among them it has only the physical sense. It is a borrowed vessel, which has been filled with the new wine of the kingdom, and has thus enriched human speech. It is full of force and feeling. We have no equivalent for it in our language. It expresses that thrill of yearning, that melting love which, in life's supreme moments, overflows from the heart upon the whole body; which quickens the pulse, touches every nerve, and, like electricity, agitates the whole frame with new and o'ermastering sensations: such an emotion as a man has when he takes a last farewell of his bosom friend, or a mother when she bends over her agonized child. It intimates not a helpless pity, but the pity that moves the hand to succour to the utmost of its power.

With this exception, the biblical words for mercy do not, by themselves, contribute much towards an exact conception of this divine attribute. Χρηστότης and φιλανθρωπία, however, are warm homely words, as they suggest kind-heartedness, benignity, sweetness. Delitzsch translates *ḥesed* by *gnade*, 'grace'; and others suggest 'leal love.'

II. The Conception.

Most people have a vague idea that there is no distinction between love, grace, and mercy. Without love there can be neither grace nor mercy. God's love in presence of our sin, becomes love in action, and the proper name for it is grace. God's love in presence of our misery is mercy. Mercy is thus God's response to man's needs. But in popular speech and in many Bible passages, grace and mercy are two words for the redeeming, satisfying love of God. Mercy thus means God's spontaneous, unearned love, pouring its fulness down upon the sinful and the miserable. It is what the weak ask of the strong; the poor, of the rich; the wrong-doer, of the wronged. Deep calleth unto deep: God's mercy and our misery. Mercy supposes nothing, and seeks nothing in us but misery, and works upon that. It is sometimes represented as the whole of religion: 'Which had not obtained mercy, but now have obtained mercy'

(1 P 2^{10}). 'Thy gentleness (Ps 18^{35}) hath made me great.' Mercy flows low that it may reach the lost. Mercy delights in extremes: the extreme of man's misery and of divine benediction. 'He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people' (Ps 113^{7}). The Bible is the Book of Mercy.

III. Mercy, not Mercies.

'Mercies' is a fine old Puritan phrase for the bounties of Providence. Cromwell wrote and spoke of his 'crowning mercies.' It might be fairly and reverently argued that man at first had strong claims upon God, as creatorship implies many responsibilities. The oldest of all the Testaments and Gospels is that inwoven into man's mystic frame by the hand of his Maker. In Scripture both God and man appeal to this primal gospel. 'For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made' (Is 57^{16}); and 'forsake not the works of thine own hands' (Ps 138^{8}). But man, as a rebel against his Maker, has forfeited all these claims and rights. To him, as God's enemy, the earth is represented as unwillingly yielding her fruits. Bounties given to man before he needed mercy, if restored or continued after forfeiture, become 'mercies' in the pious use of that phrase. The angels receive, not 'mercies,' but bounties or benefits. The same feeling has created another kindred word—'spared.' But often mercy is used in opposition to mercies in the sense above explained. For there is one supreme, all-embracing mercy, which is often spoken of as God's mercy. Thus Moses prays, 'O satisfy us in the morning with Thy mercy' (Ps 90^{14}). This mercy of God, however, is often described in the plural. Thus David speaks of 'the multitude of Thy tender mercies' (Ps 51^{1}). This we may regard as the plural of excellence and abundance. The Psalmist's baffled speech employs a great variety of phrases and figures, and strains all the powers of language. Usually, however, the sacred writers in both the Testaments present to us the mercy of God in the singular.

IV. Mere Mercy.

Our physicians prescribe by exclusion: the remedies they recommend are not to be mixed with any foreign substance whatever. The Bible prescribes mercy by exclusion. The true biblical conception excludes every idea of merit or recompensing justice. It is made very plain that self-righteousness shuts the gate of mercy on mankind. In the penitential Psalms, for example, the appeal is always to mere mercy. The noblest Christian life ever faithfully reproduces this experience of the Bible saints. They live and die, 'looking for the mercy of our Lord Jesus Christ unto eternal life.'

As I am asked to blend exegesis and illustration, I offer a few illustrations culled from recent reading. 'The only port that in the last storm my shattered vessel can hope to take, or has any desire to take, is that of Sovereign mercy'—that was among the last utterances of Dr. John Brown (senior) of Edinburgh. His favourite text was the one I have just quoted from Jude. 'Sovereign grace is the port I airt at,' wrote Samuel Rutherford. When Dr. Thomas Binney of London retired from the pulpit, one of the two texts which he chose for his farewell sermon was, 'Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.' That saying he appropriated as an expression of his own deepest convictions. Many famous Christians have died with the publican's prayer on their lips. Archbishop Usher did so. William Wilberforce, the liberator of the slaves, said when dying, 'With regard to myself, I have nothing to urge but the poor publican's plea, "God be merciful to me a sinner."' When Grotius lay dying at Rostock, the minister reminded him of the publican's prayer. 'That publican, Lord, am I,' said Grotius, 'God be merciful to me a sinner,' and then he died.—'Here lies Henry Lawrence, who tried to do his duty. And may God have mercy on him.' That inscription on one of his statues fairly represent his last utterances. Away up among the highest Alps, among the Dolomites and westwards, the peasants have painted in large letters over their cottage doors, *Misericordia*,[§] *Jesu—Jesus Hominum Salvator*, *Misericordia*. Mary's name never appears. These peasants represent an older and purer faith than that of modern Rome, and their spiritual superiors have been more or less at strife with the Church of Rome for centuries. I once asked Gavazzi about them, after I had visited them, 'Oh,' he said, 'they are half-Protestants, and I expect them to join us some day.' Many of them are now doing so.

A sensitive conscience and a just conception of the spirituality and universality of God's law should make self-righteousness for ever impossible for us. Am I to believe that any of my poor flawed works are good enough for God? Mr. Morison's new and excellent *Life of Andrew Melville* informs us that Robert Bruce, minister of Edinburgh, suffered sore trouble of conscience in his youth. At last a crisis came, which he describes as 'a court of justice holden on his soul.' It 'chased' him to God's mercy. The prayer of the saint in all ages has been, *Kyrie eleison*, 'Mercy, Jesu'!

(*To be continued.*)

The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

V.

Practical Methods in Evangelization.

The men in charge of the missionary work were undoubtedly unique. The success which attended their efforts was largely due to their personal qualities and experiences. But even such men had methods, and their methods should be carefully studied.

1. We see that their energies were directed to great strategic positions, which became centres of an ever-widening process of evangelization. In beginning at Jerusalem, the original apostles were obeying the command of the Lord Jesus. It was not simply that it was the home field, or that it was important that Christ should be magnified, where he had been crucified. Jerusalem was also a uniquely favourable centre of evangelization, the metropolis in a peculiar degree of a world-wide dispersion. From all lands the Jews looked to Jerusalem. The news of whatever happened there was carried by pilgrims or by letters to the ends of the earth. The work of John the Baptist was extended in this way to Alexandria and Ephesus (Ac 18^{25} 19^{3}), and no doubt to many other places where Jews resided. The sensation which the personal ministry of Jesus created in Galilee and Judea, would be felt in far-off lands before that ministry was completed. Reports of the sayings and doings of the new prophet would find their way to scattered colonies of Jews long before a preacher appeared among them. In a superlative degree words spoken at Jerusalem were 'winged words.'

The first day's work at Pentecost revived and quickened the seed of the word which had been sown in Galilee, Judea, and Samaria. It set the knowledge of the gospel on its way to circle the earth in the hearts of the men of every nation under heaven who heard 'the wonderful works of God' (Ac 2^{5-11}). They would reach Mesopotamia, Cappadocia, Asia, Egypt, Rome, and the islands of the Great Sea. It is noteworthy that some of the places mentioned in 1 P 1^{1},—Pontus, Cappadocia, Asia,—were represented among those who were present on the day of Pentecost. It is therefore not beyond possibility that in the Christian communities addressed by James and Peter, we have companies of believers whose evangelization, directly or indirectly, resulted from the work carried on at Jerusalem, and similar results may have existed in other instances. We think of Paul as carrying the gospel at a later date to Europe, but messengers invisible as the wind had anticipated him. The message would be imperfect, but it would quicken thought and anticipation. This process was repeated as long as Jerusalem stood and the pilgrim multitudes assembled at the various yearly festivals. The numbers thus brought within the reach of the gospel as preached at Jerusalem were very great. Josephus estimates that over 2,700,000 were present at a passover festival in the time of Nero.[1] The great feasts of the Jews were really pilgrimages (חַגִּים), and corresponded to the *haj* of the Mohammedans. It ceases to be a matter of surprise that the original apostles confined themselves so largely to Jerusalem and Palestine. They could find no better sphere or centre. The part they had in the evangelization of the world has, we think, been

[1] *B.J.* vi. 9. 3.

underestimated. Their opportunity on the day of Pentecost is viewed as if it were unique. The fact is overlooked that it was repeated for many years. Peter's arrival in Rome (supposing he did visit the imperial city) may have had some connexion with the siege or fall of Jerusalem, and the consequent cessation of the pilgrim festivals. Jerusalem was undoubtedly the finest centre from which the mission to the 'circumcision' could be wrought, and the original apostles showed great wisdom and generalship in using its unequalled facilities. The influence of their work would be directly felt in the various synagogues of the dispersion. It would only reach the Gentiles indirectly, through proselytes attached to the synagogues, or through Jews whom the spirit of the gospel might impel to speak of it to them. The more liberal spirit which characterized the Hellenistic Jews makes such action probable. Besides, the permeating power of the gospel is one of its most remarkable qualities. We do not doubt that the 'leaven' spread in every community to which a knowledge of the gospel was brought.

The Apostle Paul, acting also under divine guidance, shows the same wisdom of selection. Antioch was used as a centre from which the labour of evangelization was extended to Cyprus, Syria, and Cilicia. From Corinth the province of Achaia was evangelized. By a two years' ministry at Ephesus 'all that dwelt in Asia heard the word of the Lord' (Ac 19^{10}). With the eye of a general he works towards Rome, whither and whence all roads led, and where alone he could find a centre of influence for his special work which would equal Jerusalem. He selected commercial, and political centres, as the others had selected a religious centre. He followed the great trade routes, and made the journeys of the merchant the means of spreading the word, as the others had used the journeys of the pilgrims. As Ramsay says, 'The diffusion of Christianity was . . . closely connected with the great lines of communication across the Roman Empire' (*Church in the Roman Empire*, p. 9).

The new meaning which was at last attached to the name 'pagan' is a striking attestation to the fact that the activity of the early missionaries was chiefly directed to cities. In a special degree they gave their attention to cities which not only had large populations, but were visited by pilgrims, worshippers, and traders. Jerusalem and Ephesus were sacred cities, which crowds of worshippers visited at stated seasons. Antioch and Corinth were great mercantile cities. The Isthmian games gave Corinth additional attractions. It was the Paris of the old world. Rome was the mistress-city drawing thousands to herself, and sending them forth again to the ends of the earth. Evidently cities held the chief place in the plans of the early missionaries. The country districts belonged to the second stage of missionary work, and their evangelization was to be wrought from cities in which the gospel had been established.

2. The early missionaries addressed themselves first to those who were most likely to receive their message. The 'Jew first' was a rule which had much to commend it. It was not only a commandment, but a reasonable line of policy. The gospel had a meaning for them which it could not have for Gentiles. Appeals could be brought to bear upon Jews which had no relation to those who were not Jews. Although the revelation of Jesus is remarkably universal, yet coming as it did through Jewish media, and being at first entrusted to Jewish preachers, it was both natural and inevitable that Jews should be regarded as being in the most favourable position for receiving it.

The continuation of the personal ministry of our Lord in Palestine was the first line of policy. The visits of Peter to Samaria, Lydda, and Joppa, when he 'passed through all quarters' (Ac 9^{32}), had this as their guiding principle. Philip the evangelist, working from Cæsarea as a centre, seems to have had a special place in this part of the work. Outside Palestine the missionaries preached the word to Jews, and for a time to Jews only. This work was evidently carried on largely through the synagogues. The facilities which the synagogue afforded, and of which Paul made abundant use, were without doubt available for all Jewish teachers. The liberty of speech which characterized the arrangements of the synagogue, combined with the eagerness of the people to hear a new preacher,[1] make it certain that any one who had a word to say, would find a ready opportunity. The remarkable facilities which Jewish arrangements provided seem to have absorbed the energies of the Jewish Church. It is not surprising that they should have been content

[1] Edersheim's *Life and Times of the Messiah*, vol. i. p. 446.

with the division of labour, which assigned to them the evangelization of the circumcision (Gal 2^9). Most likely they thought that they had the most important and promising sphere. Their ministry had unequalled facilities for a world-wide evangelization, and we do not doubt that this was in large measure attained. They wrought chiefly among Jews, but did not confine themselves to them (Ac 11^{20}). They did not aim at forming independent Christian communities, and at the beginning there was no outward necessity compelling them to do so.

Up to the time when the division of labour was arranged, Paul followed the rule of speaking to the 'Jew first.' It was immediately after that that he moved into Europe, and the agreement may have been one of the influences which led him to take that important step. The agreement, however, was not and could not be rigidly adhered to by him. At Philippi, Paul speaks first at 'a place where prayer was wont to be made.' At Thessalonica, Berea, Athens, Corinth, Ephesus, as at Antioch in Pisidia, he entered into the synagogues and 'reasoned with them out of the Scriptures.' Even when he arrived in Rome he directed his attention to Jews first of all (Ac 28^{17-27}). It is surprising to notice that though Paul magnified his office as the apostle of the Gentiles, he seems to have done so little direct work among them. The only place where such work may have been done was Lystra, and even there the existence of a Jewish synagogue is a probability (Ac 14^{19}). As far as one can judge from the fragmentary record of his preaching which is found in Acts, he invariably began with Jews, in their synagogues. The ruling idea of all the apostles seems to have been that the Gentiles were to be evangelized through the synagogues. Direct missions to Gentiles as such, and the formation of separate Christian communities do not appear to have been in their plans. The quotation from Am $9^{11.12}$ which James makes use of, indicates the conceptions which they cherished—'After this I will return, and will build again the tabernacle of David, which is fallen down' (Ac 15^{16}). The Gentiles were to be brought in through the door of faith which had been opened to them.[1] The logic of events compelled a change of action. It was only when the Jews 'who believed not, opposed themselves and blasphemed,' as at Pisidian Antioch, Thessalonica, Corinth, and Ephesus, that Paul separated the disciples, and turned directly to the Gentiles. It was this and not any intention on Paul's part which gave a Gentile character to the Churches which he founded. It is possible that the spirit of opposition which was so generally aroused by his preaching to Jews, was shown, though in a less degree, in connexion with such preaching everywhere. Elements of difference, and principles destructive of Jewish privileges and institutions, which were latent in the gospel, were being recognized, and may have led to a general watchfulness or opposition on the part of synagogue rulers everywhere. Persecution played an important part in the extension of evangelistic work, especially among Gentiles. It was this which first scattered the preachers from Jerusalem, who 'went everywhere preaching the word' (Ac 8^{1-3}). The same persecution led men of Cyprus and Cyrene to speak to Greeks at Antioch. And it was a similar harsh experience which forced Paul, and most likely many others, to undertake direct work among the Gentiles.

The second class which offered favourable conditions for the reception of the gospel were the Gentile proselytes in the Jewish synagogues. The fact that they had sought fellowship with Jews in faith and worship, is a significant testimony to the strength of their religious feelings. There is a curious anomaly in the relation of Jews to proselytes. It is evident that efforts were made to secure them. Our Lord said, 'Ye compass sea and land to make one proselyte' (Mt 23^{15}). Josephus gives some striking illustrations of how force was sometimes employed to secure them.[2] But after they were secured, they were treated with contempt. The taint of uncleanness still clung to them. Yet in becoming proselytes they broke every tie of kindred and friendship. They were regarded as outcasts by Gentiles, and as aliens by Jews. Though they valued the Jewish Scriptures, and were attracted by Jewish morality and theology, they yet shrank from the stigma of circumcision, and the burdensome obligations which it entailed.[3] They therefore formed a class to whom the preaching of the gospel appealed with special power. It satisfied their craving after a pure and spiritual religion, without imposing any burden which Gentiles regarded as disgraceful or intolerable. It put aside the tremendous demands of

[1] Cf. F. Rendall, *Expositor*, fifth series, vol. vii. p. 322.

[2] *Ant.* xiii. 9. 3, 11. 3; *B.J.* ii. 2. 10.

[3] F. Rendall, *Expositor*, fifth series, vol. vii. p. 322.

Jewish ritual law. It offered equal rights and privileges to those who had never enjoyed them. It is, therefore, not at all unlikely that the gospel spread among them with great rapidity. In some cases they formed a large proportion of the membership of the synagogues (Ac 13^{43}). It is very probable that it was the secession of the proselytes of Pisidian Antioch which moved the Jews to envy (Ac 13^{45}). It was an additional offence that the new faith should take from the synagogue those who were a source of strength to it.

The formation of separate Christian communities, combined with the growing hostility of the Jews, led to a great increase of activity in work among Gentiles. The proselytes would prove a valuable missionary agency. Their connexion with the synagogue had estranged them from their own people. Separation from the synagogue would tend to bring about a reconciliation. Besides, the new faith had in it so much that was surprising, and the activity of the preachers created so much excitement, that opportunities of giving information about the gospel would readily offer themselves. Many of the proselytes were men and women of a good social position (Ac $17^{4.12}$), and this fact would naturally lead to the spread of the gospel first of all in the higher social circles. It is probable that the lower social circles, and especially the lowest of all—the slaves, were first reached through the higher. It is more likely that slaves should hear the gospel from believing masters and mistresses than that the masters and mistresses should hear it from the slaves. What took place in the households of Cornelius, Lydia, the Philippian jailer, and Crispus, are examples of what must have happened with such frequency that it forms an important link in the process of evangelization which must not be overlooked. It is a mistake to suppose that the higher social circles were not largely represented even thus early in the Christian Church (Orr's *Neglected Factors*, chap. ii.).

When the poor did have the gospel preached to them, it spread with great rapidity. The religious experience and social condition of the world had prepared the way of the Lord among the poor. The gospel brought hope and comfort to those who were most conscious of their need of them, and whose social conditions were such as put the fewest barriers in the way of following Christ. Their preparedness lay in their experience, in the hardness of their lot, the consciousness of sin, the uselessness of any form of religion which they may hitherto have tried, and the absence of those palliatives which wealth can provide to allay the inward misery. The Gentile world was practically atheistic. The old religions were lifeless. 'Great Pan was dead.' Forms of worship survived as national customs. Mythology only provoked laughter among the intelligent. Morality was at such a low ebb, that even with the offer of honours and rewards it was 'with difficulty that ancient Rome could support the institution of Six Vestal Virgins.'[1] The priests 'concealed the sentiments of an atheist under the sacerdotal robes.'[2] In its spiritual destitution the Roman world deified the emperor. In Gibbon's memorable phrase, he was 'at once a priest, an atheist, and a god.' The people were the prey of every religious pretender. All kinds of superstition found their way to Rome, and enjoyed the brief favour of fashion or publicity. It was to a dying world, whose moral sanctions had perished, whose social bonds were dissolved, that the gospel came. Its spiritual destitution prepared the way of the preachers. Everywhere there was an ear to hear. It was the sad significance of the inscription, 'To the Unknown God,' that stirred the heart of Paul at Athens. It was a confession of spiritual ignorance which was universal. It attracted his pity and called forth his speech. It constituted a condition which should have made the gospel of 'good news' of surpassing interest to every Gentile. The philosophers mocked the preacher, but we do not doubt that the common people heard him gladly.

The evidences of vast and well-ordered plans in the operations of the apostolic missionaries should be steadily pressed upon the attention of Churches and missionary Societies to-day. The lack of unity and mutual understanding is the fatal source of weakness and waste in the mission field. The missionaries are not an army, 'set on a fixed campaign, but a disordered host of guerillas,' with 'no common programme or consistent method.' The serious taking of a new country is not to be done by casual sharpshooters, but by a carefully wrought out attack upon central points, or by a patient siege planned with all a military tactician's knowledge.'[3]

[1] Gibbon's *Decline and Fall*, vol. i. 15.
[2] *Ibid.* vol. i. 1.
[3] Prof. Drummond, *Expositor*, 5th series, vol. ix.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS VI. 2, 5.

'Bear ye one another's burdens, and so fulfil the law of Christ.' 'For each man shall bear his own burden' (R.V.).

EXPOSITION.

'Bear ye one another's burdens.'—If you must needs impose *burdens* on yourselves, let them be the burdens of mutual sympathy. If you must needs observe a *law*, let it be the law of Christ. . . . These are the burdens I would have you bear—not the vexatious ritual of the law, but your neighbour's errors and weaknesses, his sorrows and sufferings.—LIGHTFOOT.

IF we explain 'burdens' by the context, the reference must be to the burdens of conscience, which are laid on us by a sense of sin. These we can help to bear by the sympathy which makes the pain lighter through the comfort of fellow-feeling, and by bringing the hope which renders every woe more tolerable. But this conduct not only relieves another; it lays a burden on ourselves. For the spiritual man bears the sins of others, not only grieving for them with true heaviness of heart, but feeling ashamed for the sin which debases our common nature, even as a brave soldier might feel ashamed when the men in his company turn cowards. This is the Law of Christ, a law enforced both by precept and example, that we should live in the spirit of love, which identifies itself with the community, and makes itself one with the sinful that they may become one with it, and sharers of its life.—DRUMMOND.

'And so fulfil the law of Christ.'—'Ye shall (completely) fulfil.' The E.V. is based on another reading, which expresses the imperative instead of the future. The authorities are almost equally divided.—SCHAFF.

'THE law of Christ,' not only as being the law propounded by Christ, but 'the law also which rules and governs the whole body of Christians'—'the law of the Spirit of life, which is Christ Jesus': a law which is fulfilled in one word—love.—GWYNNE.

THIS law makes of the Church one body with a solidarity of interests and obligations. It finds employment and discipline for the energy of Christian freedom, in yoking it to the service of the over-burdened. . . . Only this law must not be abused by the indolent and the overreaching, by the men who are ready to throw their burdens on others, and make every generous neighbour the victim of their dishonesty. It is the need, not the demand, of our brother which claims our help. We are bound to take care that it is his necessity to which we minister, not his imposture or his slothfulness. The warning that 'each man shall bear his own burden' is addressed to those who *receive* as well as to those who render aid in the common burden-bearing of the Church.—FINDLAY.

'Each man shall bear his own burden.'—Having started from the precept, 'Bear one another's loads,' the apostle has worked round to an apparently contradictory statement, 'Each man must bear his own burden.' This expression of complementary truths under antagonistic forms is characteristic of St. Paul. For instances of similar paradoxes of expression see Ph $2^{12.13}$, 'Work out *your own* salvation, for it is *God* that worketh in you'; or 2 Co 12^{10}, 'When I am weak, then I am strong.'—LIGHTFOOT.

AUGUSTINE puts the point of contrast well: 'The burden of sharing human infirmity is one thing, the burden of giving an account of our actions to God is quite another thing: the former is distributed among our brethren to be mutually borne, the latter rests on each one separately and apart.'—HOWSON.

'*Each man shall carry his own pack.*'—This 'pack' is the whole of the duties for the discharge of which each man is responsible. It is thus that the image is employed by our Lord (Mt 11^{30}), 'My yoke is easy, and my pack is light.' So also in Mt 23^{4}, 'For they tie up packs heavy and hard to carry, and lay them upon men's shoulders.' The phrase, 'the pack which is individually his own,' implies that men's responsibilities vary, each one having such as are peculiar to himself. This 'pack' is to be carefully distinguished from the 'heavy loads' of v.[2]. Our Christian obligations Christ makes, to them who serve Him well, *light*; but our burdens of remorse, shame, grief, loss, which are of our own wilful procuring, these may be, must needs be, *heavy*. One part of our 'pack' of obligation is to help each other in bearing these 'heavy loads.'—HUXTABLE.

METHODS OF TREATMENT.

I.

Helping Others.

By the Right Rev. Archbishop Temple, D.D.

The duty of helping one another to do right is incumbent on all Christians. Of course each man must also bear his own burden. We shall not be allowed to plead that others tempted us or did not guard us. We are sent into the world to meet temptations, and are responsible for ourselves. Yet we must bear one another's burdens. Men may neglect the duty of helping others to be Christians, but it remains a duty. The neglect will not be an excuse for another man's falling into sin, yet the neglect is itself a sin.

1. One way in which we can help others is by doing our own duty cheerfully. We may not like it, but we must do it as if we liked it. First, because unless we do so we shall not do it well.

Secondly, for the sake of others. Nothing so helps one tempted to flinch as to see others do the same duty cheerfully. St. Paul often exhorts us to rejoice. That is in doing our Master's work. By turning our thoughts resolutely to what is cheerful and right, we help to make that work easier to others.

2. We may avoid joining in what is wrong. One who does wrong in company is often less blamed than if he had been alone. The temptation is greater, and it is regarded as a palliation. Judged by the mischief done, such faults are among the worst. The leaders injure their companions by weakening their sense of shame, for the difficulty at first felt in sinning openly wears away when we get accustomed to others looking on while we do wrong. How much we have sinned, in Christ's eyes, against others in this way.

3. We can help those weaker than ourselves, by avoiding what they will misinterpret and use to their hurt. St. Paul was ready to give up meat altogether rather than lead his brother into sin. We cannot be responsible for all that may possibly come out of our words, but we must remember the effect they may have on others. The true safeguard is to be filled with the spirit of Christian uprightness, so that our general bearing will prevent misinterpretation of our words or actions.

4. Combination for evil is natural and easy, therefore it is a duty to combine for good. Those who do not wish to do right instinctively band together against anyone who opposes them. We are all apt to be angry with one who takes a different view of duty and thus tacitly reproves us. We feel that one who acts by a high standard raises the measure for us all. Yet he who raises the standard of morality is doing the greatest service to his fellows, and we ought to support his efforts by words, by resistance to oppression, by copying his example.

Let no one say he must be better before he helps to make others better. This way leads, like every path of duty, to Christ. Do not fear you are unworthy to serve Him, serving Him will make you more worthy. Do not say you must attend to yourself; want of attending to this may hinder your own progress. For the source of Christian life is the Spirit of Christ, and how shall we share the Spirit of Him who gave all for us, if we do nothing for others?

II.

By the Rev. F. Warburton Lewis, B.A.

GALATIANS VI. 2, VI. 5.

These two verses must be taken together, and they must also be taken with the context (6^{1-5}). The seeming contradiction is explained, not by referring to the difference in the two Greek words for 'burden,' but by following Paul's line of thought.

Paul is speaking of burden-bearing, and in the second verse he frames a rule that can only be called golden, and that captures human hearts. But it is of one special burden that he is thinking —the hardest burden that we have to bear—the burden of our brother's trespass (v.[1]).

A man has been living a right Christian life, by his courage showing us the way of victory. Suddenly he is 'surprised into a trespass.' Without warning, the road of life has descended into the 'valley of deep darkness' (Ps 23^{4} R.V.m.), where the foes of the soul lurk in dark ambush. He who has conquered so often in our sight, is down. Then we stand over him, and make our comments. The Church passes by on the other side, that its robes be not soiled. 'I told you so.' 'I always thought there was something.' We cross the road that we may not have to speak. But it is needless. He would not allow himself to notice us. He is living in the depths of shame. No one is so hard upon him as he himself. The nobler he was, the more impossible he feels any pardon to be, the harder he finds it to believe in any future. Unless you go to him, says Paul, he will never rise. Go, thinking you would have him do so to you—go, tell him that *you* believe in him; tell him that there is a future, and that you will see him through. Bear his burden with him, even before men.

So the law of Christ is fulfilled. The law means the law that Jesus fulfilled, for He never gave a law that He had not first learned to obey Himself. This was the law of His life. We were lying in despair. The best men in the world said there was no hope for the world. Man had given up endeavour and faith in himself. Then Christ sent His angels? No, He came Himself, right down into the sin and darkness; called Himself our Brother; took our lot as His portion, and said He would share it for ever; told us there was a future; bade us rise and climb, leaning on His strong arm.

Ye that are spiritual, walk by this Spirit, says the apostle.

But if you stand over the fallen, measuring your altitude by his debasement, you are—to put it mildly, says the apostle—deceiving yourself. You are no better, no taller, no higher, for his fall. To say that you are as good as your bad neighbour is not to say that you are good.

But if you wish to glory, you may, if you have anything to glory in. Then look your own work through and through. For each man must bear his own burden, fill his own place, accomplish his own work. Each has the glorious burden of life to live, different from all other lives. It is the men who fail here, who burden others. It is the soldier who knows his own duty and fills his own place that strengthens the regiment. A regiment is strong because the soldiers, instead of comparing inches, stand shoulder to shoulder.

Bear your own life nobly, and you shall find leisure and power to lighten other lives. But remember that bearing your own burden of work grandly is the best help you can render them.

Of Bearing Burdens.

By the Rev. G. Hill Dick.

Galatians vi. 5, vi. 2; Psalms lv. 22.

Much of the interest of these three texts lies in their combination. The first speaks of Self-Help, the second of Human Help, the third of Divine Help.

1. *Self-help*: a responsibility which cannot be shifted. Even though a man have but one talent and is inclined to say, What is the use of that? Though he may be burdened with poverty and want of influence; St. Paul says, 'Not many wise men according to the flesh, not many mighty, not many noble.' The early Christians were 'gathered, not from the Academy or Lyceum, but from the low populace' (Jerome); 'engaged in the farm, in the market, at the baths, stables, fairs; as seamen, as soldiers, as peasants, as dealers' (Tertullian); and each of them bore the burden of threatened martyrdom. The fact that God gives grace, not before, but just at the moment when it is needed, is the very reason why a man should straighten himself to carry, and not be borne down by his burden. Lift your eyes to Christ. God sends help when man cannot save himself. But when God speaks, we must hear and obey. No man is swept into heaven against his will. This is the work of God that we believe on Him whom God hath sent.

2. *Human Help*: practical sympathy as we have opportunity. You have quite enough to do to bear your burden, but 'a heart at leisure from itself to soothe and sympathize' is often strengthened the better to bear its own burden, which nobody may be heeding. Nature teaches us to bear the burdens of those we love, but Christ teaches that any man in trouble is our brother. Bear ye one another's burdens, and so fulfil the law of Christ. What law? The law He laid down for Himself from the cradle to the sepulchre. He who knew our needs bore our burdens, and His law must be the law of our lives.

3. *Divine Help*.—We have all felt the misery round us which we could not reach. When the ruler's child lay dying, he could do nothing to help; he could but turn from the house and seek One mighty to save. Cast thy burden upon the Lord. Help amounting to redemption is free to whomsoever will take it. Have you begun the unburdened life?

Illustrations.

That old pretty legend of St. Christopher is an apt emblem of what our life is or should be. You remember how the strong man, simply because he was so strong, was set to bear burdens. Instead of being allowed to shrink into monastic seclusion, he was sent to keep the ford of a rapid dangerous stream, and to carry over the tired wayfarers who had little strength of their own. You remember how one dark wild night he heard the voice of a little child crying to him from the other side of the river. Seizing his staff, he crossed the stream, and took the child on his shoulders As he bore him, the child grew heavier and heavier every step, till at last the good giant and saint discovered that he bore the whole world on his shoulders, because he bore Christ, the Lord of the world. But had not the Child grown so heavy, even the giant might have been swept away by the wild rushing waters. The burden only made him plant staff and foot more firmly. The burden was his safety. And it is thus with us. The stream of life beats stormily against us as we cross it; the footing is slippery and uncertain; the waves strong, the night dark. That we may be safe, and grow stronger than the waves, that we may walk warily and plant our feet firmly, burdens are laid upon us, and ever new burdens according to our need. Every burden is a cross; but according to that fine saying of the early Church, the Cross we bear bears us—bears us up against the stream.—S. Cox.

When thou ascendest the throne of judgment, and when the books of thy brother's life are open to thy view, remember that thou too hast books to be opened. Remember that thou too hast in the recesses of thy heart sins that call for pardon, thoughts that await expiation, deeds that require atonement, desires that cry out to be purified; remember this, and thou shalt bear with thy brother, and in thine hour of need thy brother shall bear with thee.—G. Matheson.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

Whittier.

A traveller was crossing mountain heights of untrodden snow alone. He struggled bravely against the overpowering sense of sleep which weighed down his eyelids; but it was fast stealing over him, and if he had fallen asleep death would have been inevitable. At this crisis his foot struck against a heap lying across his path. Stooping down, he found it to be a human body, half-buried in the snow. The next moment the traveller had taken a brother in his arms, and was chafing his chest and hands. This effort to restore another brought back to himself life and energy, and was the means of saving both.

Win a sweet spirit and a happy face,
And thou shalt be a quiet resting-place,
Whither, beyond the wheels, the angry hum,
Tired hearts will seek, and souls the crowd hath trod,
Saying, 'The Good Physician bade me come,
For greenness, peace, and tender gleams of God.'

F. Langbridge.

In our village of Cornwall some twenty years ago we tried to organize a Village Improvement Society,—and the village needed it badly enough. We met week after week; I think we spent about three months in framing a constitution and bye-laws; and by the time that was done the society had died, and the village remained in its original condition. Years went by, and then, on a certain public occasion, one of the leading citizens of the village urged that each man improve his own door-plot; and one man did it; and then another man and then another; and little by little the village began to pick up, and look more neat and attractive; and now from one end to the other the village is thriving and attractive, without any Village Improvement Society at all. Each man has improved his own little plot. There is a sense in which it is true that every man must look out for number one. The first duty of every man is, industrially, to be prosperous, to provide for his own home, to meet his own expenses, to face his own griefs, to carry his own troubles, to cure his own faults,—and the last is not the least of all. If every wife who is trying to cure her husband, and every husband who is trying to cure his wife, would stop the operation, and all the husbands would devote their energies to curing themselves, and all the wives would devote their energies to curing themselves, the homes would be a great deal happier than they are to-day.—L. Abbott.

Learn that each duty makes its claim
Upon one soul,—not each on all;
How, if God speak thy brother's name,
Dare thou make answer to the call?
The greater peril in the strife;
The less this evil should be done;
For, as in battle, so in life,
Danger and honour still are one.
Arouse him then!—This is thy part!
Show him the claim! Point out the need!
And nerve his arm, and cheer his heart;
Then stand aside and say, 'God speed!'
Smooth thou his path ere it is trod;
Burnish the arms that he must wield;
And pray with all thy strength that God
May crown him victor in the field!
And then, I think, thy soul shall feel
A nobler thrill of true content,
Than if presumptuous eager zeal
Had seized a crown for others meant.

A. Proctor.

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Lambert (C.), Three Fishing Boats, 166.
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MacArthur (R. S.), Calvary Pulpit, 197.
Matheson (G.), Moments on the Mount, 232.
Maurice (F. D.), Lincoln's Inn Sermons, iii. 219.
Moinet (C.), Great Alternative, 154.
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Schleiermacher.[1]

By the Rev. William Morgan, M.A., Tarbolton.

Schleiermacher occupies in the theology of the present century a position only a little less prominent than that of Kant in its philosophy. Neither of the two men constructed a system that could be maintained by a school in its integrity; but they did what was greater. By the originality and fruitfulness of their thought they made an epoch. Every subsequent theological movement in the Evangelical Church bears, in one way or another, evident marks of Schleiermacher's influence.

The present year is the centenary of the publication of his first great work, *Addresses on Religion to its Cultured Despisers*. The occasion is celebrated by Pastor Fischer of Berlin in a modest volume, which hardly attempts anything like a critical estimate of Schleiermacher's contribution to theological thought, but is content to represent his leading doctrines, very largely in the master's own not too transparent language.

The exposition falls into three parts. The first is headed 'Schleiermacher as Prophet,' and is mainly occupied with his conception of the nature of religion. The title is not infelicitous; for Schleiermacher had in truth a message for his generation. He called back to God a world that had well-nigh lost all feeling for true religion. Given over to Dogmatism, Illuminism, Moralism, or worldly indifference, men had ceased to feel, or to believe in, the immediate presence of God to the human spirit. To the Illuminist or Rationalist (in Scotland he appeared as a Moderate) God was known merely as an idea, the product of rational reflection. It was necessary to believe in God's existence if the world was to be explained, and morality provided with adequate sanctions. The essence of religion was found in hope and fear, inspired by the thought of the rewards and punishments which God metes out to men in this world or the next. There was little sense of God's presence about us, still less of His presence within us. Kant had already introduced into society a leaven of moral earnestness, but he had done nothing to revive religion. His God—who was simply a moral postulate—was no less remote than the God of the Rationalist.

By the emphasis he laid on the immediate character of our knowledge of God, Schleiermacher gave to the idea of religion a new vitality. God, he taught, is not to be reached by a process of thought, but to be apprehended by immediate intuition. The human spirit has a sense of the Divine which lives and moves within and around it. This intuitive knowledge of God Schleiermacher explained by saying that it comes to us in feeling. In his later writings he defined this feeling as one of absolute dependence. The feeling or sense — for the two words are for Schleiermacher synonymous — of our absolute dependence on the God who manifests Himself in every finite thing—that and nothing else is religion. But who or what is this God whose presence thus reveals itself to us? Schleiermacher's answer takes us to the very heart of his conception of religion. For Schleiermacher God is the Whole that manifests itself in the particular, the One in the many, the all-embracing Infinite in the finite, the Eternal in the temporal. Religion may therefore be more exactly described as the inner apprehension of the relation between the individual and the Universe, the consciousness that all finite things exist in and through the Infinite. When a man loses himself in the greater life of the Whole, and feels that in his own true life the Infinite possesses one of its forms, he comes to a just sense of himself, and to religion. Everything is glorified for him who feels the fire of the eternal streaming through his veins. There are, according to Schleiermacher, two channels by which God in this way reaches the hearts of men. The first is the material world. The individual feels himself involved in its laws and an element in its whole, and thus knows himself one with the eternal order that embraces all finite things. Not nature, however, but the human spirit itself, is the most primary and most adequate revelation of the deepest and holiest. The spiritual world is that which lies nearest to us, and through it the

[1] *Schleiermacher. Zum hundertjährigen Gedächtnis der Reden über die Religion an die Gebildeten unter ihren Verächtern.* Von M. Fischer, Pfarrer in Berlin. Berlin: C. A. Schwetschke und Sohn; London: Williams and Norgate. 1899.

material first becomes intelligible. Schleiermacher does not, however, mean that we find God by retiring into the depths of our own individual consciousness. Only when, through love, we have made ourselves one with mankind, and become sensible that each individual is a more or less worthy manifestation of a universal human spirit, do we meet with God. God may thus be described, in higher terms than those of the material order, as the Universal Life, which unfolds itself in each human being in some one of its infinitely varied aspects, and gathers mankind into one. In religion we rise to the conception of an undivided humanity, and of our own life as one of the forms in which that human and yet divine spirit expresses itself.

One may recognize with Schleiermacher that our knowledge of God is not ratiocinative but immediate, and yet refuse to follow him in his conception of God and of religion. This conception represents an æsthetic rather than religious view of the world and human life. What Schleiermacher describes as religion is nothing else than the æsthetic Pantheism of Goethe. In no essential respect does it differ from the Hegelian thought that religion is the sense of the Absolute; this Absolute being the human spirit itself, in which all things find their beginning and end, and all contradictions are resolved. The artistic is treated as the highest category of thought. The universe is therefore regarded as, in its deepest meaning, a beautiful harmonious whole, whose highest expression is man; religion being the sense of this harmony.

Now we need not deny that the sense of an eternal Whole, of which our life is a part, has a certain value for religion. Is there not true devotional feeling in these well-known lines of Wordsworth?—

> And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts: a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

Nevertheless the kernel of religion is not to be found in this feeling for the world harmonies. Not in our feeling for the Whole, but in our sense of the absolute worth and claim of certain elements in the whole, do we come to faith in the living God. The worth of our personal life with its moral qualities and moral ends, as contrasted with nature and its laws, this it is supplies the impulse to bring our life into connexion with a God who is more than nature. And the living God reveals Himself to us, not in the unity of all finite things, nor even in the idea of a universal humanity, but in the spiritual forces that mould our ethico-religious life, and in certain acts and events that have significance for the establishment and support of that life. Men find in Christ the perfect revelation of God, because in Him God discloses and imparts to men His innermost nature, brings to clear expression His will and purpose with them, and enters into their life as a redeeming force of righteousness and love. When feeling for the Eternal is made the essential thing in religion, the moral attributes and moral activity of God are inevitably thrust into the background; not to speak of the fact that they are subjected to a process of reinterpretation that robs them of their real significance. This is evident enough to any student of Schleiermacher. The fatherhood of God, in any ethical sense of the term, has no place in Schleiermacher's system. Even the personality of God he refused to regard as vital to religion. It belongs, not to the intuition of piety, but only to the intellectual form in which we represent God to our thought. Piety is equally possible when God is conceived in a pantheistic way as impersonal; all that is necessary for piety being an intuition of the Infinite. Schleiermacher failed to see that precisely the things that he treated as inessential are the vital things. Remove from our thought of God the determination of personality and fatherhood, and you take from it its power to support a living faith. The indefinite Eternal, which remains after the traits of grace and truth revealed in Christ have been withdrawn, is not the living God, but only the shadow cast by the finite world. The idea of the Eternal first obtains religious value when we know what that Being is to whom eternity belongs.

The radical defect in Schleiermacher's conception of God, and therefore of religion, comes prominently into view in his treatment of the relation between religion and morality. In his zeal to establish religion as a thing *sui generis*, he drew a sharp line of distinction, not only between

religion and the activity of thought, but also between religion and the moral impulse. Knowledge, morality, and religion are all regarded as specifically different, though inseparably related, functions of the human spirit. In moral action, the individual separates itself from the whole; and from itself as centre, and in consciousness of its freedom, shapes the internal and the external world. In religion, on the other hand, the consciousness of a relative freedom is submerged in the higher consciousness of absolute dependence on the Whole within which freedom has its place. Here the individual is passive; living, not in its self-activity, but in the consciousness of the all-embracing life which manifests itself even in this very activity. Religion in itself, Schleiermacher asserts, supplies no motive for action. Alone, it would produce no deeds. We are not indeed to suppose that a man must withdraw from religion in order to become moral. Though nothing should be done from the impulse of religion, everything should be done *with* religion. Religion ought to accompany the active life as with sweet music; suffusing the heart, wearied by thought and action, with a glow of glad and tranquil feeling.

In thus dividing religion from morality, Schleiermacher was true to his basal conceptions. There can be nothing ethical in our relation to a God who is merely the Whole manifesting itself in the particular. But Schleiermacher's consistency serves only to seal the condemnation of his system. A religion that supplies no impulse to action is a dead religion; and it corresponds but little with any faith that has ever appeared on the stage of this world's history. Least of all does it represent Christianity, in which the religious and the ethical ideals are one. Moreover, such a separation of the ethical and religious can be carried out, as we have already hinted, only by subjecting the leading Christian ideas to a process of transformation, which leaves to them but little of what we must regard as their vital significance. In his latest work, the *Glaubenslehre*, Schleiermacher sought to interpret his system in a way that would bring it into closer correspondence with the religious consciousness of the Christian community; but it is easy to recognize the Spinozistic body behind the thin garb of a Christian terminology. He speaks of sin, but the meaning he attaches to the word is very different from anything taught in Scripture. What he understands by sin is a consciousness so bound to the sensuous, particular, and finite, that the sense of God, *i.e.* of the Eternal, is impeded or destroyed. The root of sin is found, not in the opposition of the human will to the Divine, but in the predominance of the sense-consciousness over the God-consciousness; a fact which, according to Schleiermacher, has its natural rise in the priority of man's sensuous development to his spiritual development, and which, moreover, loses its character of evil when viewed *sub specie eternitatis*. In all this account of sin the moral point of view is subordinated to the metaphysical, and sin is toned down into the general *malum metaphysicum* of the finite. The conception of Redemption, in which Schleiermacher finds the characteristic feature of the Christian religion, undergoes a similar transformation. Man, since by nature he is bound to the sensuous and finite, requires a higher mediation in order to enter into a true union with God, and into consciousness of that union. This mediation is accomplished by Christ; or rather completed by Him, for the process runs through all history. What qualified Christ for the task was the fact that He Himself, every moment of His life, knew Himself one with God. With glorious clearness the Eternal mirrored itself in His spirit; and this God-consciousness of His is the divine element in His personality. Through the power of this God-consciousness it is that Christ works redemption in the lives of men; emancipating them from bondage to the finite and particular, and lifting them into union with God. Salvation, as described in Schleiermacher's terminology, is the state in which the God-consciousness in a man so predominates over the sense-consciousness as every moment to determine it.

It is not difficult to see that what Schleiermacher has done has been to empty the ideas of sin and salvation of their ethical content, and to substitute in its room a content derived from a pantheistic metaphysic. And it is no less evident that these ideas come out of this transforming process stripped of all that is specifically Christian. No other result was possible if Schleiermacher was to remain true to his presuppositions. His conception of God as the Eternal, and of religion as the sense of the Eternal, has as its correlate the separation of the religious and the moral impulse. And this separation, when carried out, involves

the extrusion of ethical matter from religious ideas. If the religious and ethical are again united, it can only be in an external way. But the truth is that religion, so far from being distinct from morality, is rooted in the moral impulse. We believe in God because we attach such value to the moral qualities and moral ends of a personal life, that we dare to set them on the throne of the universe. And all piety worthy of the name arises in response to a God whose essential attributes are righteousness, mercy, and truth. Moral feeling and purpose are therefore not adventitious to piety, but part of its essential nature. There can be no true theology which has not its foundation laid in a true ethic.

It is not the least important element in Schleiermacher's epoch-making significance, that he was the first to carry out the thought that religion and theology are two different things. Dogmatist and Rationalist alike had found in doctrine the real object of religious faith; though the one had based doctrine on authority, and the other on reason. Schleiermacher's conception of religion as the sense of God's immediate presence, necessarily led him to the conclusion that a doctrine about God, however true, cannot play in our religious experience the part that belongs to God Himself. Abundance of religious knowledge, he pointed out, does not make a man pious. He went, however, to an indefensible extreme, when he asserted that piety can quite well exist, and even communicate itself from one to another, without anything in the way of knowledge. He failed to see that faith has a knowledge of its own; and *that* not adventitious, but belonging to its proper nature. Here, as elsewhere, Schleiermacher was led astray by his conception of God and of religion. If piety consists in a sense of the being common to the individual and the all, then nothing more definite is needed for its contemplation than a vague, if spacious, image of the Infinite. When theologians manifest a disinclination to hazard definite statements about God, and insist over-much on the fluidity of doctrine, the motive is usually to be found in a pantheistic and unethical conception of His Being. When, however, we have put aside what is pantheistic in Schleiermacher's statement, the important truth remains, that doctrine, while the utterance of faith, is not that object by contact with which faith comes to birth.

We can also claim for Schleiermacher that he rediscovered the fact, long lost sight of, and still frequently ignored, that religious knowledge has a character of its own; resting, as it does, on a different basis from the knowledge of the theoretical reason. Religious knowledge presupposes religious experience, and without such experience cannot be really understood. Unlike theoretical knowledge it is practically conditioned. We cannot, however, accept the way in which Schleiermacher carried out this, in itself, true thought. According to him religious knowledge is the product of reflection on, and comparison of, pious states of feeling. Only our feeling of God is immediate; our knowledge of His attributes is merely a deduction from the fact that our religious feelings are not uniform in character, but assume various modes. These modes we proceed to refer to different aspects of the divine causality. Since, for example, we connect the feeling of guilt with evil, we are led to think of God as the holy and just; and since we are conscious of salvation, we think of God as the power of love that has brought salvation about. Schleiermacher plunged so deeply into subjectivism that he hesitated to ascribe objectivity to these distinctions in the nature of God, in case they should imperil His infinity, and bring Him into the region of antithesis. They belong merely to our human consciousness of God, and have no foundation in His objective nature.

In seeking the root of this false subjectivism we are again led back to Schleiermacher's pantheistic conception of God. A faith that is interpreted as the sense of a somewhat vague Eternal has no room in it for knowledge. It cannot be regarded as an organ of knowledge; and religious knowledge must therefore be referred to a secondary process. But the object of faith is nothing so indefinite as Schleiermacher's Eternal. That object is a God who has revealed His nature and will in a personal life. Faith is trust in the God and Father of our Lord Jesus Christ. It therefore presupposes a definite knowledge of God. Faith is, in fact, an act of insight as well as an act of will. It is true that faith-knowledge is practically conditioned. It depends on our judgment as to the relative value of the goods and ends of our human life. But it is not on that account to be regarded as merely knowledge of our own subjective feelings. It is not self-knowledge, but knowledge of God. And faith-

knowledge possesses a certainty, which, though different in kind, is not less in degree than the certainty that belongs to the knowledge of the theoretical reason. A man's practical judgments are precisely those behind which the whole force of his life masses itself.

The second and third sections of Fischer's book deal with Schleiermacher as philosopher and as preacher. The one reproduces his thoughts on the relation of philosophy to religion, and on the philosophy of religion; the other gathers together the leading ideas of his later sermons. We cannot say that this volume does much to justify its existence. It contains nothing that can be called new, and it affords but little to help the student to an understanding of the intricate problems in which the writings of Schleiermacher abound. At the best it is but a paraphrase; and even as such it is fragmentary, only a portion of the available material being made use of.

Contributions and Comments.

The Wisdom of Ben-Sira.

'Dr. F. Perles (in the *Oriental Literaturzeitung* of 15th March) speaks in extremely laudatory terms of Professor König's examination of the originality of the Hebrew Sirach, . . . and commends the important and perfectly original argument by which König shows that certain corruptions of the Hebrew text are explicable only if we hold that the earliest form of this text was committed to writing at a time when the employment of the final letters was not yet in vogue.' See p. 352 of this volume of The Expository Times (May 1900).

In the article, 'Studies in Ben-Sira,' in the *Jewish Quarterly Review* for April 1898, I wrote in explanation of a word in the Syriac of Sir 39^{17} (Lewis-Gibson folio, l. 3), that it 'is easily accounted for by supposing that the translator read יעריב for יעריך, which may have been written with a medial כ at the end,'—adding in a footnote, 'In my unpublished *Catalogue* of Aboth MSS No. 90 has *no distinctive form for final* פ.' See p. 47 of this *Catalogue*, which has now been published (1900).

In the Cambridge *Wisdom of Ben-Sira* (1899) I have given other examples. Thus in Sir 35^{20}—

> Mercy from the Lord in time of affliction
> Is as cloud of rains in season of drought,

it is assumed that for בעת before חזיזים we should 'read בענן, that is, בענן with medial *nun* at the end.' This verse is of interest as having perhaps suggested Shakespeare's '*The quality of mercy*, etc.' The Cambridge *B.S.*, except the Appendix, was written before the controversy started by 'The Origin of the "Original Hebrew" of Ecclesiasticus' had arisen.

C. Taylor.

Cambridge.

The Seven Words from the Cross.

How are 'the seven words' to be arranged in a Harmony of the Passion?

(*a*) In the Harmony in official use in the Evangelical Church of Würtemberg they follow in the order: (1) Father, forgive; (2) *Paradise*; (3) *Woman*; (4) Eli; (5) Thirst; (6) Finished; (7) Commend.

(*b*) But this seems to be an innovation. In the time of Luther, Gerhardt, Bengel, Hiller—there are impressive hymns on the words by the latter three—they were arranged: (1) Father, forgive; (2) *Woman*; (3) *Paradise*.

(*c*) The strangest order is to be found in the oldest Harmony of the Gospels, in Tatian's *Diatessaron*, at least in its Arabic form, as we have it at present. He arranged: (1) Paradise; (2) Woman; (3) Eli; (4) Thirst; (5) Finished; (6) *Father, forgive*; (7) Commend.

The words of the *Diatessaron* are (see the translation of F. W. Hogg in the Additional Volume of Clark's 'Ante-Nicene Christian Library,' 1897): 'And when Jesus had taken that vinegar, He said, "*Everything* is finished" (Jn 19^{30a}). But the rest said, "Let be, that we may see whether Elijah cometh to save Him" (Mt 27^{49}). And Jesus said, "*My Father, forgive them; for they know not what*

they do" (Lk 23^{34}). And Jesus cried again with a loud voice, "*My Father, into Thy hands I commend My spirit*" (Lk 23^{46a}). He said that, and "bowed His head, and gave up His spirit" (Jn 19^{30b}).'

What may be the reason of this arrangement? Is the word, 'Father, forgive them,' a later insertion, as it is wanting in the Syriac MS. from Sinai? Is there any parallel to this order?

EB. NESTLE.

Maulbronn.

Critical Studies in the Gospels.

III.

Did St. Matthew and St. Luke use the Logia?

IT would be tedious and unnecessary to recapitulate here in detail the reasons which have convinced a large number of modern scholars that the writers of the first and third Gospels made use of St. Mark in the composition of their books. Those who wish to find this evidence summarized and restated with great clearness and force should read Wernle's *Die Synoptische Frage* (Freiburg, 1899). But there must be many in England who, whilst they feel themselves so far in agreement with the dominant theory of the origin of the Gospels, yet cannot give in their adhesion to the further view that Mt and Lk made use also of another Greek source, the so-called Logia. It is the purpose of this paper to point out the grounds upon which this very reasonable hesitation is founded.

I. The proof of the use of Mk by Mt and Lk is threefold:—(*A*) The two latter have borrowed the contents of Mk; (*B*) they record it in the language of Mk; (*C*) they narrate it in the order of Mk. There are, of course, exceptions to each of these three statements; but for many of these a satisfactory explanation of the divergence can be found, and the remainder are not sufficient to lead us to doubt the general principle. The evidence for this triple line of argument may be found in Wernle. For the use of Mk by Lk, see pp. 3–40; by Mt, 124–178. Now, of these three arguments, the most forcible is that based upon order of narratives; the second in importance is that drawn from the use of common material; the least conclusive is that from agreement in language.

To explain what I mean. Apart from other considerations, the fact that our three Gospels often agree, even in very minute points, in phraseology is a very curious literary phenomenon, and no doubt argues ultimate identity of source. But it is very doubtful whether anything definite could be decided upon this ground alone as to the relative dependence of our Gospels. If Mt, Mk, and Lk agree in language, any two of them may have borrowed from the third, or all three from a common source.

Again, if Mt, Mk, and Lk have much material in common, we cannot on this ground alone form any conclusion as to the mutual relation between the three. The same number of possibilities are still open to us. Any two have borrowed from the third, or all from a common source. Of course, when it is further noticed that Mk has very little which is not in Mt or Lk, the conclusion immediately suggests itself, either Mk has excerpted from Mt and Lk, or Mt and Lk have copied Mk. But between these two alternatives it would not be easy to decide if there were not some further data upon which to base a decision. It is just this additional and indispensable assistance which is furnished by the argument from order of narratives. When we notice that Mk's order is also the order of Mt and Lk, that in so far as Mt differs in order from Mk, the difference can reasonably be explained on the supposition that Mt has intentionally, and for reasons involved in the scheme of his Gospel, changed the order of Mk, and that Mk's order cannot be explained as a rearrangement of Mt's; then the conclusion that Mk is prior to the other two, and has been used by them, becomes irresistible.

Thus, of the three arguments for the priority of Mk, *B* leads to no certain conclusion, *A* leaves room for doubt, *C* leaves little room for hesitation, and the three together have convinced a very large number of modern writers.

II. In order to prove that Mt and Lk used a second Greek source, the following arguments are generally adduced:—(*A*) They have a good deal of common material in addition to that which they have borrowed from Mk; (*B*) they often agree in language. I hope that I am not unduly minimizing the evidence in thus presenting it under two heads. But I have searched in vain for any further proof of the so-called Logia source

which plays so large a part in the writings of New Testament critics. It may be said that there is some foundation for the supposed existence of such a document in Church tradition; but recent advocates of the 'two-document' hypothesis have rightly seen that no such foundation exists. It may, however, be well to add a few words here on the subject of this alleged tradition. It is certain that Papias or his informant knew of a tradition that St. Matthew had composed a work in Hebrew (Aramaic). Again, it is certain that our first Gospel was written in Greek, and based upon one Greek source (Mk), and perhaps on others. Out of these two facts many writers try to manufacture a third by the help of a conjecture and a possibility. The conjecture is that St. Matthew's Aramaic work was translated into Greek. The possibility is that our first Gospel used besides Mk a second Greek source. Add these together, and the alleged fact is the result. The Greek source used by the writer of our first Gospel was the Greek translation of the Aramaic Matthew. This is the most uncritical sort of fancy play. The best that can be said for it is that it is possible, or that it is an ingenious conjecture. But it is greatly to be hoped that the term Logia, as a title for the supposed Greek source of Mt and Lk, may cease to haunt the writings of serious students. If such a Greek source existed, and can be in some measure reconstructed, it may be possible to find for it a name appropriate to its contents. Even if 'Logia' seemed suitable, it would be better to avoid it as introducing confusion with the writing mentioned by Papias. In any case this tradition of an Aramaic writing can be no argument for the use of a Greek source by Mt and Lk.

Thus we are thrown back upon the two arguments stated above. It will be noticed that, as compared with the proofs of the use of Mk, *C* is absent here, and *A* is very much less effective here than it was there. For the argument that if Mt and Lk have a good deal in common, and this is found in Mk, *either* Mk has excerpted from Mt and Lk, *or* these two have borrowed from Mk, is a strong one. But the argument that Mt and Lk have a good deal in common, therefore this must have come from a single unknown source, is very unconvincing, because a number of other possibilities lie open. Thus it seems to the present writer that whilst the threefold argument for the use of Mk by Mt and Lk, drawn from common material, common language, and common order, is irresistible, the double argument from material and language entirely fails to prove that Mt and Lk used a second Greek source. It, no doubt, suggests ultimate identity of source for the sections concerned, but it does not prove that these sections lay before Mt and Lk in a single writing. It is very much to be wished that such proof may be found, since the critical study of the Gospels would be simplified if it were possible to refer a large part of Mt and Lk to a single source, and arrive at some probable conclusions as to its origin and value. But until further proof is adduced sober-minded students will do well to refuse to be satisfied with the meagre and inconclusive arguments set before them.

III. But it will be asked, 'In default of a common source, how are we to account for the agreement between Mt and Lk'? And, indeed, if the circumstances under which this Gospel literature was produced were not quite unique, I should be prepared to admit that this agreement did suggest common written sources, not necessarily one, but common sources, and those of a documentary character. But in view of the circumstances, it seems to me to be due to reaction from the extravagances of the 'oral tradition' theory that oral teaching has not been called in, to account for much of that which is common to Mt and Lk, by those who have convinced themselves that as an explanation of the agreements between Mt, Mk, and Lk the oral theory hopelessly breaks down. For, consider the conditions of the birth of these narratives. The Gospels are Church writings, books of a Society, the literature not of a nation, but of a sect. St. Mark, with its incompleteness, its presupposition of knowledge on the part of its readers, its unevenness, its want of historical setting, is unique in literature. It is not a history, not a biography, not a memoir. It is intended not to inform, but to remind. Those who read it will read what they have heard before. Behind the book lies the Christian Society, its faith, its ordinances, its worship. Consider the conditions of knowledge of the life of Christ within this Society. From the first days repetition of the acts and words of Christ must have formed part of every Christian assembly for worship. If we suppose that Mt and Lk were written after the year 70 A.D., let us try to imagine the number-

less occasions upon which the sayings of Christ with which we are now concerned must have been repeated by the Christian evangelists. If Mt and Lk record such sayings in words which are often the same, it is little to be wondered at.

It may be well, in conclusion, to point out as against the second Greek source theory one or two possible alternatives.

A. The view that Mt and Lk used a second source in addition to Mk is not satisfactory.

(1) The evidence is insufficient.

(2) The very great difference in respect of connexion and setting of Christ's words in Mk and Lk precludes the idea of a single source.

(3) The great divergence between Mt and Lk in passages which, according to this theory, lay before them in a fixed form, condemns the theory. *E.g.* in the Beatitudes of the Sermon on the Mount, how is it that Mt gives 9 and Lk only 4? It would be quite in Mt's manner to add to his source. Perhaps, therefore, he has added 5 to the 4 of the source. But even then one of Mt's is different to one of Lk's. Perhaps, therefore, Mt has added 6 and Lk 1, in addition to smaller changes in details. But this is rather arbitrary treatment. It is easier to suppose that Mt and Lk had accounts of the Sermon before them which differed in some respects, and that they have increased the divergence, Mt by addition, Lk by omission. This might be illustrated at length. The theory of a single source makes it very difficult to account for the remarkable variations of Mt and Lk in respect of arrangement, omission and addition, and phraseology. This difficulty is considerably lessened if they had sources which already differed to some extent.

B. It might therefore be possible to suppose that much of the agreement of Mt and Lk could be accounted for by the theory that they had independently read, not one Greek source, but two or more.

C. It seems, however, not unreasonable to suppose that some of their common material may have been drawn from the oral teaching of the Church. Wernle admits that some of the matter peculiar to Mt may have been thus drawn from oral tradition (p. 193). If so, why not some of that which he had in common with Lk? Because the agreement in phraseology is too close. But nothing is more probable than that sayings of Christ should be preserved in the oral teaching in a fixed form,—fixed in the sense that any well-instructed member of the Society would probably be able to repeat them in a form which with slight variations was familiar to everybody. Or are we to suppose that, *e.g.*, the discourse about the Baptist (Mt 11^{2-19} = Lk 7^{18-35}) had never been the subject of teaching in the Christian assemblies, was unfamiliar, and accessible only in a single Greek writing, to which Mt and Lk had to have recourse when they wished to insert it in their Gospels?

The oral tradition theory is in ill repute amongst a large school of New Testament critics; and with good reason, when attempts are made to solve the whole Synoptic Problem by means of it. But it seems to the present writer that much might be said for it as an explanation not only of matter peculiar to a single Gospel, but as the source of much that Mt and Lk record in common.

Oxford. W. C. Allen.

Two Expository Notes.

Those Bible students who are acquainted with Latin but not with Greek, will find an interesting variant of punctuation, and addition of one letter only, much affecting the sense in the Vulgate of Ja 5^{13}. The Received (Clementine) Text has: 'Tristatur aliquis vestrum? oret! Aequo animo est? Psallat!'—agreeing with the Greek A.V. and R.V. But Amiatinus, with the Sixtine edition, has: 'Tristatur aliquis vestrum, oret æquo animo et psallat.' 'Is any one among you sad, let him pray with a calm mind and sing psalms.' Some interesting analogies with this variant occur in the Greek N.T. We may also compare the well-known 'evertit' for 'everrit' (*t* for *r*) in Lk 15^{8}.

Psalm cxviii. 27.

A.V. and R.V., 'Bind the sacrifice with cords, even unto the horns of the altar.' The versions (old and recent) differ a good deal. It would take too much space to discuss here all their variations, and the various points for or against each rendering. But I would keep the original senses of חַג, and of the בְּ in בַּעֲבֹתִים: 'Wreathe (yourselves) in a religious processional dance, with boughs up to the (very) horns of the altar.' How can חַג mean 'victim'? And when were the living victims bound to the horns of the altar, which was 10 cubits high in Solomon's temple

(2 Ch 4[1]), and 15 cubits high in Herod's (Josephus, *B.J.* v. 5, § 6)? Compare the article 'Altar' in Smith's *Dictionary of the Bible*. The Hastings' *Dictionary* defers the account of the Altar of Burnt-Offerings to the article 'Tabernacle.' Can עַד, used before a noun of place, denote only 'to,' and not 'up to,' 'as far as'? Would not לְ be used, of mere fastening to a thing?

GEORGE FARMER.

Hartlip Vicarage, Sittingbourne.

The Date of the Talmud and the Cairene Ecclesiasticus.

DR. SCHECHTER has evidently abandoned the defence of his propositions that Ecclesiasticus was Aggadah, and that Aggadah might, in Rashi's opinion, be written. What follows from Dr. Schechter's being thus refuted in his own subject? Not that he is ill acquainted with that subject, but that he is defending a hopeless cause.

With regard to the date of the Talmud, since he offers to answer any arguments of mine, I will produce one as a specimen. The Talmud uses the word כרגא in the sense of 'poll-tax' (*Kopfsteuer*). That word, says Kohut (*Aruch Completum*, iv. 317), is derived from the Arabic *kharāj*, which means the same ('a tax,' 'a tribute'; among other things, 'a personal tribute or capitation-tax, paid to the state of Islam by individuals'). But that meaning of 'capitation-tax' was given the word by the Caliph Omar, who was the second of Mohammed's successors, and who instituted the tax (von Kremer, *Kulturgeschichte des Orients*, i. 59). For that the word had not that sense in Mohammed's time is attested by a passage of the Koran (Surah, xxiii. 74: 'Wilt thou ask them for a *kharj*? The *kharāj* of thy Lord is better.' It is certain that so blasphemous a phrase as 'the capitation-tax paid by thy God' would not be found in the Koran; the commentators therefore rightly render the word by 'reward' or 'profit' (see Maverdii *Constitutiones politicæ*, ed. Enger, p. 254); and the passage is precisely parallel to vi. 90: 'Say, I shall not ask you a reward therefor.' Hence the other passage in the Koran where *kharj* occurs (xviii. 93) is to be rendered, 'Shall we give thee a reward on condition that thou set a mound between us and them?' Further, the constitutional lawyer Mawerdi (p. 246) distinctly states that the *kharāj* was not ordained by the Koran, but was an invention of the Imāms. According to the fashion of those times, they chose for it a word to be found in the vocabulary of the Koran.[1]

Hence the argument is as follows: — The Talmud uses for 'poll-tax' an Arabic word, *teste* Kohut. But that word was given the sense 'poll-tax' by the Caliph Omar, as is shown by the evidence above adduced. Therefore the Talmud is later than the Caliph Omar I.

Since Dr. Schechter rightly insists on scholars only dealing with those subjects on which they can cite original authorities, of course he will not refer to others, but himself show reasons for thinking that the sense 'poll-tax' attached to the Arabic word *kharāj* before Mohammedan times.

I am glad to be able to add to the list of my witnesses against the Cairene document R. Moses Maimonides, whose name not only Jews respect. That eminent man in his commentary on *B. Sanhedrin* (Wiener Talmud, f. 128d; original in Pococke's *Porta Moysis*, p. 165) thus describes Ben-Sira's book: 'Ben-Sira was a man who composed a book about follies connected with the science of physiognomy, in which there is neither knowledge nor use, but merely waste of time. It is similar to the Arabic histories, romances, and the *kitab al-aghani*.' No one who had even seen the wretched Cairene retranslation could describe the book in this way. Maimonides guesses at the contents of the book from the name of the author. *Sirah* is the Arabic for 'romance' or 'biography.' *Shirah* is the Hebrew for 'song.' The *kitab al-aghani* is a collection of anecdotes of the lives of poets. The idea that the book treated of physiognomy is derived from an apocryphal citation in the Talmud. Now, between Maimonides of the twelfth century and Saadyah of the tenth the tradition is unbroken. Harkavy now grants that Saadyah first heard of Ben-Sira's book in 934, and thinks he cried it up in his *Sefer Ha-Galuy*. Clearly, then, the teachers of

[1] The verse in Tabari, i. 2042, 9, is a fabrication, as appears from Mas'udi, ed. Meynard, i. 218–222. Hence the inferences drawn from it by Ibn Khordadbeh (*Bibl. Geogr. Arab.* vi. 128) collapse. But the letter of Omar in Makrizi, i. 78, may be genuine, and there *kharāj* is used for *land-tax*, which is clearly its earlier application; see de Goeje's *Beladhuri*, p. 131. Armenian scholars try to connect the Armenian *hark* with it, but this is philologically impossible.

Maimonides thought Saadyah was mistaken, since otherwise they would have followed Saadyah's description of the book as 'like the Proverbs,' instead of leaving Maimonides to guess the contents from the author's name. — Having Maimonides and Rashi, as well as Abu 'l-Walid and the author of the *Aruch* on my side, consoles me for the loss of the votes of German scholars who are wholly unacquainted with Jewish literature of the eleventh century.

The law of probability is a still better ally than even Rashi and Maimonides. Smend now allows that rather frequently where G and S each have one verse, the 'Original Hebrew' has two—one corresponding with G, and the other with S. If G and S are translated from the Hebrew 'Original,' then in these cases they must each have selected one, and selected differently. What is the chance of their doing this once? One out of five; for (1) they might both translate both; (2, 3) one might translate both, and the other one; (4) both might translate one and the same; (5) each might choose one, and choose differently. What is the chance of their doing this twice? One out of twenty-five. What is the chance of their doing it ten times? The chance is 1 out of 9,765,625! Why should I believe in such a miracle as this happening?

Another ally is physical science. Lightning precedes thunder; it does not precede hail. The Greek text takes the right view of this matter in 32^{10}, and the hypothesis that Ben-Sira could have been so foolish as to say that lightning preceded hail may be dismissed. But the 'Original Hebrew' not only twice asserts that lightning does something before hail, but that there may be no mistake about the *hail*, repeats that word a third time on the margin, and probably a fourth and a fifth time. Therefore this word, ברד, 'hail' cannot possibly be corrupt; it is repeated too frequently to allow of such a possibility. The one hypothesis that remains is that the word is a mistranslation; and the retranslator was naturally aghast at the proposition that lightning preceded hail, and endeavoured to emend it. More than once I have observed that the mediæval retranslator knew much more ordinary information than most professors of Hebrew now know.

Anyone who had studied the fragments would have been able to prophesy more or less precisely how the 'Original Hebrew' would deal with 11^{28}—'a decoy partridge in a basket, so is the heart of the proud.' The Syriac has 'a partridge decoying in a cage,' but in both Hebrew and Syriac the word for 'decoying,' ציד, is (without points) indistinguishable from the passive participle 'decoyed,' 'caught.' One naturally thinks of a partridge in a cage as decoyed rather than decoying. Hence in the fragment published by Adler, we find for this verse בעוף אחוז בכל, 'a bird caught in a cage.' The translator, of course, did not know the Hebrew for 'partridge,' and so has to content himself with 'bird'; and for 'decoying' he puts a word which can only signify 'caught.' But he is, as we have often seen, a man who can think. What, he asks himself, is the resemblance between a bird caught in a cage and the heart of the proud? So he jots down in front of this verse a passage of Jeremiah, which seems to bear upon it (5^{27}): 'As a cage is full of birds, so are their houses full of deceit.' To call this the original is to defy common sense as it has never been defied before.

How comes it, then, that the 'coryphæus of Semitic scholars,' Professor Nöldeke, will tell us that an event against which the odds are more than nine millions to one has happened; that lightning ordinarily precedes hail; and that Ben-Sira, having written some nonsense about a bird caught in a cage resembling the heart of the proud, which he vainly endeavoured to justify out of Jeremiah, found translators who would turn it into sense for him, and omit his inappropriate citation? How is it that he professes to be impressed by the absurdities which Smend calls arguments? It is because the mistake is too capital to be acknowledged. If I were to correct Nöldeke's spelling of the name Sadiyyah to Saadyah, and add that the scrupulously accurate orthography would be Seadyah, very likely he would accept the correction; but to be charged with a mistake of over a thousand years in dating a document, and of confusing fabrication and originals when he had all the documents before him, is another matter. That judicious journal, *The Spectator*, accepted my inference that so capital a mistake as this would shake all faith in biblical criticism; hence Professor Nöldeke has to choose between science and loyalty to his friends. He chooses the latter; but, in order to alleviate the consequences, he advises the editors of the *Oxford Hebrew Dictionary* to *leave this*

new matter out. Since one of the editors of that dictionary refused to recognize its authority when quoted against him, perhaps it is of no great consequence whether they follow Nöldeke's advice or not.

D. S. MARGOLIOUTH.

Oxford.

Luke xxiii. 43.

THE narrative of the penitent robber is said by the Rev. Arthur Wright, in his new edition of *The Gospel according to St. Luke* (Macmillan, 1900, 4to), to be not altogether above suspicion to an historical critic, but to possess great intrinsic probability. He thinks both robbers may have been companions of Barabbas. A leader like him would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots.—Bengel believed, we might conclude from the context, that the blaspheming robber was a Jew, the penitent a *heathen.* 'Nam ille Judaeorum more nomen *Christi* exagitat; hic nomen *Regis*, ut milites, sed meliore ratione, animadvertit. Accedit, quod Dominus beatitudinem ei promittens, non ad verba promissionum erga *patres*, sed ad primas origines de *paradiso* alludit. Neque obstat conversi hominis sermo de *Deo* uno.' But Bengel objects himself: 'Consideretur autem *Amen* hebraeum, v.[43].'—Holtzmann (*Hand-Commentar*) sees in v.[41] a parallel to 2 Co 5^{21}, and in the penitent robber the representation of heathendom as converted to Christ. With others, he thinks it possible that in Christ's answer on the *Paradise*, a thought of the *descensus at inferos* comes in. Both the supposition of Bengel and that of the modern critics appear to be unfounded, when we consider how much the thoughts of the dying Jew were—and still are—occupied with *Paradise.* Beside the formula, 'May his soul be bound up in the bundle of life (the living),' תנצב "ה, no other εὐφημισμὸς appears more frequently on Jewish tombstones than the wish that the deceased may have his rest in *Paradise*, in the *Garden of Eden.* Compare in Händler's *Lexicon of Hebrew Abbreviations* (bound up with Dalman's *Aramäisch-Neuhebräisches Wörterbuch*, Frankfort, 1897, vol. i.), the abbreviations—

געת מ = גן ערן תהי מנוחתו

The Garden of Eden be his rest.

or— מבנ"ע = מנוחתו בגן ערן

מבנע"א = מנוחתו בגן ערן אמן

His rest in the Garden of Eden (*Amen*).

or— נת"בג"ע = נפשו תנוח בגן ערן

נתנע"ח = נפשו תנוח בגן ערן תמיד

His soul may rest in the Garden of Eden (for ever).

or— תמבע"א = תהי מנוחתו בערן אמן

May be his rest in Eden, *Amen.*

תנבע'א = תנוח נפשו בערן אמן

May rest his soul in Eden, *Amen.*

Even the corroborating 'Amen of conclusion,' which is often repeated three times on tombstones (א'א'א'), occurs in the answer of Jesus as 'Amen of introduction' (see on this use of *Amen*, F. W. Hogg in the *Jewish Quarterly Review*, 9, 1896; and in the *Encyclopædia Biblica*; and the article of J. Massie in the *Dictionary of the Bible*).

I do not know the exact age of this εὐφημισμὸς among the Jews, but we are certainly entitled to the supposition that similar forms were in use already in the time of Christ; and thus what appeared at first strange—Paradise is mentioned in no other passage of the Gospels—turns out to witness for the truth of the narrative.

It is the last and most impressive use that the Son of Man made on earth of His power to forgive sins.

EB. NESTLE.

Maulbronn.

Preliminary Notice regarding Jer. vii. 22 and Deut. v. 3.

IN the next number of THE EXPOSITORY TIMES I purpose to bring forward from the ancient Arabian poetry a number of analogies which furnish direct evidence that in the two passages cited above (as I have already suggested in the case of Jer 7^{22} [cf. my *Anc. Heb. Trad.* p. 16, 'a rhetorical expression']) the language used is simply *rhetorical.* The meaning intended is, 'For I spake unto your fathers *not* (*only*) concerning burnt-offerings or sacrifices, but,' etc., and 'The LORD made this covenant *not* (*only*) with our fathers (in Horeb), but (also) with us, who are all of us here alive this day.' I should like, however, even in the present number to invite readers and especially scholars to examine these important passages, for it may happen that some of them, once I have called attention to this genuinely Oriental and Semitic figure of rhetoric, may discover further analogies. If so, I shall be very glad if they will communicate them through THE EXPOSITORY TIMES.

FRITZ HOMMEL.

Munich.

Literary and Archaeological Notes.

LAST week I was at Wissîm,—or, more correctly, Aûsîm,—a little village beyond Embaba, so much out of the way of the world as hardly to be known even by name to the inhabitants of Cairo, or even to the archæologists. And yet Wissîm is the site of the capital of the second nome of Lower Egypt, and of an important cathedral city of the earlier Coptic period, about which Mrs. Butcher, who was one of my companions, has written in her *Story of the Church of Egypt*, i. 405–406. We found there, on the top of a high mound, a neglected mosque inside the walls of a ruined Christian church, the church itself having taken the place of an earlier temple. At the foot of the *tel* was the basin of the sacred lake. Among the stones that were lying about I fell across one with the cartouches of Nektanebo II., showing that he had repaired or added to the temple, and a lintel of granite with a broken inscription, which proved that it had once stood in a temple of Ptah. On another block of granite I found the figure of Isis with a dedicatory inscription by a certain Sikam. The modern name of Wissîm comes through the Coptic Bûshân, from the ancient Sekhem, later Seshem, the Letopolis of the Greeks.

Opposite the spot where my *dahabia* is moored, in the northern part of the mounds of Memphis, a stone building has been discovered in a very perfect state of preservation, with court, doors, and chambers. There is no trace of an inscription, but the style of architecture indicates that it must have been erected in the first century of the Christian era. Professor Maspero believes it to be a private house, and not a chapel; if so, it will be the first ancient house of stone that has been found in Egypt.

At Thebes the fellahîn have just opened the tomb of a certain Zai, a little to the south of Dêr el-Bâhari. But a much more important discovery has been made there by Mr. Carter, the Inspector of the Antiquities of the Upper Nile. Beneath the house of the Egypt Exploration Fund he has found the entrance to a magnificent tomb, the corridor of which runs through the rock for a distance of 150 metres under the temple of Dêr el-Bâhari itself. In the chamber at the end is a statue wrapped in folds of mummy-cloth. The tomb is of the age of the eleventh dynasty, and what makes the discovery particularly valuable is the fact that it has never been opened or touched. Its very existence seems to have been unknown to the builders of the temple of Dêr el-Bâhari. It is possible that it may turn out to be a royal tomb, and to contain papyri.

Mr. Quibell, the Inspector of the Antiquities of the Lower Nile, has been engaged in clearing a tomb at El-Khawâlid, on the east bank of the river, opposite Siût, which is of the age of the nineteenth dynasty, and in a wonderfully perfect condition.

A. H. SAYCE.

Helwân, Egypt.

The sea-serpent season being at hand, the publishers are rushing out the last of their books. Too late for review in this issue, but very appetizing for our next, we have received from Messrs. Longmans the new critical edition of *The Hexateuch*, edited by Estlin Carpenter and Harford-Battersby; from Messrs. A. & C. Black the second volume of Professor Archibald Duff's *Old Testament Theology*; from the Religious Tract Society, Mr. Holman Bentley's *Pioneering on the Congo*, in two richly illustrated volumes; from Messrs. Macmillan, *Israel's Messianic Hope*, by Professor Goodspeed of Chicago (a promising book on a pressing subject, see Mr. Gwilliam's striking sermon in this issue), and *The Christian Conception of Holiness*, by Mr. Askwith; and from Messrs. T. & T. Clark two volumes of Mr. Smeaton's series, 'The World's Epoch-Makers,' namely, *Wesley and Methodism*, by F. J. Snell, and *Luther and the German Reformation*, by Professor Lindsay of Glasgow.

We should like to speak of the last. It is the kind of book that bothers a reviewer, who loves to peep into the books as they come. It is not to be reviewed this month, and yet the peep becomes a reading, and the precious minutes pass. This kind of book needs an author brimful of his subject. He should write to the absolutely uninitiated, and the learned should not desire to skip a sentence.

There is extraordinary activity at present among the mounds of ancient Babylonia. Three nations are in hot pursuit of one another, as well as of clay tablets. First, the French in the far south have for twenty years been exploring the complex ruins called Telloh, some thirty miles due north from Mugheir, the ancient Ur of the Chaldees. The leader of the expedition is M. de Sarzec. Next the Americans, under Professor Hilprecht of Philadelphia (who tells the story in the *Sunday-School Times* of May 5), are in residence in their 'castle,'

as the Arabs call their formidable mud abode, at Nuffar, the ancient Nippur. Lastly, the Germans, under Dr. Koldewey, are busy on the site of ancient Babylon itself.

If the question is who shall find most tablets, the Americans have it easily. Excavating in the series of mounds south-east of the temple of Bel, they have 'within the last six weeks' exposed over sixteen thousand cuneiform tablets. Eleven years ago Dr. Hilprecht conjectured that these mounds covered the temple library of ancient Nippur, and his conjecture has been verified. In long rows the tablets were lying on ledges of unbaked clay, serving as shelves for these imperishable old Babylonian documents. Altogether more than twenty thousand volumes of this library have been recovered in this season alone. What do they contain? Nearly everything that the Babylonians knew three thousand years before Christ. Professor Hilprecht mentions with especial satisfaction lists of Sumerian words and cuneiform signs, so arranged as greatly to increase our knowledge of Sumerian, which can no longer be denied to have been a pre-Semitic language of Babylonia. Not only as regards tablets, however, but 'as regards portable antiquities of every description, and their archæological value, the American expedition stands readily first among the three expeditions at present engaged in the exploration of ancient Babylonia, and the restoration of its past history.'

The Germans have been busy during the past year on the huge mound called *Ælkasr*, under which lie the remains of the palace of Nebuchadrezzar, where Alexander the Great died after his famous campaign against India. They have discovered a new Hittite inscription and a neo-Babylonian slab 'with an interesting cuneiform legend.' They have also laid bare the temple of the goddess Nin-Makh, and a little terra-cotta statue of the goddess. Before them lies a task of enormous magnitude, a task that will require 'several decenniums of continued labour.' But the German Government is likely to grant a yearly sum of £4000 to its accomplishment.

Of the French we hear least this season. But they have explained one historical puzzle. In Gn 11^2 we read that the Tower of Babel was built in 'the land of Shinar.' Where is that land? It is Babylonia itself (or at least part of it). The most prominent of the complex series of mounds called Telloh is known by the name of Sugir or Sungir. It used to be read Girsu, but Sungir is right. And Sungir is Shinar. The Hebrew consonants are almost identical (שנער). So this biblical note is the last historical reference to the early Babylonian kingdom of Sugir or Sungir, which the later Assyrian kings referred to under the dialectical form of Sumer.

But where is the ubiquitous Briton? He is in Egypt. Professor Flinders Petrie is the head of the band sent out by the Egypt Exploration Fund. Their principal site is Abydos. Here 'a large quantity of potsherds, clay lids, and pieces of stone vessels of all kinds have been found, many of them covered with inscriptions.' It has been discovered that Eb-sed, hitherto known only from his Horus name, is the Semempses of Manetho's list in the first dynasty, and the full name of another king of the same dynasty, Mïebaïs, has been ascertained. A temple of Osiris has been discovered and entered, and among many things found in it is a splendid limestone sarcophagus, dating from the time of Nektanebus of the thirtieth dynasty, with hieroglyphics and pictures of gods painted in blue.

The ubiquitous Briton is also in Palestine. Mr. F. J. Bliss, the leader there, has contributed an article on 'Pottery' to the new *Dictionary of the Bible*, which shows that our knowledge of old Israelite and pre-Israelite art is not so scanty now. And there is much more than that, for every number of the *Statement* of the Palestine Exploration Fund is filled with the record of exploration and discovery.

Under the title of *The Wind of the Day* (writes Dr. Adamson of Glasgow) Mr. George Allen has published a book of word-pictures for children by that preacher and poet-mystic, the Rev. J. M. Blake, M.A. He quotes two specimens: 'The edge of the black night turns grey with fear, as from afar it sees the sun come up over the barriers of the world. He slowly breaks the darkness into narrow clouds, which catch fire along their veins and burn away; and strews the new sky he makes with gold that was hidden in the mountains of the country of the dark.' 'The shadows one by one are roused, and stretching themselves to fullest length along the fields, they claim the soil on which they slept, and grasp it, until inch by inch it is taken from them, and they hide themselves.' Well, we must see the book.

The Master of St. John's College, Cambridge, has finished his edition of the Cairo fragment of the Hexapla, all but one of the Appendixes. The Appendix that is finished contains facsimiles of the three folios of Aquila's Psalms. Dr. Taylor has already given us half of one of these folios in the new edition of his *Jewish Fathers*.

St. Peter's Despair.

By the Rev. Andrew Miller, M.A., Glasgow.

'Lord, Thou knowest all things; Thou knowest that I love Thee.'—John xxi. 17.

Peter is distressed at this third repetition of his Lord's question. It seems to show that there is still in His mind a deep-rooted suspicion of his perfect sincerity. And the point that rankles in Peter's soul is that Jesus has sufficient cause to distrust him. Not many days have elapsed since, in sudden panic and in craven terror for his life, he had with oaths and imprecations denied that he had ever known his Lord and Master. And now the scene is changed from the Judgment Hall of Caiaphas and all the imposing symbols of worldly power and splendour that had overawed his too feeble will, and he is once more sitting by the slope of Galilee's lake beside his Lord, and is under the magic spell of His personality.

'Simon, son of Jonas, lovest thou Me,' is the question he hears from those dear lips, whose words always send such a strange thrill through every chord of his spiritual nature. What answer can he, dare he, make? There is no room now for loud and boisterous protestations of faith and loyalty such as he was wont to indulge in. These would be strangely out of place after all that is past and gone. All he can do is to appeal to that mystic understanding that subsists between souls who love each other, and with downcast eyes and modest voice reply, 'Yea, Lord, Thou *knowest* that I love Thee.'

And yet again, to Peter's great distress is the question put, 'Simon, son of Jonas, lovest thou Me'? Ah! Peter thinks, how can I convince Him that my heart is all His own? Surely He *must* know it, for the language of love is independent of words, and can sound high and clear even through all misunderstandings and injuries and apparent neglect. 'Yea, Lord,' he replies, 'surely Thou *knowest* that I love Thee.'

And still is Peter invited to greater heart-searching, for the question comes again, 'Simon, son of Jonas, lovest thou Me? Is it with thy whole heart that thou lovest Me?' Ah! what more is there he can say? With what words can he convince his Master of the devotion there is in his soul? He has appealed to that subtle spiritual understanding that exists between loving hearts which makes the one so sure of the other without a word being said. He knows that this bond can remain unimpaired even in spite of long estrangements, profound misapprehensions, deep and bitter quarrels. But there are some injuries that pierce this mystic bond of union to the very quick. Love between kindred spirits can survive much. Bitterness and strife may separate loving hearts, and yet, at any moment, the one can appeal to the other with the perfect certainty of being entirely understood, 'Thou *knowest*, spite of all, that I love Thee.'

But the living link of love may be broken. The wound from which love lies bleeding may be in its very heart. Deeds may be done and words said that show a cleavage so utter and profound that mutual sympathy and understanding are henceforth impossible. And to Peter, at this moment, the awful thought came, 'Is it so between my Lord and me? Can He never trust me again? Is the bond of love for ever broken, the mutual sympathy for ever chilled? Can I never again get near His heart? Can no word, no deed of mine ever wipe out the shame of that terrible moment that cleft our souls asunder? What word can I say, what deed can I do, that can possibly convince my Lord that the erst abject traitor is now a friend who can be trusted to the uttermost? Alas! the link between us is severed, the seed of distrust has been sown, the language of the soul can no longer be deemed reliable. Unless my Lord could read my soul like an open book, and see for Himself what is inscribed therein, confidence between us can never more be established. Words, deeds, all those subtle emanations that convey from one soul to another tender feelings and intense emotions have in my case been falsified, and never more can Jesus take me to His heart of hearts if He cannot, with Omniscient eye, penetrate through every interposing medium and see for Himself the contrition and rapture of my soul.'

So Peter is thinking, and as he thinks, the great truth flashes upon him, as once before at Cæsarea Philippi, that this is just what Jesus *can* do. And so at the third repetition of the question he is no longer content to appeal simply to that mystic comprehension that exists between loving souls among men, for his sin has been so great as to make that appeal of no avail. Not to His Lord's human insight but to His Divine omniscience he appeals. Looking with penitent, tearful eyes, into those mild orbs that pierce him through and through, his spiritual vision takes a higher, wider sweep, and with crushed and broken heart and trembling voice, he exclaims, 'Lord, Thou knowest *all things*, Thou *knowest* that I love Thee.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A SHORT while ago Dr. M'Laren of Manchester published a volume of sermons under the title of *Christ's Musts*. It is an unmelodious title, but it is a great subject. 'Must' is Christ's own word. Our word is 'ought.' We say we ought to do a thing. Christ could not say He ought; that would have suggested the possibility of His not doing it. As Mr. Askwith, in his *Christian Conception of Holiness*, puts it, 'In the ideal state of human existence every "ought" will have become a "must"; Christ's every "ought" was a "must."'

Dr. M'Laren divides Christ's 'Musts' (it is a pity that the combination is so inharmonious) into four classes. In one class He recognizes and accepts the necessity for His death. 'Even so must the Son of Man be lifted up.' In another class He expresses His filial obedience and consciousness of His mission. 'I must work the works of Him that sent Me while it is day.' In a third He anticipates His future triumph. 'Other sheep I have which are not of this fold; them also I must bring.' And in a fourth He applies this greatest principle to the smallest duty. 'To-day I must abide at thy house.'

Following the example of Professor Ramsay and Professor Blass, another great Greek scholar, Dr. W. G. Rutherford, the Headmaster of Westminster School, and author of *The New Phrynichus*, has appeared in the field of New Testament study. He is very welcome. These men bring fresh breezes with them. The breezes may sometimes ruffle us a little, but they are bracing.

Dr. Rutherford has published a new translation of the Epistle to the Romans. He has not discovered a new text. That subject he scarcely touches. Yet his translation differs constantly from the translations we are familiar with. And the reason of that, says Dr. Rutherford, is that the Authorized translators did not know the Greek language which they had to translate; the Revisers did not translate the Greek language which they knew.

Even the Revisers did not know the Greek of the New Testament as we know it now. Since the Revised Version was published in 1881 great strides have been made in the knowledge of New Testament Greek. 'The observations of Viteau, and more especially of Blass, have furnished a sound foundation for further research, and before scholars are done with this fascinating study they will extinguish many misconceptions, and will succeed in demonstrating that, different as it is from classical Greek, the singular speech in which the oracles of God are enshrined has nevertheless

a precision and a force of its own.' The Revisers did not know that as we know it now. Still, they knew more than their predecessors did. And yet, says Dr. Rutherford, their predecessors often got at the meaning by following the demands of the context, while the Revisers missed it by following the literal signification of the words.

The mistakes of the Revisers are due to two chief sources. They 'contrived to convince themselves' that the same Greek word, whatever its context, must invariably be rendered by the same English word. Now such a theory would always be pernicious in translation, but is peculiarly unfortunate, says Dr. Rutherford, in the translation of St. Paul. For St. Paul's vocabulary is extremely meagre. The same word (he mentions πλοῦτος, περισσεύειν, and ὁμοίωμα) has to do duty in many contexts. This is no fault of St. Paul's. It is due to his being born a Jew, which in other respects was an advantage to him. It is due to his being born a Jew, and then missing the grammatical and rhetorical discipline which most towns in the Roman Empire at that time provided. It is no fault, and it is no disparagement. The marvel is that with so defective an instrument he achieves such results. Had he known Greek better, says Dr. Rutherford, he would have proved himself one of the greatest masters of expression and of style. But the Greek he knew was the Greek of popular language, not the speech of the learned. The regularity which the Revisers expected in him they therefore had no right to expect.

The other chief source of the Revisers' mistakes was their misunderstanding of the way in which certain prepositions had come to be used in later Greek. Dr. Rutherford thinks that St. Paul himself did not understand the usage of the Greek prepositions well. He says that he frequently misuses them. For he had to learn Greek, and no man can learn to use two languages idiomatically. 'In proportion as he learns the one he must be content to unlearn the other.' Still, his misuse of prepositions does not make his meaning unintelligible, or prevent it from being transferred to another language. Dr. Rutherford believes that if the Revisers had been less literal in their translations of St. Paul they would have been more successful.

For the chief difficulty of the Greek preposition as it is found in the New Testament is its pregnancy. Thus in Mk 6^{52} it is said that the disciples, seeing our Lord walking on the water, were beside themselves for fear, 'for they had not understood at the loaves.' Thus the words are rendered literally (οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις). To turn that into English literally is to make no sense. It is necessary to say that they 'had not understood at the time when the miracle of the loaves was performed.' Again, in Jn 13^{26}, Jesus is said to have dipped a piece of bread and offered it to Judas, 'and after the piece of bread Satan entered into Judas' (καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς). One has heard the emphasis laid so strongly on Satan as to suggest that Satan entered in after the bread, and might be found there along with it. The meaning is that, after the piece of bread had been offered to Judas, Satan took possession of him. Once more, 'What shall they gain who are baptized for the dead?' (1 Co 15^{29}) means 'what shall they gain who are baptized, if their baptism (the suffering involved therein) only brings them death like other men?'

So the great difference between Dr. Rutherford's translation of the Epistle to the Romans and the Revised Version arises from the translation of the prepositions. Dr. Rutherford endeavours to translate the prepositions properly. It may be due to our familiarity with the language of the English versions, but it cannot be said that Dr. Rutherford is always easier to follow. 'This,' he says, 'was once a plain letter concerned with a theme which plain men might understand. Why is it so far from plain now to many who in knowledge and even in spiritual discernment are at

least the equals of the tradesmen, mechanics, and servants to whom it was immediately addressed?' Is the prologue, then, more easily understood as Dr. Rutherford translates it? This is his translation and punctuation: 'Paul, bondservant of Jesus Christ, apostle by call set apart for the gospel of God, which by the mouth of his prophets he did in sacred records promise of old concerning his Son, made man of David's race, avouched son of God when by an act of power conditioned by informing holiness he had been raised from the dead, Jesus Christ our Lord, through whom we have received grace and commission to promote for his sake the obedience that is faith among all the gentiles, to whom you yourselves belong, Jesus Christ's by calling, TO ALL WHO ARE IN ROME BELOVED OF GOD, SAINTS BY CALLING.'

But a better test of Dr. Rutherford's advantage will be found in placing his version of that supremely difficult passage, Ro 3^{21-26}, side by side with the Authorized and Revised Versions:—

AUTHORIZED VERSION.	REVISED VERSION.	DR. RUTHERFORD'S VERSION.
But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.	But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.	But now is made known a righteousness of God apart from law, attested by the law and the prophets, a righteousness of God consisting in faith in Jesus Christ, intended for all who have faith, and no distinction made—for all have sinned and fail to realize the glory of God—righteousness being freely imparted to all by his grace in so far as they have an opportunity of deliverance by ransom provided in Christ Jesus, whom God of old designed as a propitiation to be accepted by faith, a propitiation consisting in the shedding of his blood, ordained to make known God's righteousness for the remitting of past sins through his forbearance, that thereby his righteousness should be made known in the present age; the import being that God is righteous, and does impart righteousness to every one who is actuated by faith in Jesus.

The new translation is more modern; it is also unmistakable,—and both are good qualities in a translation. But until we get familiar with it we shall not find it easier to follow.

The Bible Student and Religious Outlook of America has begun a new issue under the shorter title of *The Bible Student*. The fifth number opens with a series of notes by Professor Warfield, of Princeton, on blunders. Professor Warfield distinguishes blunders from mistakes. Anyone can make a mistake, he says, but it takes a genius, or at least an educated man, to make a blunder. A blunder is due, in short, not to ignorance, but to sleep. 'The best blunders are the nods of Homers, and you need the Homer as well as the nod.'

Dr. Herrick Johnson knew that the great demand made upon the modern preacher is to translate the scenery of the Bible into modern circumstances. So he told his hearers that Peter 'cowered before a barmaid,' and the translation is

published in his *Lectures on the New Testament*. Dr. Charles Wadsworth knew it also, and explained that the Epistle to the Colossians 'had been penned by two private secretaries, Tychicus and a young coloured man, Onesimus.'

These are what Dr. Warfield calls Homeric nods. He thinks Homer is present also when the very learned French writer, Dr. A. Lesson, in his work on *Les Polynésiens*, takes Shortland to task for calling the sentences or devices which the natives have adopted for intertribal distinction *mottos*. 'It is probable,' he says, 'that this is not the right word; for *moto* in Maori signifies only "to box," "to strike with the fist." It is our opinion that the indigenous expression is *motu*, which means "divided," hence separation, division, distinctive sign. Each tribe now has its *motu*.' Clearly Dr. Lesson knows more Maori than English.

Again, it is clear that Dr. Otto knows his classics better than his New Testament when he writes on 'The Gods in Latin Proverbs' in 'that excessively learned' German review, Wölfflin's *Archiv für lateinische Lexicographie* (1886, iii. 213). 'We read of Apollo,' says Dr. Otto, 'in Ambrose's *de ben. patr.*, 12, 59: "As the good husbandman said: I have planted; Apollo watered," where, without doubt, Apollo is identified with the sun-god who pours down the rain and sunshine upon the fields.' Apollos has been credited with things he probably never did, like the writing of the Epistle to the Hebrews. But 'the sun-god who pours down rain' is a new rôle for him.

But there are more elaborate and less excusable blunders than these. Dr. Warfield quotes two of them. The first is due to Dr. John Vaughan Lewis. Dr. Warfield found it among things 'Worth Repeating,' in the *Sunday-School Times*. The title is 'Three Maries and three Loves.' On the 'three Loves' Dr. Lewis says that there were three words in Greek to express the idea of love, while in the English there is only one. The three words were *eros*, *philia*, and *agape*. Since *eros* had become too degraded for use in the New Testament, St. Paul coined another to take its place. That other was *charitas*. So the Pauline triad for love, he says, is *philia*, *agape*, and *charitas*. And then he explains the special force of each word. *Philia* was the love of Mary Magdalene—an impassioned love not rebuked of Christ in the days of His flesh, but which might not touch His risen person. *Agape* was the love of 'Mary of Cleopas,' a sympathetic love 'that caught its best inspiration from her sister, the blessed Virgin.' The Virgin Mother's own love was *Charitas*, a spiritual love, originally from above.

For elaborate absurdity, Dr. Warfield doubts if that can easily be beaten—and then he proceeds to beat it in a long quotation from an English writer. The writer is 'no less esteemed a teacher than the Rev. G. Campbell Morgan.' He is writing in the late Mr. Moody's *Record of Christian Work* (February 1900) on the meaning of the name JEHOVAH. He finds that that name is made up of three words,—*yehi*, 'He will be'; *hove*, 'being'; and *hahyah*, 'He was.' Take the first syllable of the first word (Yeh), the second syllable of the second (ov), and the last syllable of the third (ah), and you have the name Jehovah. Therefore the whole name means the supreme, eternal, self-existent God—'He that will be, He that is, He that was.'

When Professor A. B. Davidson wrote his article on GOD in the new *Dictionary of the Bible*, he was taken to task by an *Athenæum* reviewer for saying that the name Jehovah was not older than the time of the Reformation. The reviewer apparently fell into Mr. Morgan's blunder, though not so elaborately. Professor Warfield quotes from Dillmann: 'That "Jehovah" is no form at all, and rests only on misunderstanding of the *Kere perpetuum* of the Massorites, who read it sometimes "Adonai" and sometimes "Elohim," is well enough known; no Jew ever read "Jehovah," and indeed no Christian for the first fifteen hundred years

of our era ; Galatin, the Italian confessor of Leo x., first ventured on "Jehovah," and the pronunciation spread rapidly in the 16th century, although Luther, in his version at least, still retains "Lord" for it.'

'A critical case for testing any theory of the variations of conscience is that of the trial of Abraham to sacrifice his son Isaac. I have never yet seen a satisfactory explanation of this moral perplexity.'

The book from which those two sentences are quoted is *The Christian Conception of Holiness*, by Mr. E. H. Askwith, M.A., Chaplain of Trinity College, Cambridge. It is a book on ethics. It does not, however, treat ethics apart from religion. It marks a stage in the progress of the science of ethics in showing that that is no longer possible. But its originality does not consist in that. Its originality consists in showing that revealed religion is the highest known (we think also the highest possible) form of ethics; that, in short, the whole duty of man lies in the New Testament conception of holiness.

In the light, then, of the New Testament conception of holiness, Mr. Askwith looks at the sacrifice of Isaac. He is not concerned with its literary character. It makes no difference to the moralist whether it is a historical occurrence or only 'truth embodied in a tale.' It forms part, not of the New Testament conception of holiness, but of the revelation upon which the New Testament conception rests. That earlier revelation is no doubt progressive, moving to higher tablelands along with the race whom it enables so to move. But just because it is progressive, its stages must be at the worst lower ; they cannot be out of line with or contradict the revelation that follows them. We cannot be commanded to offer our sons in sacrifice ; but unless that contradicts a fundamental ethical intuition, Abraham might properly have been commanded so.

Is it immoral, then, to take a human life? Is it a fundamental moral intuition that the taking of life is sin? Mr. Askwith says it is not. Murder is sin, because murder contradicts law. Its sinfulness lies in its illegality. That is the meaning of the word 'murder.' But even to-day (and here there is no reference to the ethics of war), man does, under certain circumstances, take away the life of man, and that deliberately. It is therefore not a primary moral intuition not to kill. In being commanded to take his son's life Abraham could not feel that any ethical first principle was contradicted.

On the other hand, gratitude is an ethical first principle. To make return for benefits received has always been a duty. Its reach is seen only in Christianity. 'God so loved the world' is the basis of man's highest ethical attainments. Abraham did not feel its full force. Yet Abraham did feel its force. It was to him a primary moral intuition.

Now Abraham had received this child from God. The circumstances of the birth, the very atmosphere of Abraham's life, pointed directly to God as the Giver. What shall I render unto the Lord for this benefit toward me? Surely not less than the people around him were ready to give their gods. The trial to Abraham's faith lay, not in the taking of his son's life, but in casting away the heir whom God had given him. Abraham's faith triumphed over that, and Abraham's gratitude had its way.

Our fathers got over the offence of the sacrifice of Isaac by packing everything into typology. We find it no offence. It is an untarnished instance of the highest ethical intuition we shall ever know.

The Provost of Trinity College, Dublin, has published, through Mr. Murray, another volume of sermons. The title of one of Dr. Salmon's sermons is 'The Colour-Blindness of Judas.'

Is it possible to say anything new about Judas Iscariot? Will it be worth saying? Dr. Salmon says something that seems to be new, and it seems to be worth saying.

Dr. Salmon does not try to whitewash Judas. The only great attempt made in that way was made by a man of genius, and it failed. But he does try to show that we are not so very much better than Judas. For essentially his mistake, his crime, was due to colour-blindness. He had eyes and saw not. He did not see who Jesus was.

In the first place, Dr. Salmon cannot believe that Judas was an irreligious man. The other apostles had full confidence in him, and Jesus chose him. His religion, however, was more cool-headed (add cool-hearted if you wish) than that of the rest of the Twelve. 'It was in vain that their Master told them that their enterprise would but end in an ignominious death for Himself. This was to His eager disciples simply incredible; they thought that He must be using words in some mysterious sense.' But Judas was not carried away by his comrades' enthusiasm. He began to have the most gloomy misgivings as to the success of the cause to which he had rashly joined himself. He knew the enmity of the Jewish rulers, the power of the Roman arm. He and he alone was at one with Jesus in that, and to him the triumph of the Jewish rulers was the end of the cause of Jesus.

Why, then, did he not simply withdraw from the cause? He had comrades in it, says Dr. Salmon, and he could not leave them to perish. This is Dr. Salmon's point. Is it too improbable? He says that Judas saw that nothing could save Jesus. But it was still possible to save His disciples. He believes that Judas bargained that the disciples should be spared. He cannot otherwise understand the forbearance of the Roman soldiers when Peter drew his sword. This takes the venom also out of Judas's kiss. For it was necessary to indicate Jesus alone and quietly. The usual kiss of salutation would do that best.

So Judas did not simply withdraw. For he believed with Caiaphas that it was necessary that one man should die in order that many might not perish. He alone could save the rest. He could save them by becoming His betrayer. It is as if some one of the Gunpowder conspirators had discovered the evil or futility of that plot. How is the mischief to be prevented at the cheapest sacrifice? Only by giving the ringleader into the hands of the government on a stipulation that the rest should escape. Judas did not simply withdraw. He covenanted for thirty pieces of silver and betrayed Jesus unto them.

But those thirty pieces of silver? We make too much of those thirty pieces of silver, says Dr. Salmon. The day is not long past when British judges took rewards, and British statesmen were in the pay of France. It is more than indelicate to our thinking to receive rewards, even though it be for administering strict justice. But it was not considered indelicate then. And how much less would the code of honour of Judas's day recoil from taking reward for an action which was considered just and even merciful.

There is, last of all, the death of Judas. He saw it was a crime, and went and hanged himself. But Dr. Salmon thinks that that is no unusual proceeding. The suicide did not follow immediately on the crime, as is usually inferred from St. Matthew's narrative. The narrative in the Acts gives time for Judas to become, and perhaps enjoy becoming, a landed proprietor. What led to the change of the mind, the remorse, and the suicide, Dr. Salmon does not speculate. Was it the resurrection from the dead, the very event that gave the rest new courage? Dr. Salmon says only that if Judas had not been colour-blind he would have seen that it was better that the whole nation should perish than that this one Man should die.

A Rhetorical Figure in the Old Testament.

JER. VII. 22 AND DEUT. V. 3.

By Professor Hommel, Ph.D., D.D., Munich.

The much discussed passage Jer 7^{22} reads in R.V.: 'For I spake not unto your fathers, nor commanded them in the day that I brought them up out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My voice,' etc. In my *Ancient Hebrew Tradition* (p. 15 f.) I already gave expression to my conviction that we have here simply a rhetorical clothing of the idea, 'it was not *principally* (or not *only*) commands about sacrifice that I then gave you, but *rather* the moral command of obedience was the quintessence of the law.' I was unable at that time to offer direct proof of this by means of analogies from the O.T. or other literature of the Semites, in particular the most highly developed of these, the Arabic; but when one has been occupied for five and twenty years with the most diverse Semitic languages, he acquires a kind of instinctive feeling of what is an Oriental mode of expression, and what is not.

I have since then turned my attention especially to this point, and am now in the happy position of being able, in the first place, to adduce another O.T. passage containing the same rhetorical figure, and also to quote from the ancient Arabic literature several perfectly unquestionable parallels.

First of all, then, we have quite an analogous instance in Dt 5^{3}. We read in the verse immediately preceding: 'And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgments which I speak in your ears this day [*i.e.* in Moab], that ye may learn them, and observe to do them. The Lord our God made a covenant with us [*i.e.* with our people, Moses included, for the greater part of those who stood at Horeb forty years before were already dead] in Horeb.' And now in spite of this comes the remarkable statement in v.^{3}: 'The Lord made not this covenant with our fathers, but with us, even with us who are all of us here alive this day,' to which v.^{4} further attaches itself: 'The Lord spake with you [while, strictly speaking, it was for the most part only with the fathers of those now alive] face to face in the mount out of the midst of the fire, I standing between the Lord and you at that time,' etc. Driver, accordingly, in his commentary on *Deut.*, *ad loc.*, proposes to understand the expression 'with our fathers' of the patriarchs. This is possible, indeed, as far as the form of expression goes, but the patriarchs would thus come in very abruptly, and Driver has even then to admit the strange fact that the above mentioned circumstance of the majority of those present at Horeb having passed away is quite left out of account (his words are 'is disregarded') by the narrator. Much more consistent from his own point of view is the judgment of Steuernagel: 'This passage, then, knows nothing of what is recorded in $2^{14\text{-}16}$, *i.e.* the communicating of the law, according to it, takes place at Horeb itself or immediately after the breaking up of the encampment there, say at Kadesh.' Every difficulty, however, is solved by discovering here the same rhetorical figure as in Jer 7^{22}. The meaning would then be: 'Jahweh gave the law to us, *i.e.* to me and your fathers, at Horeb, but the words were intended not only for our fathers, to whom He then spake, but (in opposition to the men who are now dead) likewise for us who are here alive this day. Jahweh had you in view as well, and therefore I now repeat the words solemnly to you.' In other words, Moses means to state emphatically that that law was intended not only for those who first listened to it but more especially for their posterity. Such is at all events the least forced interpretation, and the one that does most justice to the context, but which, to be sure, presupposes the possibility of the presence of a rhetorical figure of the kind just described ('not so and so but the following,' in the sense of 'not only . . . but rather').

That such a form of speech, however, was not strange to the Semites is clear from a number of extremely interesting Arabic parallels which I mean to set forth in order.

In A. F. Mehren's *Rhetorik der Araber* (Copenhagen and Vienna, 1853) there is a notice (p. 136) of a figure of speech bearing the name of 'a denying of the original sense of a word' (Arab. *an-nafyu li-l-mauḍû'i*). Mehren draws from native

Arabic sources, principally from al-Kazwînî's (†1338 A.D.) *Talkhîṣ el-miftâḥ*. This figure consists, according to Mehren, in this, that, in order to heighten the effect of a word (or a sentence), its usual meaning is denied and another attributed to it. Of course actual citations of this employment of language are most instructive, for the mere formulating of rules by Arabic scholars of a later age is insufficient to satisfy us here; what we require are unambiguous ancient examples to establish the correctness of the rules. Now Mehren cites a verse which, translated, runs thus—

Not (only) he who has died and rests (in the grave) is dead, dead is rather (or, much more, lit. only) the dead among the living.

Unfortunately, the name of the poet is not given, so that one is unaware whether the verse belongs to the period before Mohammed or to that of the Omayyades, or is even from a later poet, perhaps of the Abasside period. Poems belonging to this last class are already by the Arabs themselves regarded as post-classical. Happily, however, the above verse is cited frequently also by the Arab lexicographers, and that under the name of its author, the poet ʿAdî ibn ar-Raʿlâ, the Ghassânide, and, as the result of further research, I have been able to establish the fact that it is the fifth verse of a poem in the famous collection *al-Mufaḍḍalîyât* (or rather in the Appendix to this, the so-called *al-Asmaʿîyât*), which contains none of the above author's works, except just this one poem. Moreover, this ʿAdî ibn ar-Raʿlâ actually belongs to the period before Mohammed, the so-called *Jâhilîya* period (*i.e.* 'time of ignorance'). For the sake of showing the context, I give now a translation of the whole poem—

How many a stroke followed with polished sword at Buṣrâ (בָּצְרָא), and how many a far-fetched spear thrust,

A penetrating one, before which the hand of the surgeon goes astray (*i.e.* has no success), and where the physician's appliances fail.

They (the enemy) lifted up the standards of battle, and brought them forward, without (thereby) driving off those who talked together in the evening at Malḥâ.

Then fixed we our souls on thrusting (with the spear) until the horses swam before us in blood.

(So now) not (only) he who has died and rests (in the grave) is dead, but dead is rather the dead among the living;

Only he is dead (*i.e.* he rather is dead) who lives on melancholy [variant, 'unfortunate'], whose existence is colourless, who has little hope [variant, 'relief'].

So are there now people who obtain little water to drink, and (on the other hand) people whose throats are in the midst of water.

In the above we have mention first of the enemy whom the poet's tribe had slain, the literally dead. But not only these who are already in their graves are said to be dead, but in a metaphorical sense all may rightly be called dead who through this victory have been brought to ruin, who may have lost their relations or their goods, or even come into captivity.

Two other examples are cited by Mehren (p. 190). The first of these is taken from an Arabic didactic poem of Suyûti on the figures of rhetoric. Both examples belong to what is, next to the Korân, the oldest prose of the Arabs, namely, the so-called 'Tradition' (*el-ḥadîth*), *i.e.* the orally transmitted sayings of Mohammed. The first example may be translated thus: 'The strong is not (only) he who strikes down his foe, but the strong is (rather also) he who rules himself'; the second runs: 'Not (only) is he (of whom I have spoken) the childless, but the childless is (rather also) he who has sent none of his children before him (into the other world).' Here again a meaning, and that the meaning which the particular term generally bears, is apparently denied point blank, in order to give the greater emphasis to the other meaning which has more of a metaphorical usage.

Two other examples, which are almost more instructive still, occur in a panegyric by the Omayyade poet el-Farazdaḳ upon the Khalif al-Walîd ibn Yazîd (742–743 A.D.). Seeing that el-Farazdaḳ died in the year 110 of the Flight (=728 A.D.), the poem sings the praises of Walîd as crown-prince, probably while his father Yazîd (719–723) was still reigning, or during the reign of his uncle, Hishâm ibn ʿAbd el-Melik (723–742). It is found in the still unpublished part of the *Divan* of el-Farazdaḳ, which my pupil, Mr. Joseph Hell, is to edit shortly, from its only MS., that of the *Hagia Sophia* mosque at Constantinople. It was Mr. Hell, moreover, who, after I spoke to him of my explanation of Jer 7^{22} and Dt 5^{3}, drew my attention to both the passages of Farazdaḳ's poem (No. 394, verses 12 and 16), neither of which he had understood rightly at first. My reference to these Scripture passages and to Mehren's Arabic citations was what immediately brought the Farzadaḳ verses to his recollection and first gave him the key to the understanding of them, and to their only possible explanation. Now that the egg of Columbus has been set up on the table by Mr. Hell and myself, the whole matter

becomes so simple and generally intelligible that any layman, when I submit a literal translation to him, can follow the argument without difficulty.

In the first place, then, v.[12] runs thus—

(The riding camels are collected) about the gate (=at the royal residence) of him whom alone of all (=to the exclusion of all others) we sought out in the east of the wide earth and not in the west.

Before Bagdad became the residence of the Khalifs, under the Abassides, there were already in ʿIrâḳ, the ancient Babylonia, two flourishing places, Baṣra and Kûfa, one of which, even under the Omayyades, whose residence was Damascus, was the seat of a powerful governor. And when an Omayyade prince paid a lengthened visit to ʿIrâḳ, it was natural that he should be his guest and fix his quarters with him. It is quite clear that by the east and the west el-Farazdaḳ can mean here only ʿIrâḳ and Syria (Damascus), but it is less evident why he gives prominence to the east, the home of the poet, but appears directly to exclude the west, although the Omayyades resided there. But if we translate 'whom we visited (also) in the east of the wide earth, and not (only) in the west (where people ordinarily visited him),' the somewhat obscure statement becomes at once intelligible, and we have thus to do with the same rhetorical figure as we have met with in the above examples.

Still more clearly is this figure present in v.[16] of the same poem—

And never is one like him (the prince) met with by a fearing one, who approaches him, travelling by water, and not by land.

As a rule, those who came to the court of the Omayyades seeking help, came by land, on horses or camels, and even supposing that, at the time our poem was composed, the crown-prince was making his stay at Baṣra, most of his petitioners must have come there by land, and not in ships, *i.e.* from the Persian Gulf. But the writer, in his extravagant way, which is thoroughly in harmony with the character of Oriental eulogiums, means to say that Mussulman subjects came to the prince with their applications, not only from the usual localities, by land, from Arabia, Egypt, Palestine, Syria, Mesopotamia, ʿIrâḳ, and Persia, but even by ship from distant Maghrib (N. Africa) and the recently conquered India. We have manifestly, then, to render 'travelling (even) by water, and not (only, as usually) by land.'

Seeing that in one and the same poem of el-Farazdaḳ this rhetorical form of expression is twice employed, a closer examination of the remaining some 500 fragments of his poems, the first half of which (260 poems) have been already published by Boucher, is pretty sure to furnish further examples. For our present purpose, however, which is to bring forward clear and unmistakable analogies to Jer 7^{22} and Dt 5^{3} from the Arabic literature, the passages cited are quite sufficient (one from the pre-Mohammedan poetry, two from the sayings of Mohammed, and two from a poem of the Omayyade period).

And now, in conclusion, to return to the two O.T. passages. Once more one may see clearly from what I have said, that the citation of sources *outside the Old Testament* helps to do justice to the Hebrew tradition. And this time it is not a matter of ancient inscriptions, but of that very Semitic literature, namely, the Arabic poetry, which hitherto has been used, even by such estimable scholars and distinguished Arabists as Robertson Smith and Wellhausen, in a one-sided fashion, and so much coloured by party feeling, to establish the alleged rude nomadism of the earliest Hebrews. I hope yet to devote much discussion to this subject, but even now I may remark that this copious source, although it springs from a period much later than the Babylonian and S. Arabian inscriptions, if rightly used, proves exactly the opposite of what it is supposed to do by the above-named scholars. When one considers, moreover, what an excellent philological discipline a thorough study of Arabic is for a Semitic student, it is to be wished that every young student of the O.T. should submit to this training. This will, to be sure, demand some years of the hardest study, but when these are past, and when he has devoted some years more to the ancient Oriental inscriptions, he will see many things in the O.T. through different spectacles from those in fashion at present.

Amos.

By the Rev. J. M. Danson, D.D., Aberdeen.

I shall endeavour in this paper to get as much as I can from the Book of Amos itself, without seeking aid from the many useful books and dictionary articles which have been written to expound or illustrate it; chief among which I would place the excellent chapter upon Amos in the late Professor Robertson Smith's valuable work, *The Prophets of Israel.*

I. (1) Let us inquire, first of all then, what the Book of Amos tells us of the *man* Amos. Bearing in mind that prophets such as he was were not prophets of the pulpit, *i.e.* preachers to a set audience in a fixed place, but were men who were Divinely commissioned to deliver a message to the nation, at its very heart; to the king and the brilliant throng which encircled the throne, and that this message was couched in the pictured and dramatic form of a saga,—an oral, not a written proclamation,—full of life and gesture, of acted parables and symbolic movements; remembering all this, I say, we are prepared for a much fuller revelation of the *man* in his message than we find in any modern compositions.

Who, then, was Amos? He was (says i. 1) 'among the herdmen of Tekoa'; and Tekoa stood with its white houses on an elevated plain-top about six miles south of Bethlehem, with the Dead Sea in full view, and beyond the sea the blue mountains of Moab. In the margin you read for 'herdmen,' *sheepmasters*; and when you turn to 2 Kings iii. 4, you find that a sheepmaster might be an exceedingly wealthy man; for 'Mesha, king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.' Was, then, Amos a grand master of the flocks, a millionaire, like those of New South Wales, who had made his fortune through selling wool? This point is settled in the negative by vii. 14, where the prophet says of himself: 'I was a herdman and a gatherer of sycomore fruit'; and we know from travellers in the East that to collect this kind of fruit was so menial as to be performed by the very lowest class of labourers. Here, then, in the uplands of Tekoa, where the wise woman dwelt in olden days who gave counsel to a king; here, where Jehosaphat delivered to his army the mighty dictum: 'Believe in the Lord your God, so shall ye be established: believe His prophets so shall ye prosper'; here, within an easy walk of the plain where other shepherds, eight hundred years after, heard songs in the night from the lips of those 'who hymn'd the song of peace over Bethlehem's fields,' our lowly shepherd 'whispered to the running brooks a music sweeter than their own': for 'many are the poets that are sown by nature, men endowed with highest gifts, the vision and the faculty divine'; and Amos is, as we shall see presently, no less a poet than a prophet.

(2) And what were the *times* in which Amos lived and laboured? We all know that there are other dates in our memories than those which tell of the accession and death of sovereigns. The Great Plague and Great Fire of London would be remembered for several generations as the landmarks of family history, *e.g.* men in the days of King Charles II. would say, 'I was married the year after the plague,' or, 'We opened business in a street whose houses perished in the great fire within six months after it had been subdued.' So Amos also has his big date, from which he reckons everything, and this was the 'great earthquake' (i. 1), 'two years before the earthquake.' Now we learn from Zechariah (xiv. 5) what a terror that particular earthquake created in the land. 'Ye shall flee to the valley of the mountains . . . yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah.'

And under what sort of monarchs did Amos do his God-given task? Milton complained that he had fallen upon evil times; with far greater cause the young shepherd might rail against a destiny which had fixed his span of life in the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel. You will find king Uzziah's doings under his other name of Azariah in 2 Kings xv., while 2 Chron. xxvi. records his interesting life under the name of Uzziah. After a reign of fifty-two years, in which he conquered foes on every side, built towns, dug wells, patronised husbandry, and proved himself a remarkable sovereign in all

respects, he sank into what looks like senile madness. Imagining himself a priest, he rushed, against all remonstrances of the sacred orders, into the temple of the Lord, determined to burn incense upon the altar of incense. For this he was struck with leprosy, and was deposed from the throne. Not Uzziah, however, but Jeroboam II. was the king who most closely touched the personality of Amos. For although born in the southern kingdom of Judah, it is against the king, and court, and life of Israel that the herdman has to lift up his voice. Jeroboam II. appears in 2 Kings xiv. 28 and in Hosea and Amos. The record of the Chronicler is, unhappily, lost, and so we miss the graphic detail generally added by him to the accounts given in the Books of Kings. Jeroboam was the most prosperous of the kings of Israel. He was called 'the saviour of his people.' He had repelled the Syrian invaders, captured their city of Damascus, and recovered the whole of the ancient dominion from Hamath to the Red Sea. He reconquered Ammon and Moab, and restored the trans-Jordanic tribes to their territory. But all this national 'restoration' was only outward. The sanctuary at Bethel—the spot where Abraham had built an altar and Jacob had seen the ladder of angels—was kept up in royal state for idolatrous worship. Drunkenness, licentiousness, bribery, and oppression prevailed in the country, and 'mixed worship,' *i.e.* the worship of idols, united with that of Jehovah, vexed the heart of God and good men. Against no weakling, you see, has the poor herdman of Tekoa to lift up his parable, but against a *grand monarque*, brave, rich, profligate, the idol of a people like their king.

(3) And now let me ask how Amos received his call to the prophetic office? Is he one of the collegiate band of official prophets, called in Elisha's time, 'sons of the prophets,' who lived and studied in guilds and wore a special garment of their calling? Not so; for did he not tell the priest of Bethel, the court chaplain, Amaziah: 'I was no prophet, neither was I prophet's son . . . and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel'? Like St. Paul, therefore, he is as one born out of due time; he comes like a meteor across the sky, not like a planet at an expected time; but he cometh not in vain. 'The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?' He has never any misgivings as to his calling; at every new development of his message, he boldly begins with 'The Lord saith.'

II. It is time that I began to handle the message which the Spirit of God entrusted to the delivery of this remarkable man. I think we shall find that in every point of view it was a *great* message. The poet Burns has told us in a remarkable letter of the exaltation and rapture which he feels when walking 'in the sheltered side of a wood, or high plantation, in a cloudy winter day, and hearing the stormy wind howling among the trees and raving over the plain.' Even so Amos seems lifted up into sublime enthusiasm in the presence of the gathering storm of the Assyrian invasion. 'The Lord shall roar from Zion and utter His voice from Jerusalem, and the pastures of the shepherds shall mourn, and the top of Carmel shall wither.' This is the note, so full of awful grandeur and deep pathos, struck at the very beginning of the whole book. And then comes the roll of prophecy in two great divisions; the first for heathen nations, the second for the chosen people of Judah and Israel. How much that is new and full of instruction is there in the first roll! Damascus, Gaza, Tyre, Edom, Ammon, Moab is each summoned to hear tidings of Divine vengeance upon them for 'the three transgressions, and for four' of which they have been guilty. The meaning of this phrase is, for *multiplied* transgression. Now look here at two things of great importance. (1) The traditional Israelite believed that the eyes of Jehovah were fixed only upon the area of his own land. That Jehovah should interest Himself in any capital but Jerusalem; in any nationality but the Hebrew; in any joys or sorrows, uprisings or downfallings, but of the few millions He had brought forth out of Egypt and placed in this favoured land, was unsuspected by the Israelites, from the highest to the lowest. But here comes Amos with the declaration that Jehovah's eye and heart go forth north-east to Damascus; south-west to Gaza; north-west to Tyre; east and south-east to Edom, Ammon, and Moab. Nay more, in ix. 7 he declares that if God had brought Israel out of Egypt, He had equally brought the Philistines from Caphtor, and the Syrians from Kir. Let us, then, learn this for ourselves at the mouth of the herdman-prophet, that there is no historical

event in the annals of time, great or small, from the change of an imperial dynasty down to the migration of a barbarous tribe from one hillside to another in which the All-present is not interested. They are all His children though they know Him not, neither call upon His name. There is no narrow patriotism with God; His heart is as wide as His works! And (2) mark this also, that these transgressions of the heathen nations are all sins against the light of nature, the law which St. Paul tells us every man has in himself. Damascus, in a war with Gilead, 'had threshed Gilead with threshing instruments of iron'; Gaza had 'carried away captive an entire captivity to deliver them up to Edom'; Tyre had done the same, and 'had not remembered the brotherly covenant'; Edom 'did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever'; Ammon 'ripped up the women with child of Gilead, that they might enlarge their border'; and Moab 'burned the bones of the king of Edom into lime.'

I know nothing more profoundly interesting from the moralist's standpoint than this 'burden' of the heathen nations. No charge against them of idolatry; but a charge which makes one ponder over many a curious phase of human history, both past and present, clearly showing that God's right arm will be always bared against men who are brutal, inhuman, savage, oppressive, in short, who 'forget the brotherly covenant.' Not against the chosen people had any of these cruelties been perpetrated; they were all crimes against *man as man*.

How marked is the contrast when we pass to the second roll with its very unequal halves addressed to Judah and Israel. Scarcely half a dozen lines are addressed to Judah (see ii. 4), but upon Israel there falls a whole cannonade of indignation and wrath. The law courts are corrupt, in which 'the righteous are sold for silver'; domestic life is polluted (ii. 7); the poor debtor is robbed, even of his clothes, in defiance of Ex. xxii. 26; the Nazarites have been tempted to break their pledge of abstinence from wine; the prophets have been silenced; 'violence and robbery are stored up in the palaces' of the great (iii. 10); the needy are crushed (iv. 1); judgment is turned to wormwood, and righteousness cast down to the earth (v. 7); exactions like those, which led to the French Revolution, are levied upon the poor (v. 11); a hollow parade of religious oblations is all the time going on alongside the grossest wickedness and worship of the star-god (v. 26); luxury abounds on every hand; the nobles 'lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they sing idle songs to the sound of the viol; they devise for themselves instruments of music like David; they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph' (vi. 4–6); and lastly, after the vision of the basket of summer-fruit, there is added an indictment of a peculiarly pungent nature revealing the hypocrisy of a money-worshipping but pretentiously religious people, 'Hear this, O ye that swallow up the needy' (viii. 4–6). Such is the prophet's terrible charge against Israel. And, now, what was the corresponding array of penalties he was commissioned to denounce? For the oppressors, to begin with, 'I,' saith the Lord, 'will press you in your place, as a cart presseth that is full of sheaves' (see ii. 14–end). Philistia and Egypt are summoned to witness the overthrow of the luxurious inhabitants of Samaria (see iii. 9–end). The hooks and fish-hooks of the invading Assyrians shall torture the torturers (see iv. 1–3). 'Cleanness of teeth, *i.e.* hunger (iv. 6), drought, blasting, mildew, a plague of locusts, pestilence, the slaughter of the young men, the alienation of houses and vineyards (v. 11), wailing in place of festive mirth (v. 16), captivity (vi. 7), destruction of sanctuaries (vii. 9), and the songs of the temple turned into howlings (viii. 3). But even this is not all, a deeper doom is sounded as a death-knell to the life of the nation. The death shall be followed by no resurrection (see viii. 9–end). And is this, then, to be the *real* end of the great drama begun in the days of old, when Abraham received the promise that in his seed all the nations of the earth should be blessed? Is even God subject to the law of failure in His magnificent proposals for the good of mankind? Is His mercy irreversibly come to an end for evermore? Glory be to His name, the door is not shut for all eternity. A spiritual Israel, whose Chief shall be an Israelite indeed, in whom is no guile—'a Prince with God,' who shall indeed prevail—rises up in the closing words of Amos, just when all seemed without a ray of hope (ix. 11–end).

III. I have, I hope, said enough of the *matter* of the Book of Amos. Let me now say a few words about its manner or style. I will here avail myself of an instructive quotation from Professor Robertson Smith: 'In Hebrew, as in Arabic, the best writing is an unaffected transcript of the best speaking; the literary merit of the Book of Genesis, or the history of Elijah . . . is that they read as if they were told by word of mouth; and, in like manner, the prophecies of Amos, though evidently rearranged for publication, and probably shortened from their original spoken form, are excellent writing, because the prophet writes as he spoke, preserving all the effects of pointed and dramatic delivery, with that breath of lyrical fervour which lends a special charm to the highest Hebrew oratory. . . . Ezekiel is much more of a bookman than Amos, but his style is as much below that of the shepherd of Tekoa as the rhetorical prose of the later Arabs is below the simplicity of the ancient legends of the desert' (*Prophets*, p. 126).

In my judgment, Amos is the most interesting of the minor prophets. I venture to say that he is even a humorist, though, of course, in a properly subdued key. In proof, let me recall the scene in chap. vii., where we find Amaziah, the court chaplain at Bethel, first inflaming the mind of his sovereign, Jeroboam, against Amos (vii. 10–11). No doubt this was done secretly, but then, 'Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there [*i.e.* earn thy bread as a prophet]: but prophesy not again any more at Bethel: for *it is the king's chapel, and it is the king's court.*' Cannot you imagine the scene for yourselves? The sleek, wheedling, and sycophantic chaplain taking aside the wild-looking honest herdman, and trying to persuade him that the court of a great monarch was no place for downright speaking of truth, but for silken whispers and soporific draughts and pleasant lullabies. 'Go where thou wilt else, and thunder thy loudest, but allow us here to pass away our time like the lotus eaters, with our temples crowned with rosebuds and the wine cup unshattered in our hand.'

I said at the beginning of this paper that Amos was a poet, and anyone who will examine his similes and graphic cameos will at once accept my statement. What more plaintive than 'the pastures of the shepherds mourning,' when you remember that he also was a shepherd, and 'the top of Carmel'—ever green to the sailor as he nears the western shore, or the traveller riding along the plains of Esdraelon from the east—that its greenery 'shall wither'? What more vivid than 'the fire devouring the palaces of Rabbah, with shouting in the day of battle, and with a tempest in the day of whirlwind'—the roar, *i.e.* of a fighting crowd of besiegers, and the fanning fire-spreading power of a heavy gale blowing on the conflagration? or what more picturesque than the harvest-wain groaning homewards under its burden of sheaves, or the hero fleeing from the stormy battlefield stripped of armour and even clothes? or again, the lion roaring in the forest over prey just taken, or the steel spring leaping up as it closes over a captive limb? or the two compartments of a nobleman's desolate house, the winter and the summer house, now alike without a guest; or the upward gaze of the herdman by night to behold 'the seven stars and Orion,' followed by the exquisite image of the shadow of death 'greiking' into morning dawn, which reminds us of Tennyson's sweet lines in the *Gardener's Daughter*—

> Sweeter than the dream
> Dreamed by a happy man, when the dark East,
> Unseen, is brightening to his bridal morn.

Or, again, the phrase, 'Maketh the day dark with night,' reminding us once more of the same poet's lines on *St. Agnes' Eve*—

> The shadows of the convent towers
> Slant down the snowy sward,
> Still creeping with the creeping hours
> That lead me to my Lord.

And what, I may ask, could we have better as a picture of men flying from one misfortune only to meet another than that in v. 19? or what note of woe can sound so deep as the day of sorrow, which is predicted as 'the mourning for an only son, and the end thereof as a bitter day'? What more gruesome than the picture of the uncle (in vi. 10) searching a house for corpses, which he wishes to burn, and crying to his friend in the inner chamber to ask if there are any more bodies forthcoming, and in reply to his loud and hollow 'No,' begging him to hold his peace,—for such is the hostile watchfulness,—'we may not make mention even of the name of the Lord' (which was always spoken with bated breath); and, finally, what more radiant picture of Messiah's reign than in ix. 13?

It is always a mark of the power of a book when it has wrought some of its phrases into the popular speech of this world. What phrases are more common than 'A brand plucked from the burning' (iv. 11), and 'Prepare to meet thy God, O Israel' (iv. 12)? But I wonder how many people reflect that the sea-serpent—the welcome friend of every newspaper in the dull season—has its origin in Amos? (ix. 3).

The abiding value of the book for all time is reserved for my last word. It places man's claim to favour with God in moral conduct, and not in external offerings, however magnificent. 'For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live' (v. 4). 'Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you.' 'Hate the evil, and love the good, and establish judgment in the gate' (v. 14–15). 'Let judgment roll down as waters, and righteousness as a mighty stream' (v. 24).

Recent Foreign Theology.

Among the Periodicals.

The Hittite Inscriptions.

In the *Z.D.M.G.* (p. 441 ff.) Professor Jensen publishes a transcription, translation, and explanation of Inscription I of Jerabis. The present article represents, as he himself remarks, the highest level he has yet reached in his interpretation of the Hittite Inscriptions. In some points of detail it shows deviations from Jensen's former results, but he claims that it marks a distinct advance which, owing to the scantiness of the material to work with, he would have considered impossible so recently as a year ago. The article is intended to serve not only as a justification of the favourable judgment already passed on Jensen's decipherments by Brockelmann and Zimmern, but as a reply to the diametrically opposite contentions of Sayce, Halévy, Messerschmidt, and Hommel. The reader is specially requested to judge of the probability of the results not merely from the translation of the Inscription, but also from the appended commentary. Jensen makes no claim to infallibility. Here and there he may have given a false reading or rendering of a word and yet be on the right track. At all events he claims to have distinctly inaugurated the work of decipherment, and protests against having the fruit of long years of hard toil treated with ridicule, especially by critics whom he accuses of lacking even a superficial acquaintance with the subject. The article is sure to receive abundant attention from the few scholars who are entitled to the name of experts on the Hittite question, and it treats the whole subject so lucidly and in such detail that, like Hommel's article in the *P.S.B.A.*, which we noticed some time ago, it puts even a lay reader in a position to form something of an independent judgment on the matters in dispute.

The Unity of Obadiah.

In the *Revue Biblique* of April last Dr. Condamin of Toulouse writes in defence of the unity of the short book of Obadiah. As is well known, the great majority of recent critics divide the book into two parts, the first nine or ten verses being reproduced from an early prophecy, which is quoted also (more freely) in Jer 49^{7-22}, while the closing verses are held to be from the pen of an exilic or, more probably, post-exilic author. Condamin's paper is specially characterized by this, that it builds its conclusion as to the unity of the book upon the *rhythm* and the *strophic arrangement* which he thinks he can discover. He is led, further, to the decision that, in the passage common to both, Obadiah is quoted by Jeremiah.

The Sirach Controversy.

The latest issue of the *Jewish Quarterly Review* may well be called a 'Sirach number,' containing as it does no fewer than five articles connected with the Hebrew fragments of the book, besides a short note by Professor Cheyne on Sir 50^{9}. Professor Schechter publishes, line by line, and page by page, with critical footnotes, a further fragment of Ben Sira, which belongs to a third MS., called for convenience' sake C. In the multiplicity of MSS

Schechter finds a further proof of the authenticity of the Hebrew fragments, and the relation between this MS. and A and B, as well as other considerations, lead him to express the hope that 'the assumption of a Persian version, with a whole string of romantic incidents accompanying the scribe who constantly corrected himself, will now die for good.'

Dr. E. N. Adler lately discovered amongst the numerous fragments from the Cairo *Genîza* a pair of leaves from the same MS. as Schechter and Taylor's A. In this way the hiatus, Sir 7^{29}–12^{1}, is now supplied. The new fragment is published by Adler in the same issue of the *J.Q.R.*, in facsimile, with transliteration and translation. He points out the important circumstance that 11^{28} in the new fragment corresponds, with the exception of a single letter, with the form in which it is quoted in the *Sefer Ha-Galuy*, and remarks on the extraordinary and unexpected correspondence with the Talmud group of quotations in *Sanhedrin* and *Jebamoth*, of which some phrases do not occur at all in the Greek text. All this is, of course, regarded by Adler as strong evidence for the authenticity of the Hebrew text. 'That it is not a retranslation from the Syriac is made almost certain by its containing verses 28 to 32 of the eleventh chapter, which are altogether missing from the Syriac.'

A large part of the *Review* is occupied with an article by Professor Margoliouth against the genuineness of the *Sefer Ha-Galuy* as a work of Saadya, with a defence by Harkavy.

Then, finally, comes an article entitled, 'Ecclesiasticus: the retranslation hypothesis,' by Mr. Tyler, who criticizes adversely the theory of Professor Margoliouth.

The 'Rock' of Matt. xvi. 18.

Professor Schechter in the above number of the *J.Q.R.* has an extremely interesting article on 'Some Rabbinic parallels to the New Testament.' Amongst other instances the following is cited in illustration of Mt 16^{18} (see also Taylor's *Sayings of the Jewish Fathers*,[2] p. 160): 'There was a king who desired to build, and to lay foundations he dug constantly deeper, but found only a swamp. At last he dug and found a *petra* [this is the very word the Rabbi uses]. He said, "On this spot I shall build and lay the foundations." So the Holy One, blessed be He, desired to create the world, but, meditating upon the generations of Enoch and the Deluge, He said, "How shall I create the world while those wicked men will only provoke me"? But as soon as God perceived that there would rise an Abraham, He said, "Behold, I have found the *petra* upon which to build and to lay foundations." Therefore He called Abraham "Rock," as it is said (Is $51^{1.2}$), "Look unto the rock whence ye are hewn. Look unto Abraham, your father."'

Maryculter, Aberdeen. J. A. SELBIE.

Thoughts from Tauler.

CHOSEN AND TRANSLATED BY CHARLOTTE ADA RAINY.

CHRIST is Love its very self, and as from a living spring, so floweth His Love unto us.

THAT which we desire to do, with a will sincere and Godlike, is accepted by God as if it had already taken place.

LOVE can love far more than Reason can understand, and Love can enter where Reason must remain without.

A PURE heart and conscience are a Requital of the life and sufferings of Jesus Christ, a beloved friend of the Holy Spirit, a sister of all holy angels;—for to the pure all things are pure, and to the long-suffering nothing is hard or bitter.

THE Cup of Sorrow which *God* giveth is sweet, yea, desirable, for after it there followeth a gentle quieting of the heart, a good confidence, a hearty trustfulness, and a steady hope.

OUR good and faithful God hath created us for great things, and every day we are called thereunto by His Holy Word. . . . For, there is nothing He is so willing to give as *Himself*, and that in the highest and most perfect manner.

A TIME of trouble never cometh to a gracious Soul, but that the All-Mighty and All-Merciful God willeth, after overcoming of the same, to establish a new birth therein.

HE who seeketh not God in all things will never find Him in one particular thing. We must seek God in every possible way, and it should be of little account which way we have to take, or how the ways may change; for he who seeketh not God at home or in the street, he who knoweth not how to find Him *there*, such an one may certainly know that he hath never yet received Him in church.

GRACE and Love leave not the soul as she is, but change her into that which she loveth.

JUST as no one can *love* God enough, even so can no one believe and trust Him enough.

IN simple humility alone can the Divine truth be apprehended in which lieth hidden eternal blessedness.

LET us only pour out our complaints before God, let us only give ourselves utterly to our Creator; He will certainly do well for us and help us to the uttermost. . . . He is far readier to give than we are to receive.

The Properties of a Strong Love.

IT maketh a man so steady and so trustful that he can go through everything, yet without trouble, for that he hath at all times the same joy and peace in his heart, and because he letteth all things come as they will. Also, he troubleth not himself about many good works, but hath entered into rest and is ready to fulfil all the will of God wherever it may yet lead him, or whatever it willeth to work with him, through him, or in him.

HE that has come to such a state as that he neither seeketh, desireth, nor meaneth but that the will of God may be fulfilled in him, by him and through him, such an one has become himself already a *Kingdom of God*, and God ruleth there.

IF thou wouldest attain to the perfect life, consider often in thine heart the perfect Life of thy Redeemer, Jesus Christ.

WHATEVER the heart may desire, thou shalt find it a thousandfold in Him.

WILT thou have Love, or Loyalty, or Truth, or Comfort, or a Constant Presence,—all these are to be found in Him in a measureless degree. Dost thou long for Beauty? He is the Most Beautiful. Dost thou look for strength? He is the All-Mighty and the Most Strong. In short, whatever the heart may desire, all is to be found in Him, the highest Good,—even God Himself.

TRUE Communion with God is nothing less than a Betrothal of the Soul to Him, which stirs the very heart of Eternity.

The Missionary Methods of the Apostles.

BY THE REV. JOHN REID, M.A., DUNDEE.

VI.

The Reception of Converts.

IT is of the utmost importance to examine carefully the methods of the apostles in dealing with converts. It is in this department of missionary work that the Church of Christ has, in the main, most widely departed from the primitive methods. But it is just here that their example should have the greatest weight and authority. It was not a new work in which they were engaged. They had experience of it under the personal direction of the Lord Jesus. It was their business to 'make disciples,' to bring others into the same relations with Jesus, as they and the rest of the disciples had been brought. The new converts were simply additions to an already existing society or company. The methods of the Master would be the model on which they wrought. They were carrying on a work which He had begun. It is this fact which gives such significance to the methods they followed.

I. The Saviour had asked that those who would

become disciples should 'repent, and believe the gospel,' Mk 1^{15}. The emphasis, however, is laid upon faith as the all-inclusive requirement. The apostles limited their demands to the same essentials. They also throw emphasis on faith, as including and supplying everything. We find the demands in such phrases as 'Repent, and be baptized . . . in the name of Jesus' (Ac 2^{38}); 'Repent, therefore, and be converted' (Ac 3^{19}); 'Whosoever believeth on Him shall receive the remission of sins' (Ac 10^{43}); 'Turn from these vanities to serve the living God' (Ac 14^{15}); 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Ac 16^{31}); 'Repentance toward God, and faith toward the Lord Jesus Christ' (Ac 20^{21}). The variety in the presentation of the demand is indicative of independence and freedom from theological formalism in the preachers, but the essentials are the same under the varying expressions.

The response on the part of the converts exhibits the same features. 'They that received His word were baptized' (Ac 2^{41} R.V.); 'Many that heard the word believed' (Ac 4^4 18^8); 'Believers were added to the Lord' (Ac 5^{14}); 'A great company of priests became obedient to the faith' (Ac 6^7); 'A great number believed, and turned unto the Lord' (Ac 11^{21}). It is needless to give illustrations from the Epistles, as they everywhere present the same essentials. They are repentance of sin, and faith, which accepted Jesus as Saviour and Messiah. These are always found in the varying expressions. As the work extended among Gentiles there are indications that the Messiahship of Jesus was regarded as equivalent to Lordship. As Messiah He is Prince or Lord. To the Jews, He was Saviour and Messiah (Ac 9^{22} 17^3 18^{26}); to the Gentiles, Saviour and Lord (Ac 10^{36} 11^{20}).[1]

The amount of knowledge of all that was involved in such acceptance of Jesus as Messiah and Saviour, or as Lord and Saviour, must have been exceedingly limited. Among the Jews, knowledge of the meaning of Messiahship was universal, but was in general erroneous. The common conception of the Messiah, in which the apostles at one time shared, was gradually modified. It lost its political and gained a spiritual character, but at first this was not possible. Among Gentile proselytes the same remarks hold good in a lesser degree. They shared in the common Messianic ideas of the Jews with whom they associated. Among the heathen there was pure ignorance, except of what had been preached to them. Yet neither in the case of those whose previous knowledge was erroneous, nor of those whose knowledge was *nil*, did the apostles hesitate to accept any who professed repentance and faith. There was no examination, no period of testing, no delay more or less prolonged. There can be no doubt that this was the method which the apostles invariably followed. The wonderful rapidity with which the number of believers increased was only possible on such methods. The reception of three thousand in one day in Jerusalem can only be accounted for by simple conditions of entrance through a widely open door. The case of the Philippian jailer is an emphatic and decisive proof that the same methods were employed among Gentiles. No class of men was more hardened and brutalized than the jailers of Roman provincial prisons. Yet the jailer was received as readily and as speedily as the most pious Jew or proselyte. There was no examination or probation of converts in apostolic times.

It is, however, well known that the practice of the Church quickly changed. The catechumenate was instituted in the second century. A time of probation and instruction more or less prolonged was insisted upon. It might extend to two, three, or even four years before the convert was admitted by baptism to the full membership of the Church. With occasional exceptions, as in the Mediæval Church, this system has prevailed as the general missionary method, and is, with rare exceptions, in force in the mission fields of the present day. How are we to account for this divergence? Were the apostles wrong, or has the experience of the Church revealed a better way than that which they followed? Or were there some *criteria* of true faith which could be clearly recognized then which are no longer available? It has been affirmed that the apostles possessed a power of distinguishing between false and true

[1] The reading of the T.R. Ac 10^{36}, 'Baptized in the name of the Lord Jesus,' is to be preferred to 'Baptized in the name of Jesus Christ,' which is adopted by T. WH. The familiar title, 'the Lord Jesus Christ,' may have arisen from the combination of the Jewish and Gentile usage. The translation of the title 'Christ' by 'Lord' is an interesting illustration of how early preachers sought to present the truth and demands of the gospel in such a way as to secure access to the minds of their hearers.

professions which did not come down to their successors. But we read of no rejections on their part, and the discovery of the false profession of Simon Magus by Peter could be made to-day from the same indications. As to Ananias and Sapphira, their untruth was found after they had been received into the Church. It might be argued that the signs of the reception of the Spirit were of such a character that false and true professors of faith were easily recognized. That such signs did exist is evident. The presence of the Spirit proved itself by certain recognizable effects of a supernatural order which do not accompany His presence now. Such signs were necessary to establish the reality of the new gift, which from its spiritual nature could not immediately prove itself by ethical results. It was this proof which compelled Peter to receive Cornelius and his household, and the Church to recognize his reception. But while this must be admitted, we are not satisfied that this was the common criterion of sincerity. In all other cases where the reception of the Spirit is noted, His presence is found after faith and even after baptism. It was a gift which came to a believer within the Church. That the apostles could not rely upon this as an infallible token is evident from the order of thought in the demand, 'Repent, and be baptized . . . and ye shall receive the gift of the Holy Spirit' (Ac 2^{37}). The gift was to come after baptism, not before it; and baptism was the rite of initiation or reception into the Church. Therefore we can come to no conclusion, so far as we can judge, but that the apostles did not possess any peculiar power of scrutiny, and that they at once received as true converts all who came to them professing faith and repentance. They did not recognize any necessity for a system of examination or probation before admitting converts to the Church.

Besides, there are indications that the apostles did not regard all who had been received into the Church as worthy believers. In addition to the cases already mentioned, we find Paul speaking of 'false apostles' (2 Co 11^{13}); of 'false brethren' (2 Co 11^{26}, Gal 2^{4}). He bids the Romans 'mark them which cause divisions and offences . . . and avoid them; for they serve not the Lord Jesus, but their own belly' ($16^{17.18}$). He gives them the great principle by which to test their own sincerity in the words, 'If any man have not the Spirit of Christ, he is none of His' (Ro 8^{9}). He is not speaking of heathen opponents or of unbelieving Jews when he bids the Philippians 'beware of dogs, beware of evil workers, beware of the concision' (3^{2}); or when he says, 'Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction' (3^{18}). The Epistles to the Corinthians alone are sufficient to establish the unhappy fact that not only were there some in the Church who had no inherent right to be there, but that in many the type of conduct and character was low. In proof of this, instances might be multiplied from Paul's writings, of severe adverse judgments on professing Christians. And Paul is not singular in this sorrowful experience. John says, 'Many deceivers are entered into the world. . . . If there come any unto you . . . receive him not into your house' (2 Jn $^{7.10}$).

Even if 2 Peter and Jude are not genuine they at least give early and significant testimony to the character of many who had been received into the Church. The messages to the seven Churches of Asia in Revelation supply further proof, if it is required, that the converts of that period did not all possess a sincere faith. The proof is even more cogent if we adopt the earlier date of Revelation. The fact is, that the condition of the Church as revealed in the N.T. letters is only possible if converts were instantly received on the profession of faith. As there was no examination as to knowledge, so there was no testing as to character and motives. Men were received at once whose past had been unutterably vile (1 Co 6^{9-11}). The profession of repentance and faith was all that was required. An impartial and unbiassed review of the Apostolic Church effectually forbids indulgence in indiscriminate praise of its purity or saintliness. It contained good and evil, false and true. In the words of our Lord's parable, the Church or Kingdom of God was 'like a net which was cast into the sea, and gathered of every kind' (Mt 13^{47}). Yet in spite of this, no one for a moment can imagine that the apostles were not grandly successful. We believe that among the vast numbers gathered under their ministry or superintendence, however limited their knowledge or imperfect their faith, the real confessions were more numerous than the false professions. The untrue and unworthy were 'spots' on the fair

character of the Apostolic Church. The prominence of these 'spots' in the record is not to be accepted as indicating the actual proportions between the false and the true. 'They that are whole have no need of a physician, but they that are sick' (Mt 9^{12}). The need of the 'sick' accounts for the frequent attention which they received. No one would accept the record of a daily newspaper as a fair indication of the moral condition of any present-day community. The disorderly have their vices and violence chronicled. The deeds of the good and gentle are rarely published. In a measure this illustration can be applied to the N.T. record of the life of the Church. To the writers the good were only doing what they ought to do. Praise was to be sought, not from them but from the Lord (Ro 2^{29}, 1 Co 4^{5}). They gave their attention to those who needed rebuke or correction or instruction in righteousness. Therefore, we believe that the result of their work and methods was not failure but success, and that the character and number of their converts amply justified the methods which were employed. One of the most successful missionaries of the present day was once heard to say, 'I have often thanked God for the Epistles to the Corinthians.' He meant that the moral blemishes which were found in the Church at Corinth helped to save him from hopelessness or despair when the like blemishes were found in his own converts. We do not suggest that the lesson of hope and patience is not to be drawn from the experience of the apostles in relation to some of their converts; but what must be emphasized is the important fact that the converts of the Apostolic Church were received instantly, while the converts in the mission field of to-day, generally speaking, pass through a preliminary period of probation.

The difference of method gives increased significance to the success which attended the work of the early preachers. It compels us to face the question — Why could the apostles employ a method which apparently cannot be, at least is not generally followed by missionaries now? It is quite evident that in most of the mission fields of to-day the missionaries could make as large additions to the number of converts as the apostles did, if they used the same methods. But the success of the apostles did not consist only in the number, but also in the quality of their converts. The question, therefore, really is, How did the apostles secure such results by a method which is now generally discarded? There are certain secondary causes which contributed to the success of their work, which will be dealt with in the following paper; but the primary and effective cause, so far as we can see, was the marvellous spiritual power with which they wrought. 'Power from on high' was their equipment. 'They were filled with the Spirit,' were 'full of the Spirit' (Ac 2^{4} $4^{8.31}$ 9^{17} 13^{9} $6^{3.5}$ 7^{55} 11^{24}). They spake with 'the demonstration of the Spirit and of power' (1 Co 2^{4}), and no one was able to withstand the wisdom and power by which they spake (Ac 6^{10}). It was essentially a spiritual movement; the working of the power of God. The impression which the N.T. record leaves on the careful reader is that Pentecost was a historical reality, and that the gift of the ascended Lord was the wonder-working power by which the conquests of the Cross were won. The fervent heat of the fire from heaven melted the icy barriers of heathenism, and broke the stony hearts of men.

If this is the conclusion which must be accepted as explaining the phenomena of apostolic times, it is of the gravest significance to every preacher at home and abroad. Men thus filled with the Spirit could use such simple and daring methods. 'Where the Spirit of the Lord is, there is liberty' (2 Co 3^{17}), and in the words of Irenæus, 'Ubi Spiritus Dei, ibi . . . omnis gratia.' Are we to say that since then the Spirit of the Lord has been straitened, or that His gift has been lessened or withdrawn? If that is an explanation which we cannot admit, are we to confess that we dare not use the apostolic method, because we do not possess or have not received an equal measure of the 'power from on high'?

Mercy.

AN EXEGETICAL STUDY.

By the Rev. James Wells, D.D., Glasgow.

II.

The aim of this study is to ascertain the biblical doctrine of mercy, especially as it is set forth in the Old Testament. The previous paper was occupied with the word and the conception of mercy; and it also contrasted mercy with 'mercies' and merit. We shall now begin with

I. Covenant Mercy.

God appears in revelation as a covenant God, and His folk are a covenant folk. The covenant theology is old-fashioned now, and we crave more modern, literary, and supple phrases. No doubt the Federalists, by attempting to run all truth into this one mould, prepared the way for a recoil. But the Old and New Covenants are the correct names for the two parts of the Bible, and the Lord's Supper is the new covenant in Christ's blood. The men of the covenant theology could thus easily justify their theological preferences. And is not he wisest who does not give himself away to either old or new fashions in theology, but who desires to enrich his mind with what is best in both? He who reads Samuel Rutherford, Guthrie of Fenwick, Boston, the Erskines, and the Marrow men, may easily find himself questioning whether our modern favourite evangelistic phrases are more scriptural or effective than the old ones. These men and their spiritual comrades were most successful in lighting up the act of faith and self-surrender, and in displaying the blessedness of a spiritual union with Christ. He who studies their sermons will soon discover that their covenant theology was a chief secret of their spiritual power. They certainly created and nourished a very vigorous and fruitful type of piety. It was also full of inspiring hope, for they never forgot that it was both for self and seed.

A covenant is substantially a promise, but a promise enhanced and ennobled in every possible way; it is a pledge with every advantage and addition, and graciously accommodated to man's weakness. In the same way, a treaty is just an agreement between nations; but it has been surrounded with everything that can add dignity to it. The word of the contracting parties is, or should be, as good as the bond or the oath, but it is not so impressive. The natural crave for some tangible memorial and pledge of weighty covenants is well illustrated by the action of Jacob and Laban at Mizpah (Gn 31^{44-55}). They felt that their covenanting had not been completed till they had raised a big heap of stones, and set up a pillar upon it, and consecrated it by a solemn religious function. The covenant mercy of the Old Testament is mercy presented in a very definite form, so that men can easily grasp it. As a covenant is not of one, but of two, it also emphasizes man's free choice of God as his God, and all the ties by which he binds himself to God. The covenant also, rightly understood, reminds us that at the foundation of our life there lies, not a mere convention or legal fiction, but a real union of choice and life.

II. The Uncovenanted Mercies of God.

This idea is an essential part of the priestly theory of religion. It teaches that Christ has appointed trustees who alone have authority to administer the treasures of grace, and that these trustees are found only among those who profess what is called apostolic succession. But there is not one trace of such a theory in the New Testament. There we find only a priestless religion. Besides, who can prove that he is bound to the apostles by a chain in which no link is lacking?

Modern ritualism is an amalgam of Judaism and Christianity. It carries over into the New Testament the very elements which were meant to pass away, as the blossom is displaced by the ripe fruit. But even a Jew would find it very difficult to harmonize the ritualistic theory with the Old Testament. He would naturally turn to the case of Abraham, his model man of God. He would accept Paul's statement of the facts of this case: 'Abraham believed God, and it was counted unto

him for righteousness. . . . And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised' (Ro $4^{3.11}$). The initiatory rite was not the channel of covenant mercy, but the sign that that mercy had already been obtained by faith. Abraham was justified fourteen years before he received the initiatory rite. Moreover, he and Melchizedek were drawn together by the force of their common piety, and Abraham honoured him as a true priest by giving him the priestly tithes. These facts show that even in the Jewish Church covenant mercy was not necessarily dependent upon ritual. Further, the Old Testament informs us in countless passages that the Messiah would introduce a more spiritual and a priestless religion. Again, this theory unchurches millions of the most saintly, whom Christ has churched.

One of the most striking features of the New Testament is its freedom from every tincture of ritualism. Christ has promised to be with every two or three who meet together in His name; and therefore men cannot unchurch them, for Christ Himself has *churched* them in the most emphatic manner. 'Whosoever will do the will of God,' —priest or no priest, ritual or no ritual,—'the same is My brother, and My sister, and My mother.' He, simply as a doer of God's will, stands to Christ in the nearest and dearest of all conceivable relations.

III. Temple Mercy.

This name may be justly given to the mercy revealed in the Old Testament. When a pious Jew thought of God's mercy, his mind naturally turned to the temple, and to its innermost shrine, the mercy-seat. The cherubim there, with their eyes fixed on the mercy-seat, were symbols of devout contemplation, and guides to the thoughtful worshipper. Every part of the furniture of the temple was a sacred object-lesson, a gift to his senses and his imagination. The mercy-seat could be reached only by way of the altar of propitiation. That mercy can forgive sin without a sin-offering is not the doctrine of the Bible, nor, we may add, of conscience. Under the mercy-seat were the two tables of the Law. The pious Jew was thus taught most impressively that the mercy offered to him was in harmony with conscience and God's law. It was no soft and lawless thing that confounded the distinctions of right and wrong. It was holy mercy. Love and propitiation, mercy and holiness, were there united. Its love of the sinner was steeped in hatred of his sin. The altar at the door and the ark in the centre of the tabernacle or temple, defined the quality of God's mercy. It warned the worshipper that such mercy should never be abused, and that it should not weaken his faith in God's holiness or in retribution. It was a very different idea from that of an imperfect obedience being accepted as perfect by a gracious compromise.

Exegesis proves that the teachings of the Old and New Testaments meet at the mercy-seat. The word for the mercy-seat is כַּפֹּרֶת 'covering' (Ex 25^{17}): it was a place of covering sin. 'Blessed is he . . . whose sin is covered' (Ps 32^{1}). The Vulgate translates it *propitiatorum* (from *prope*, 'near'), 'place of atonement.' In the LXX it is ἱλαστήριον; Luther makes it *Gnadenstuhl*, 'throne of grace.' Now ἱλαστήριον, 'propitiation,' is found in Ro 3^{25}, Heb 9^{5}, 1 Jn 2^{2} and 4^{10}. All these passages set forth Jesus as our true mercy-seat. 'He is the propitiation or mercy-seat for our sins' (1 Jn 2^{1}): He, the whole Christ, not His death only. The prayer of the Publican is very striking —Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. He uses temple phrases, and implores that peculiar sort of mercy that was got at the mercy-seat; he asks for the mercy of reconciliation: 'God be propitiated or propitious as at the mercy-seat, to me the sinner.' Those who must have a complete philosophy of the plan of salvation will find it impossible to solve every problem belonging to this mercy, but an unfettered and fearless exegesis has a plain path before it. And, as some one has said, we can accept this mercy as sinners, though we cannot explain it as scientists.

IV. Godlike Mercy.

'Oh satisfy us in the morning with Thy mercy!' is the pathetic prayer of the aged Moses. He has had a richer experience than any man of his day, and is an expert in the art of living. He has discovered that God's mercy can satisfy him and his comrades, and that nothing else can. For the past, for the present, and for the future, he needs only God's satisfying mercy. 'Thy mercy'; it is God's mercy for which he prays. It is God-becoming mercy, mercy so great that it is fit for God only, mercy with a Godlike fulness, freeness, generosity, and winsomeness; it is the spirit which

loves to communicate happiness to all, especially to the miserable, which begs from sinners only the pleasure of saving and healing them. Rich men take their titles from their best estates and their greatest achievements. God is the Father of mercies. He has infinite goodwill, which seeks an outlet for itself. Both mercy and judgment belong to God (Ps 101^1), but not in the same sense. He only exerciseth judgment, but He delighteth in mercy. Anger is the background of His nature. His punishments (says a Church Father) 'are the forced offspring of willing faults.' Mercy rejoiceth over judgment, which is His strange work. 'As to full breasts,' says Leighton, 'it is a pleasure to God to let mercy forth.'

The careful student of the Psalms must be deeply impressed by the many references to God's mercy. This is the theme which gives the Psalms their supreme distinction as poetry. It warms and expands the Psalmist's soul; it gives him what, in other writers, we call genius; he exults and revels in his subject. Among 150 psalms there is only one psalm, the 88th, which is written entirely under a feeling of depression, and which ends without one word of consolation: 'as if it were hard for the Lord's love to give us such a warning,' says Adolphe Monod. The spirit, if not the literal refrain, in many of the psalms is, 'for His mercy endureth for ever,' 'mercy shall be built up for ever.' The Psalmist writes like one whose mind is baffled by the opulence of his theme; he adds image to image, and returns again to his darling task. He has a very rich vocabulary for mercy: in most pagan tongues there is not one word for it. One could easily discover many fine touches of exegesis in the Psalmist's doctrine of mercy. The translators of our Bible, in Englishing the synonyms for mercy, have combined the richest words in our mother tongue, such as loving-kindness, tender-mercies. The Psalmist loves the law; for, when most severe, it is love threatening, mercy entreating. 'Thy mercy, Lord, is in the heavens' (Ps 36^5). It is heaven-high, without measure; like the sunshine, so liberal in its light and warmth, it fills all the space between God's throne and sinful man. He is 'plenteous in mercy' (Ps 86^5), plenteous as God counts plenteousness; it is sovereign mercy in its abundance and generosity. 'God's tender mercies are above (or over) all His works,' like the canopy of the bright, kind, all-embracing skies—

> 'I say to thee, do thou repeat
> To the first man thou mayest meet
> In lane, highway, or open street,
> That we and all men move
> Under a canopy of love
> As broad as the blue sky above.'

His mercies are without measure or bounds; greater than all His works and ours, greater than creation, and than sin which is our creation. And God's mercy comes to us in the most merciful way, like rain upon the mown grass, like heaven's dew. 'The Lord taketh pleasure in those that hope in His mercy' (Ps 147^{11}). Our faith gives pleasure to God. What wonderful mercy is this! 'His mercy endureth for ever.' It embraces and claims the two eternities.

The Sefer Ha-Galuy of Saadya.

By Professor W. Bacher, Ph.D., Budapest.

Abraham Ibn Dâud closes the short statement which, in his historical work, *Sefer Ha-Kabbala*, he devotes to the Gaon Saadya (see *Mediæval Jewish Chronicles*, ed. Neubauer, i. 66) with the following words:—'The rest of the history of Saadya and the benefits he wrought for Israel, behold they are told in the Sefer Ha-Galuy.' That this work, cited by the historian of the twelfth century as a source for the biography of the Gaon, had Saadya himself for its author, we learn from another Spanish author of that period, the writer on astronomy, Abraham b. Chija († 1136). In speaking of the date of the Advent of the Messiah, the last-named author refers to the circumstance that the Gaon Saadya had also attempted to calculate the Messianic era, namely, in his commentary on Daniel, and in other writings of his, the Book of Dogmas (*Emunoth*, *Amânât*), and the

Sefer Ha-Galuy. From these solitary notices of this lost book no correct conception of its contents could be derived. Now it happened in the sixties of the present century that the Karaite scholar Abraham Firkowitsch discovered in a *genîza* in Egypt a fragment of the Sefer Ha-Galuy, of which he published an account. But our first real knowledge of the fragment we owe to Harkavy, who published it in its entirety, along with a very full Apparatus, in the fifth volume of his *Studien u. Mittheilungen aus der kais. Bibliothek zu St. Petersburg* (ed. of the Society, 'Mekize Nirdamim,' Berlin, 1891). He gave a Hebrew translation of the Arabic text, and added a number of other very valuable fragments connected with the Sefer Ha-Galuy, derived from the St. Petersburg and Bodleian libraries.

The fragment edited by Harkavy contains only the opening lines of the work proper, breaking off there, but these are preceded by the lengthy Preface which Saadya prefixed to the Sefer Ha-Galuy, when he published it a second time with an Arabic translation of the Hebrew in which it was written. This Preface, which is really an apology for the work, gives a detailed account of the book itself, and Saadya even cites some expressions from the latter, in order to defend them against ill-natured criticism. As regards the aim of the Sefer Ha-Galuy, Saadya says expressly that he wrote it owing to the attacks and annoyances to which he was subjected by the partisans of the 'exilearch' (David b. Zakkai; see *Revue des Études Juives*, xxiv. 315). The book consisted of seven sections. In the fourth of these Saadya spoke of his own merits and of what he had been enabled by God's grace to do for his people. This is the part of the book which Abraham Ibn Dâud had in view in the passage cited at the beginning of this paper. In the fifth section Saadya dealt also with the 'future things,' and it must have been here that Abraham b. Chija found the calculation to which he refers. The last two sections (6 and 7) described the persecutions Saadya had to endure, and assailed the authors of these with pitiless satire. The third section was directed especially against the main inspirer of these persecutions, the 'exilearch' David b. Zakkai. The contents of the first two sections were of a more general character, but neither were they devoid of polemical references; the first glorified wisdom (science) and its benefits to the nation, the second sought to fix the chronology of the biblical period and of the post-biblical centuries down to the close of the Talmud.

The Preface extant in the fragment edited by Harkavy gives details also regarding the *form* of the Sefer Ha-Galuy. Saadya wrote his polemical treatise in the Hebrew language, and attached himself to the methods of the Bible even in external points, dividing the text into verses and inserting the vowel and accentual signs, 'that it might be more easily read and better remembered.' He imitated likewise the narrative style of the Bible, for instance, speaking of himself in the third person, as we see from three of the phrases cited in the Preface, ויחל סעדיהו, וישקד סעדיהו, ויעד יי את רוח סעדיהו. Moreover, he laid great stress upon the linguistic form of his treatise. For, as he explains in his Preface in quite original fashion, the Sefer Ha-Galuy was not only meant to produce an effect by its contents, but to be an example and model of correct diction and good style, and to awaken in readers a perception of the principles that ensure purity and accuracy in the use of the Hebrew language. In this Saadya, as he himself tells us, had the same object in view as in his earlier works, 'the book on Hebrew poetry' (*i.e.* the second, enlarged, edition of the *Agrôn*) and 'the twelve books on the language' (*i.e.* Saadya's work on grammar, consisting of twelve books) [on the correct interpretation of this passage see *Revue des Études Juives*, xxiv. 310 f., and my *Die Anfänge der hebräischen Grammatik*, p. 38]. This aim of the book, to serve as a model for language and style, is expressed by Saadya in such a way that the seven sections spoken of above find alongside of them other three, which do not, however, make up separate portions of the book, but extend over the whole of it, and embrace it all (see *Revue des Études Juives*, xxiv. 314, and the forthcoming number of the *Jewish Quarterly Review*).

It was especially the *form* of the Sefer Ha-Galuy that drew upon the Gaon Saadya the attacks which he repels in the present Preface to the second edition. Hostile critics discovered profanity and presumption in his imitation of the style of the Bible, as well as in the external matters of verse-division, vocalization, and accentuation, which were wont to be regarded as pertaining only to Holy Scripture. They charged Saadya with claiming for his work, by the use of these forms, the same authority as belonged to revealed writings.

This dangerous, even if ridiculous, charge is repelled by Saadya in the new Preface to the Sefer Ha-Galuy, in which he appeals to the fact that, even after the cessation of prophecy, the sages and teachers of Israel committed to writing, it might be a history of their times, or their own thoughts and ethical precepts, and that the particular works in question resemble in form the Scripture writings. As an illustration of such works Saadya names the book of *Ben-Sira*, which resembles the biblical book of Proverbs. And at the end of his Preface he cites from Ben-Sira's work seven sayings, in order to show what profitable teaching may be extracted from it. These sayings are, as a matter of fact, present in the Greek Ecclesiasticus, namely, in the following passages: $5^{5.6}$ 6^{5} $6^{7.8}$ 11^{28} 6^{13} 16^{17} 13^{12}. Containing as it does these citations from the Hebrew original of Sirach, the fragment of the Sefer Ha-Galuy was, as it were, the precursor of the more important fragments which were brought to the light in so remarkable a way three years ago, and which directed investigation into new channels.

For the criticism of the Genîza text of the Hebrew Ecclus. the citations from the latter contained in Saadya's work are of quite peculiar value. The MSS from which these Hebrew Sirach-fragments are derived, belong to an epoch not far removed from that of Saadya. If, then, the latter writer quotes the Hebrew Sirach, he must have done so from a form of text not essentially different from that of the Genîza fragments. And, as a matter of fact, the language of the Genîza fragments tallies exactly, down even to minutiæ, with Saadya's citations (see on this point my article in the *Jewish Quarterly Review*, xii. 285). In the case of only one of these citations, namely, 11^{28}, was the Hebrew text still wanting. But now the passage in question has been published in the last number of the *J.Q.R.* (xii. 471) by Elkan N. Adler, from the Hebrew fragments that have come into his possession, and here, too, the above-mentioned verse (Sir 11^{28}) corresponds exactly with the quotation in Saadya. The Adler fragments, as also the new fragments just published by Israel Lévi (*R.E.J.* xl. 3), have in some passages vowel and accentual signs, that is, they exhibit the remnant of the pointed form in which Saadya had the Hebrew Sirach before him.

The occurrence of citations from the Hebrew Sirach in a writing of the Gaon Saadya composed in the first third of the tenth century could not fail of course to prove very awkward for the hypothesis of Professor D. S. Margoliouth, according to which the Genîza fragments are a retranslation from the Greek and the Syriac, which took its rise so late as the eleventh century. There was but one way of getting rid of this awkward witness, namely, to deny the genuineness of the Sefer Ha-Galuy. And Professor Margoliouth has boldly chosen this way. In a long article in last number of the *J.Q.R.* (xii. 502–531), he employs all the resources of learning and ingenuity at his disposal to prove that the Preface to the second edition and to the Arabic translation of the Sefer Ha-Galuy is not what it gives itself out to be in the fragment edited by Harkavy, but that this fragment is a satire which borrows Saadya's name and parodies his style, having been composed by a Karaite after the year 962 for the purpose of covering with ridicule the Karaites' great enemy, the Gaon, who was no longer [he died in 942] alive. This startling attack upon the authenticity of a valuable survival of the literary productions of Saadya is followed, thanks to a commendable arrangement of the editor of the *J.Q.R.*, in the same number (pp. 532–554), by a defence of their authenticity from the pen of the man who had the first call to defend it, namely, Dr. Harkavy, the editor of the fragment. It is far from my intention, in the limited space at my disposal, to give even a brief *résumé* of this notable critical controversy. I may be allowed simply to express the firm conviction that already the issue of the dispute is not doubtful, the attempt of Professor Margoliouth to strengthen his own position by shattering the genuineness of the Sefer Ha-Galuy having proved a complete failure. No one who reads without prejudice the fragment edited by Harkavy can entertain the slightest doubt of its genuineness. In contents and language alike it agrees perfectly with what we know of Saadya from other sources. The few lines at the end of the fragment which formed the commencement of the Sefer Ha-Galuy proper, exhibit forms of words which to our taste are artificial, but which the taste of Saadya and his contemporaries regarded as finished and correct products of art, the very forms which we find elsewhere too, as Harkavy has well shown. And for Professor Margoliouth to exercise his wit on the specimens of biblical exegesis which the fragment contains, and to pronounce these irrecon-

cilable with Saadya's authorship, is to assume a wrong standpoint towards them. For, as in the case of the word-forms just spoken of, these expositions of Scripture must not be judged from the point of view of modern science. On the contrary, any one who is familiar with the biblical exegesis of Saadya will find, in the expositions to which Professor Margoliouth takes exception, nothing that deviates from Saadya's manner, nothing that does not bear the stamp of his exegetical method. But the other arguments by which Professor Margoliouth seeks to prove that it cannot be the Gaon Saadya that speaks to us in the fragment of the Sefer Ha-Galuy, equally fail to stand the test of more sober consideration. The inadequacy and emptiness of these arguments has been exhibited by Harkavy with all earnestness, and with that thorough acquaintance with the case which, it is needless to say, he possesses.

The weakness of the foundation upon which Professor Margoliouth's hypothesis rests must be evident to anyone who adopts the standpoint of this hypothesis and attempts to read the Sefer Ha-Galuy as if it were a satire parodying Saadya, written by a Karaite opponent of the Gaon. I do not believe that a single reader in the tenth century would have discovered in this 'satire' the polemical aim and the satirical allusions which Professor Margoliouth reads into it. I will bring forward only one instance, which is not mentioned by Harkavy, and which shows how uncritically Professor Margoliouth goes to work with this reading in of allusions. In the oft-mentioned opening lines of the Sefer Ha-Galuy it is said of Wisdom, 'האלהים לעזו אצלה וישת לגאונו את מעונתה,' which Professor Margoliouth (p. 516) renders: 'The Lord God has reserved it for His might, and given to His *Gaon* its dwelling-place.' These words, he further remarks, 'contain an ambiguity that the *Gaon* himself would surely have avoided.' But who, on meeting the word גאונו in such a connexion, would think of the title 'Gaon'? Saadya employs גְּאוֹנוֹ in parallelism with עֻזּוֹ because the two expressions are coupled with one another in Holy Scripture (cf. Lv 26^{19}, גְּאוֹן עֻזְּכֶם; Ezk 24^{21} $30^{6.18}$ 33^{28}). And what right has Professor Margoliouth to translate וַיָּשֶׂת by 'given'? The meaning of the second clause is rather 'and made for His glory its dwelling' (cf. Jer 50^{3}, יָשְׁתִּי אֶת־אַרְצָהּ לְשַׁמָּה). And how is one to understand those portions of the fragment in which particulars are given about Saadya's activity and his writings which tend entirely to his credit? What did his Karaite opponent mean by letting Saadya speak of his refutation of the heretical biblical critic, Chiwi of Balch, which is reckoned even by the Karaites amongst the merits of Saadya?—But it is simply impossible to work out in detail the hypothesis of Professor Margoliouth. The precious fragment, which, as a survival of a lost work of Saadya, is perfectly intelligible, and offers valuable contributions to our knowledge of his life and work, becomes a conglomeration of nonsense if we accept the truth of Professor Margoliouth's hypothesis, and decide to find in the fragment a piece of persiflage at Saadya's expense.

There is just one other question I should like to put to Professor Margoliouth. What bearing has his theory about the Sefer Ha-Galuy upon his hypothesis as to the Hebrew Sirach? It is of no consequence for the age and the currency of the Hebrew Sirach whether the fragments containing quotations from Sirach came from the pen of the Gaon Saadya in the year 934, or from the pen of a Karaite opponent of his thirty years later. Even upon Professor Margoliouth's theory of the Sefer Ha-Galuy, there was in the tenth century, in the epoch of Saadya, a Hebrew text of Sirach, with which the text of the Geniza fragments is in complete accord.

Finally, I may be permitted two separate remarks. Professor Margoliouth (p. 509) renders the expression דקדוק שראיעהא, occurring at the end of the *Yeẓira* commentary of Saadya (ed. Lambert, p. 106, l. 8), by 'a grammar of their sacred books.' Harkavy, in remarking on this peculiar rendering (p. 541), does not reject it decidedly enough. The expression אחכאם פקההא, which immediately follows, proves sufficiently that what is in view here is not the grammar of the language of the Bible, but the exact examination and exposition of the biblical commands (Arab. שראיע = Heb. מצות). דקדוק is a term borrowed from the vocabulary of the Talmud (see my *Die älteste Terminologie der jüdischen Schriftauslegung*, p. 23 f.), which perhaps even as early as Saadya's time had the special sense of 'grammatical investigation,' but even so cannot possibly be understood in that sense in the passage in question in the *Yeẓira* commentary.

My second remark concerns the title of the

Sefer Ha-Galuy. Saadya himself renders ספר הגלוי by the Arabic אלכתאב אלטארד. Harkavy had explained אלטארד by הגולה, 'the exiled one,' and now (p. 550) supplements his explanation by remarking that אלטארד should be emended to אלטריד. But he forgets that in that case אלכתאב must also be emended to כתאב, if the Arabic title is to signify 'book of the exiled one.' It is my own opinion that the interpretation of the Hebrew title upon which this explanation of the Arabic title rests is a mistaken one. When Saadya called his polemical treatise ספר הגלוי, he borrowed the title in any case from Jer 32^{14}, but he understood the word הגלוי not in the sense of הגולה, 'the exiled one,' but probably in the same sense as that in which it was afterwards used by Joseph Kimchi in the title of his grammatical treatise, which was written in opposition to Menahem b. Saruk and his champion, R. Jacob Tam. Joseph Kimchi himself declares that he gave the name ספר הגלוי to his work, יען כי גליתי דעת ריבי בו, 'because in it I have made known my views on the disputed questions.' The title would thus be = 'book of open unfolding,' which is a suitable enough title also for Saadya's treatise, in which he sets forth the calumnies he had to bear from his enemies, and makes his defence against these. The Arabic title, אלכתאב אלטארד, is not a literal rendering of the Hebrew title, but designates the Sefer Ha-Galuy on the ground of its contents as the book that 'drives away' the enemy (= *liber compellens*). This explanation, which I have already proposed in *R.E.J.* xxiv. 314, I still hold to be the correct one.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS VI. 7, 8.

'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life' (R.V.).

EXPOSITION.

'Be not deceived.'—Let nothing lead you astray from the conviction that in the conformity of your real aims and actual practice with the dictates of God's Spirit, and in that alone, can you hope for eternal life.—HUXTABLE.

'God is not mocked.'—There is a terrible rebuke implied in the choice of this word [mocked]. It is far stronger than 'deceived.' The word means 'to sneer at,' and here denotes not merely the attempt to impose a cheat upon another, but the open gesture of contempt for one who is an easy dupe.—PEROWNE.

MEN may wrong each other; they may grieve and affront His ministers. But no man is clever enough to cheat God. It is not Him, it is *themselves* they will prove to have deceived. Vain and selfish men who take the best that God and man can do for them as though it were a tribute to their greatness, envious and restless men who break the Church's fellowship of peace, will reap at last even as they sow.—FINDLAY.

'Whatsoever a man soweth, that shall he also reap.'—A proverbial expression (Job 4^{8}) found also among classical writers (Aristotle, Cicero, etc.), but here spiritualized and applied to the future reward and punishment. The present life is the seed-time, the future life the harvest. Who sows grain will reap grain, who sows tares will reap tares; who sows plentifully will reap plentifully, who sows sparingly will reap sparingly. Those who keep this great truth constantly before their eyes will redeem every hour and use every opportunity to do good.—SCHAFF.

'Unto his own flesh.'—At first sight the metaphor seems to be now slightly changed. Above the reference was to the quality and identity of the seed: here it appears rather to be to the nature of the soil in which the seed is sown. Probably, however, 'unto' denotes simply direction or tendency. If carnal indulgence is the end for which a man lives, moral ruin must be the result. If he aims at the higher life which comes through the operation of the Holy Spirit, the higher life will be his sure reward.—HOWSON.

'To sow to the flesh' is to employ that which is committed to our keeping—our time, our talents, our substance, our opportunities generally, in the service of the flesh, with a view to self-indulgence, present or to come. On the contrary, 'to sow to the Spirit' is to devote all our faculties—mental, corporeal, moral, and incidental, to the advancement of our spiritual interests; in scriptural language, 'to set our affections on things above,' and to exert every power which God hath graciously bestowed on us earnestly and perseveringly for their attainment.—GWYNNE.

'His own flesh' instead of 'the flesh' to bring out the idea of selfishness. Not only is his aim low, but it is directed to mere personal gratification.—DRUMMOND.

'Corruption.'—Employed generically to comprise not only 'the disorganization of the bodily frame,' and 'the ultimate destruction of soul and body in hell,' but 'all those

transitory and ephemeral results which flow, even in this mundane state, from the gratification of the flesh—joys which perish in the using, as well as the sorrows, troubles, and disappointments to which flesh is heir.' As all worldly things are, in scriptural language, . . . included under the abstract title 'vanity,' so may all the products of the flesh, from their frail and perishing nature, be in like manner comprehended under the generic term 'corruption.'—GWYNNE.

THIS word may very well be suggested by the corruption of the body after death, because, in the case of the bad man, this is the end of all his schemes, the whole harvest which he reaps. But no doubt the idea of moral corruption is included: the soul rots away through a life of selfish animalism.—DRUMMOND.

'Eternal life.'—The opposite of corruption, that life which alone deserves the name, because it bears in it no seeds of death, but shares the immortality of God from whom it comes.—DRUMMOND.

METHODS OF TREATMENT.

I.

Reaping as We have Sown.

By the Rev. Henry Harris, B.D.

We do not think it does not matter what kind of seed we sow in our fields. We do not sow one kind and expect another to come up, nor do we leave the field unsown and look for harvest. Yet we neglect to apply this law of nature to the ground of our hearts.

Our earthly harvests come to us every year, and in the face of this experience only a madman would continue to hope that unsown fields would sow themselves, or would sow one kind of seed and expect another kind of fruit. Yet this is done by many reckoned prudent by the world.

Our hearts warn us, and we have our Lord's word for it, that as harvest comes year after year, so the great harvest will come one day. At present we see no signs of it; it is a matter of faith, not of sight. This is why with much care for the earthly we think so little of the great harvest. It is easier to walk by sight than faith. But God has not given us an impossible task. If we use the means He has given us, faith will preponderate over sight, and we shall cultivate our hearts as diligently as our fields.

Besides care we must have patience. It takes a long time to bring neglected ground into good order. We are suffering from the consequences of having let our hearts run wild, and when we set to work we are disappointed at our small success. The crop advances very slowly. Let us learn a lesson from the fields. After we have ploughed and sowed we must wait months for the result.

St. Paul knew what would happen; that after doing well we should begin to fall back because we did not at once reap the benefit. He tells us we must have the same patience with our souls as with our fields. We must not give up in despair because there is no immediate result. We cannot see the corn grow, yet it will be ripe for harvest. So in due season we too shall reap if we faint not.

II.

Sowing and Reaping.

By the Rev. H. C. Williams.

The same God works in the world of nature and of spirit, and works in neither arbitrarily, but according to fixed and unalterable laws. In both we see the close connexion between cause and effect indicated here by the figurative expression, sowing and reaping. The present is our time for sowing, and this will bring in a harvest of results to be experienced in the future.

I. *The present and its responsibility.*—Our opportunity lies in the present, and this entails upon us a solemn responsibility. In the present each man lays the foundation of his character.

1. *Everyone is engaged in this work.*—Each one is constantly sowing, that is, each one by his thoughts, words, and deeds is throwing away seeds that will bear fruit in the future. No one can be free from the burden of this responsibility.

2. *The quality of the work differs according to the character of the worker.*—One soweth to his flesh, 'his own flesh,' according to the forcible expression of the writer, and another soweth to the Spirit. By 'his own flesh' is meant his own sinful nature, which the sinner makes the seed-plot which he cultivates. He is selfish to the last degree. The same figure is employed by the apostle in 2 Co. 9^6, and there also in connexion with the duty of giving. So the entire selfishness of the sinner is prominent throughout, and, on the other hand, the self-sacrificing spirit of the true worker. There is some sacrifice involved in every good deed. As the sower seems to cast away the seed heedlessly and vainly, so the good man gives of his substance, of his time, of his energy, throws himself away, as it were, in the service of others.

But it is not waste. He soweth to the Spirit. It is true that he allows his higher nature to dominate over the lower, but more than this, he lends himself to the impulse of the Holy Spirit of God.

3. *The purpose of the worker determines his character.*—Everything depends upon the motive. Our aim is the true test of our conduct. Two deeds performed by two men may to all outward appearance reach the same standard of excellence, but the inward motive may alter the character of the work completely. One man may throw himself into the river in sheer despair; another is drowned in the same river, but in the glorious attempt to rescue a fellow-man. One man gives a large sum of money, endeavouring thereby to raise a monument to his own glory; another gives a similar sum to the same institution, not thinking of himself at all, but in order to save others.

II. *The future and its destiny.*—One shall of the flesh reap corruption, another shall of the Spirit reap life eternal. As there are two kinds of sowing, so there are two kinds of reaping. Flesh tends to death and corruption, and that in the most repulsive forms. The Spirit, on the other hand, is life, and brings that which is life indeed to all those acting under its guidance.

The harvest is partially experienced in this world.—Man often reaps in old age what he has sown in youth, and in sickness what he has sown in health.

But the future to all eternity is linked with the present.—The destiny of each man is the result of his own character. The identity of the sower and the reaper is preserved, and the solemn thought is suggested that no moral action is ever lost. The thoughts that pass through our minds, the words we often speak so heedlessly, and the works we do, will meet us again, and will then be our abiding possession.

III. *The solemn warning.*—'Be not deceived, God is not mocked.' Some in the Galatian churches were led astray by seductive teachers of error, and many are deceived by their own erroneous judgment, thinking that they can disregard the laws of God with impunity. The word rendered 'mocked' is a very strong word, meaning to deride in the most contemptuous manner. But we cannot escape the consequences of our doing. No man expects to gather wheat at the time of harvest where no wheat has been sown, but many expect to enter heaven at last, though they have never set their hearts on things in heaven. Everyone will reap in regard to nature and degree as he has sown.

Illustrations.

The religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbours in the same street, while he himself waits for hours idle. My brother! Do you think that God is going to reward honour, integrity, high-mindedness, with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now consider the price that man has paid for his success. Perhaps mental degradation and inward dishonour. His advertisements are all deceptive. His treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, custom will come to you. But if the price is too dear, let him have his harvest, and take yours; yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his?—F. W. Robertson.

We assume that if retribution does not come at once, it will not come at all. We might as well argue, because harvest does not come in the spring-time, that therefore it will not come in the autumn. 'Crime and punishment,' says Emerson, 'grow out of one stem. Punishment is the fruit that, unsuspected, ripens within the flower of the [sinful] pleasure that conceals it. The retribution is inseparable from the thing, though it is often spread over a long time, and so does not become distinct for many years.'—A. W. Momerie.

God bends from out the deep and says,
'I gave thee the great gift of life;
Wast thou not called in many ways?
Are not My earth and heaven at strife?
I gave thee of My seed to sow,
Bringest thou Me My hundredfold?'
Can I look up with face aglow,
And answer, 'Father, here is gold?'
. . . . .
Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn.

Mine held them once; I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;
I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grope shuddering at the gates of night.

Lowell.

While Count Zinzendorf was still a lad at school, he united his companions in a guild, which he called 'The Order of the Grain of Mustard Seed,' and of which the badge was a ring with this motto, '*No man liveth unto himself.*' It was very little of course that these boys could do to help others. But they planted a seed, and the seedling grew into the great Moravian Missionary Brotherhood, with branches extending throughout the world.—G. Milligan.

In Genesis thistles are mentioned as a part of the earth's curse. One seed is the first crop, twenty-four hundred the second, five hundred and seventy-six million the third. So it is with sin: 'By one man's disobedience many were made sinners.' This stands as a law of nature, natural and spiritual—'yielding fruit after his kind.' Man was created holy; had he remained so there would have been 'fruit after his kind.' But he sinned, and Adam begat a son in his own likeness—not in God's likeness. Then see the power of sin in producing defiance of God. Cain is an example; he is the first-fruit of the flesh—the first child born into the world. It is not necessary to go through five hundred and seventy-six million thistle-seeds to know their nature; they are all alike.—D. W. Whittle.

Now, the sowing and the reaping,
  Working hard and waiting long;
Afterward, the golden reaping,
  Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
  Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
  Of the Master's pleasant fruit.

Now, the plunge, the briny burden
  Blind, faint gropings in the sea;
Afterward, the pearly guerdon,
  That shall make the diver free.

Now, the long and toilsome duty,
  Stone by stone to carve and bring;
Afterward, the perfect beauty
  Of the palace of the king.

Now, the tuning and the tension,
  Wailing minors, discord strong;
Afterward, the grand ascension
  Of the Alleluia song.

Now, the training strange and lowly,
  Unexplained and tedious now;
Afterward, the service holy,
  And the Master's 'Enter thou!'

Sermons for Reference.

Alford (H.), Quebec Sermons, v. 122.
Banks (L. A.), Paul and His Friends, 308.
Cooper (S.), Fifty-two Family Sermons, 51.
Crawford (T. J.), Preaching of the Cross, 98.
Dawson (E. C.), Comrades, 53.
Farrar (F. W.), Everyday Christian Life, 248.
Gibson (J. M.), A Strong City, 229.
Harris (H.), Short Sermons, 273.
Jeffcock (J. T.), Sermons in Town and Country, 169.
Kingsley (C.), Water of Life, 45.
Lightfoot (J. B.), Cambridge Sermons, 48.
Milligan (G.), Lamps and Pitchers, 146.
Momerie (A. W.), Origin of Evil, 111.
Mozley (J. B.), Parochial and Occasional Sermons, 203.
Parker (J.), Studies in Texts, iii.
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Robertson (F. W.), Sermons, i. 205.
Sampson (E. F.), Christ Church Sermons, 1.
Spurgeon (C. H.), My Sermon Notes, iv. 263.
Stall (S.), Five Minute Object Sermons, 82, 87.
Steel (T. H.), Sermons preached in Harrow Chapel, 266.
Stewart (J.), Outlines of Discourses.
Taylor (W. M.), Contrary Winds, 169.
Thorne (H.), Foreshadowings of the Gospel, 144.
,, ,, Notable Sayings of the Great Teacher, 174.

A Note on Pauline and Johannine Doctrine.

By Professor J. S. Banks, Headingley College, Leeds.

One of St. John's characteristic doctrines is that of the New Birth. 'Born of God,' 'born of the Spirit,' 'begotten of God,' are the phrases used to describe the change (Jn 1^{13} $3^{6.8}$, 1 Jn 2^{29} 3^{9} 4^{7} $5^{1.4.18}$). The figure is, in truth, a bold and striking one. The best way to realize the wonder of the expression is to take a Greek Concordance and observe the way in which the selfsame words, used so frequently to describe natural birth and the beginning of natural life, are transferred bodily to the spiritual life (see under γεννάω). Nothing less than the beginning of a new spiritual life, the gift of a new nature, can be meant,—a thought emphasized by the words 'born anew,' Jn $3^{3.7}$. We thus become, really and in ourselves, children of God; and God is really our Father, the author of our new life.

'Children' (τέκνα) is St. John's only name for the saved (Jn 1^{12}, 1 Jn $3^{1.2.10}$). We are 'children,' because 'begotten of God, born of God.'

St. Paul also uses the term 'children' (τέκνα) of Christians (Ro $8^{16.17.21}$ 9^{8}, Ph 2^{15}, Eph 5^{1}). But in addition he calls them 'sons' (υἱοί, Ro $8^{14.19}$, Gal 4^{7}). St. John never gives the title 'son' to Christians, reserving it exclusively for Christ. In the Gospel and the First Epistle it is so used very frequently. St. Paul, of course, often calls Christ the 'Son' (Ro $1^{3.4.9}$, etc.). This difference of usage between the two apostles cannot have been without reason. Perhaps it may be said that while both terms denote or imply community of nature, 'son' also points to outward dignity and privilege. 'If a son, then an heir' (Gal 4^{7}). It may also be noted that St. Peter follows in the wake of John, 'begat us again,' 'begotten again' (1 P $1^{3.23}$).

While, then, the name 'children' is common to St. Paul and St. John, the latter alone refers explicitly to birth, the beginning of the new life.[1] Yet it seems unlikely that so great a blessing would be altogether passed over by St. Paul. One who has so much to say of justification, by which guilt and condemnation are done away, will surely refer to the real, inward change—the change of nature and character—wrought in the believer by God's Spirit. While he may not use St. John's terms, he will use terms of his own. And this seems to be the case. Instead of the figure of birth, he uses the figures of creation and resurrection with Christ. 'A new creature' (2 Co 5^{17}) answers in substance completely to 'born anew,' describing not a legal, relative change, but a change of nature and character. We are also said to be 'created in Christ Jesus' (Eph 2^{10} 4^{24}, Col 3^{10}). But St. Paul's favourite figure for the change is that of resurrection with Christ. Christ's great redeeming acts are repeated in a spiritual form in believers. We suffer with Him, are crucified with Him, die with Him, rise again with Him, ascend with Him, are glorified with Him. These redemptive deeds of Christ are the efficient cause and ground of our spiritual death to sin and life to righteousness. 'Ye were raised with Him through faith' (Col 2^{12}); 'Ye were raised together with Christ' (3^{1}); 'raised us up with Him' (Eph 2^{6}). Here a change of state and character as complete and wonderful is described as in St. John's language; and the change is connected definitely with Christ's acts. The same change is described, in slightly different phraseology, in Ro 6^{5}, 'united with Him by the likeness of His death, also by the likeness of His resurrection.' The change is described in language free from figure in Ro 8^{29}, 'whom He foreordained to be conformed to the image of His Son.'

St. Paul, then, in his zeal for justification in the sense in which Protestants understand him to teach it, does not ignore the need of holy character and life. His gospel would be fatally incomplete if he did. But he does not give it the almost exclusive prominence that John does. The doctrine that is secondary in one apostle is principal in the other. By uniting the teaching of the two we get the complete gospel of Christ expounded in detail. We will only add further that, in order to obtain a full view of St. Paul's doctrine of holiness, we should include his account of the work of the Holy Spirit in believers.

[1] While St. John has the doctrines of propitiation and forgiveness, St. Paul alone has the idea of justification. In one passage (Tit 3^{5}) St. Paul mentions regeneration.

At the Literary Table.

THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY: VOLUME II. THE DEUTERONOMIC REFORMATION IN CENTURY VII. B.C. By Archibald Duff, LL.D., B.D. (*Black.* 8vo, pp. xxvii, 512. 15s.)

Dr. Duff is not ashamed to tell us that he was blamed for preaching too much in his first volume; he is not ashamed to tell us that he preaches in the second. It is preaching, he says, that is needed. And a great deal of it, he says, is needed. So he writes this second big volume, and preaches Old Testament theology still.

Perhaps, like Professor G. A. Smith of Glasgow, and Provost Salmon of Dublin, Dr. Duff was born to preach and cannot help himself. And he

is right that it needs no apology. There is no greater office, none more magnifying. And why not preach Old Testament theology, if you can? Why not make the theology of the Old Testament warm with life and passion, that the good there is in it may become common good?

No doubt there is the idea that to preach is not to be a scholar. Well, an ounce of scholarship that is preached may be worth a ton that is not. But there is no lack of scholarship in this volume. Dr. Duff has not spared himself the drudgery of learning. And he apparently does not mean that even his readers will be spared. There is a somewhat long list of errata which have to be fitted into their place, with the suggestion that other examples might profitably be sought for. But, besides that, the page has a most unfamiliar and forbidding look. Freely sprinkled along it are names of so uncouth a countenance, names like Eyn-Gedhiy and Çiqlagh, to take two of the easiest, that one is thankful after all that one has only to look at them, and is spared the terrors of pronouncing them aloud. It is doubtful if an author has any right to issue a list of errata along with his book. It is still more doubtful if he is wise to alter the familiar faces of Engedi and Ziklag. But these things are matters of taste rather than of scholarship. It is evident that Dr. Duff, if he has not spared us so much as he might have been expected to do, being a preacher, has no more spared himself.

At the Cambridge Press there is published a little work by the Rev. W. H. Daubney, B.D., on the *Use of the Apocrypha in the Christian Church* (crown 8vo, pp. vii, 120, 3s.). It is too large a subject for so small a book. We wish Mr. Daubney had given himself to a full and final examination of the use of the Apocrypha in the *English* Church. But it is very valuable. It is first-hand work, and the author has judgment to select as well as industry to gather his facts.

THE LIFE OF LIVES. By F. W. Farrar, D.D., F.R.S. (*Cassell.* 8vo, pp. xv, 580. 15s.)

If a man works in the same general field and knows how to turn to account all the materials that come to his hand, he can produce a great many books, and all his books may be useful. The Dean of Canterbury is such a man. He has gone into other fields by way of holiday excursion, but the Gospels are his study, and it is no surprise that after the commentaries he has written, and after the great *Life of Christ*, he is here again with an immense volume on the same subject.

It is not another Life of Christ. For that reason the title, happy as it is, is somewhat misleading. It is a series of studies in the Life of Christ. They are in order, and they are fairly complete. But they are not closely attached, and no effort is made to make them look like a connected history of the Life of our Lord.

They are popular studies. Perhaps Dr. Farrar's chief purpose was to gather up the results that have been reached since his *Life of Christ* was written. And it is a pleasure to note that he is well abreast of the learning, English and foreign, which his great subject has called forth. But his appeal is not to the special student. As before, as always indeed, Dr. Farrar's sympathy is with the common people. The specialist may be disappointed or even demur. Dr. Farrar will not mind if only the common people hear him gladly.

His appeal to the common people is deliberate. There is therefore an appearance of superficiality—for example, in the abundant quotation from the poets—which examination shows to be appearance only. Hours of study are gathered into a page of easy reading. And, what is more than that, opinions are sometimes quietly departed from, which must have cost courage as well as care to surrender.

Dr. Farrar's books are widely and sincerely appreciated. They owe it partly to the lucidity of their learning, partly to the confidence of their opinions, but most of all to the author's unconscious oneness with the mind of the common man. This volume has all the qualities of his earlier work. Some may call it rhetorical—the ordinary man's mind is rhetorical. One thing is certain, everyone will call it successful.

BURNET'S HISTORY OF MY OWN TIME. Edited by Osmund Airy, M.A., LL.D. (Oxford: *At the Clarendon Press.* 8vo, vol. ii. pp. 533. 12s. 6d.)

This is the second volume of the first part of Burnet's *History*, the part which covers the reign of Charles the Second. What was said of the first volume could be repeated. All that publishers can do for a book has been done for this. Nothing more attractive to an English eye is it possible to produce, and all that can now be done

for Bishop Burnet has been done by the editor. Dr. Airy knows, better than most of us, that not a great deal can be done now. But that does not diminish his labour. He may not have many new facts nor even many reversals of judgment to offer, but those he has have cost him searching and much thought. Burnet is one of our English classics, and there is no edition of Burnet to be compared with this.

How great is science! Here is a man of learning and discernment who spends his days among the infamous rubbish that record the doings of the men and the women whom Charles the Second gathered round his court. What moral or intellectual furniture can be found there? He can verify one fact or expose one falsehood, and the science of history has made progress.

Messrs. T. & T. Clark have published two more volumes of their new series, 'The World's Epoch-Makers.' The one is *Luther and the German Reformation*, by Professor Lindsay of Glasgow; the other *Wesley and Methodism*, by F. J. Snell, M.A.(Oxon.). Professor Lindsay's book is so brilliant that Mr. Snell suffers in appearing along with it. Coming alone, Mr. Snell might have been much praised, even though there are judgments which a lover of Wesley and Methodism will differ from; but he has neither the masterly grasp of the subject nor the surprising felicity of style which charm us in Professor Lindsay's *Luther*. It makes one wonder more than ever why Professor Lindsay should have turned aside from work like this which he can do so surpassingly well. Surely now he will give himself to it, and let us have a work on the Reformation that will set aside all others and give himself the place in the ranks of historical writers which he is fit for. There is no feeling of incompleteness in this book, and yet we know that with fuller scope Dr. Lindsay could do greater things than this.

Both volumes are well edited and handsomely published (crown 8vo, pp. 243, 300, 3s. each).

THE MESSAGES OF PAUL. By G. B. Stevens, Ph.D., D.D. (*Clarke*. Fcap. 8vo, pp. xiii, 268. 3s. 6d.)

The title of this series is not so happy as one would have wished. It is scarcely accurate to speak of St. Paul's Epistles as his 'messages.' His messages, in the sense in which the word is meant to be taken, were given in his addresses in the synagogues or market-places as he went from city to city; his letters contain explanations of these messages, often on quite subordinate matters, or directions for practical morality. And it will be still less happy to speak of the Messages of the Psalmists or of the Sages. Still the idea is ascertainable, and the idea is good. The Epistles are arranged chronologically; there is an introduction to each, explaining the occasion and purpose of its writing; each is carefully (and in this instance, at any rate, masterfully) analysed, and then it is rendered into modern English, not in a word-for-word translation, but in a paraphrase. Dr. Stevens is a scholar who is only coming into his own in this country. His *Theology of the New Testament* in 'The International Theological' series was a surprise to many. This little book will surely fix his place as in the very front rank of modern biblical theologians.

Dr. Max Kellner, Professor of the Old Testament Languages in the Episcopal Theological School in Cambridge, Mass., has gathered from the Assyrian monuments all the passages yet discovered that illustrate the Book of Isaiah. He has translated the passages and connected them with the prophecies; he has arranged the prophecies chronologically; and he has illustrated the whole by eighteen 'half-tone' and eleven 'line-cut' reproductions. The price, in paper, is 50 cents., and the publishers, Damrell & Upham of Boston, Mass.

Under the title of 'The Temple Encyclopædic Primers,' Messrs. J. M. Dent & Co. have begun to publish a series of cheap and authoritative introductions. The subjects seem to cover the whole range of human interest, from *Primitive Man* to *Modern Chemistry*. The first volume is *An Introduction to Science*, by Dr. Alexander Hill (pp. 137, 1s. net), which goes over a great stretch of country, and explains it all very pleasantly, the explanation being commended by portraits of eminent men of science.

The Rev. W. H. Carslaw, M.A., of Helensburgh, has become the Pollok of our day. His latest issue is an account of *The Life and Times of William Guthrie*. It is intended to be the first of a short series on the Heroes of the Scottish

Covenant. Mr. Carslaw is fit for this work, and this work is worthy of Mr. Carslaw. If Pollok or any other was somewhat careless in sifting tradition, we are paying for it now in an absurd reaction, which those who dislike the Covenant and all its works are not slow to turn to advantage. Mr. Carslaw believes in the Covenant. Its authors are heroes. He finds that the truth is with them still, and the lesson of their lives still needful and useful. The little book is pleasantly written and illustrated (Gardner, 1s. 6d. net).

The Rev. J. H. Burn, B.D., has given us another book of devotional selections. This time the author is the Bishop of St. Andrews, and the publishers, Messrs. Wells Gardner (fcap. 8vo, pp. 203, 2s. 6d.). It is an attractive little book outwardly, we owe that to the publishers. It is also spiritual and practical,—deeply spiritual and yet wholly practical,—we owe that partly to Mr. Burn's excellent judgment, and partly to Dr. Wilkinson's blameless life.

Mr. H. B. Workman has published the second volume of his history of *The Church in the West in the Middle Ages*. It belongs to Mr. Gregory's series of 'Books for Bible Students,' and is published by Mr. C. H. Kelly (fcap. 8vo, pp. 322, 2s. 6d.). Young students have to be drawn by coaxing to the study of the Middle Ages. Mr. Workman has a fine coaxing way with him. He touches many human interests,—the artistic and political, as well as the ecclesiastic,—and he writes with delightful literary freshness. There is, of course, the constant recollection that his audience is to be chiefly Methodist, hence the elaborate parallel at one place between St. Francis and Wesley; but that also is good general reading, and perhaps helps us all to understand both men better.

OUTLINES OF CHRISTIAN DOGMA. By Darwell Stone, M.A. (*Longmans*. Crown 8vo, pp. xx, 359. 7s. 6d.)

Given a man's ecclesiastical place (Mr. Stone's is English Catholic), his attitude to dogma after that will depend on whether study or work has driven him to write upon it. It is work that has driven Mr. Stone. He is the Principal of the Dorchester Missionary College. He is not anxious, therefore, to build up a theological system. He is anxious to find a working basis for each separate doctrine. His question is, What can I teach to men who have to live and die? What can I teach them that they may live the life and die the death of the righteous?

He takes pains first of all to be intelligible; next, being what he is, to be in the great Catholic succession; and then to be of daily usefulness. He knows the literature, though not always the latest and not always the very best. Here and there he could have saved space and labour if he had been just a little *more* Catholic. But he is very strong in his historical researches. His work there is honest and laborious, and in some departments will not need to be done again.

HISTORY OF ANCIENT PHILOSOPHY. By Dr. W. Windelband. Translated by H. E. Cushman, Ph.D. (*Low*. 8vo, pp. xv, 393. 10s. 6d. net.)

This translation comes to us most opportunely after the translation of Höffding's *History of Modern Philosophy*, so recently received and reviewed. For it occupies the ground which Höffding left vacant, and its purpose is the same. Its purpose is to introduce the uninstructed to the study of philosophy by the easy road of human nature. Now human nature is interesting to us all but philosophy is not. To make philosophy interesting, it is necessary to show that it belongs to human nature, that it rises out of human life and takes its colour from human surroundings. And that is what Professor Windelband has done. The philosophy is part of the man, and the man is part of his time—these are Professor Windelband's guiding threads. We catch hold of them, and they lead us pleasantly through the mazes of ancient philosophical speculation both pure Greek and Hellenic-Roman.

As far as possible outlandish terminology is excluded. When it cannot be excluded, it is explained. While, therefore, the method is attractive to all who are interested in the mind of man, no needless hindrance lies in the way of the very beginner in philosophy. But it must not be supposed that this author has discovered a royal road—that is, a road that demands no study and no pains—to the comprehension of ancient philosophy. It is essentially a student's book. Mere popularity is too cheap and too profane for this serious author. He would have no student disheartened, yet he would have no reader that is not

a student. The brevity of the book demands that some passages be almost learnt by heart before they can be fully ours.

Dr. Windelband is original in some important particulars, and his originality has not always recommended itself, but that will not detract from the worth or the interest of the book. He has a right to be original. He is great enough to be the leader of a new school in philosophy—though that, of course, he has no desire to be.

THE CHRISTIAN CONCEPTION OF HOLINESS. By E. H. Askwith, M.A. (*Macmillan*. Crown 8vo, pp. xv, 258. 6s.)

Of all the books of the month this is the book that will be read by the serious student with most interest. Professor Lindsay's *Luther* will have a wider audience and will be more immediately successful. But this is the book that will give the keenest pleasure. For its subject is unsurpassed in importance, and Mr. Askwith treats it with all the surprise of originality.

We will touch upon it elsewhere, but we frankly confess that we cannot review the book. Its originality is inseparable from it. Nothing short of the book itself can tell what it is. We can only say that it lies in bringing ethics and revelation into such intimate association that new interest is felt in both; a new meaning, we might even add, is given to both. Mr. Askwith's mind is fresh and healthy. He does not shrink from the oldest hardest problems, he does not fail to throw them into new conditions.

Boswell's *Life of Johnson* has been published in Macmillan's 'Library of English Classics' in three volumes at 3s. 6d. net, each, and it is safe to say that at that price it is the best edition of Boswell in existence. The type is large and fair, for the size of each volume is about 500 pages octavo. How would the lad be enriched who received this book as a present or a prize, and yet it is within the reach of friend or master to give.

Messrs. Macmillan are also the publishers of a notable book, Dr. Rutherford's new translation of *St. Paul's Epistle to the Romans* (8vo, pp. xxi, 72, 3s. 6d. net), of which some account will be found on another page.

STUDIES: HISTORICAL, DOCTRINAL, AND BIOGRAPHICAL. By the Rev. John M'Ewan, D.D. (*Macniven & Wallace*. Crown 8vo, pp. 353.)

The strong emotional face which the fine portrait in the front of this book gives us bespeaks an interest in its contents. The portrait is followed by a graceful appreciation of the author by Mr. Oliphant Smeaton. Then come the lectures, or 'studies' as they are called. Excellent examples they are of the work that a minister of the gospel can be doing while never for a moment unmindful of the gospel itself. For Dr. M'Ewan is not the man to spend his time discussing the humour of Burns or the melancholy of Keats. His studies are all illustrations of what the gospel has wrought. They are almost all biographical—Knox, Cromwell, Wyclif, the Pilgrim Fathers, and the like. And in Dr. M'Ewan's eye these men lived aforetime for our example,—for our encouragement, and perhaps still more for our warning. The men Dr. M'Ewan loves were strong men; his complaint is that there are no such men now; he does not seem to think we shall *ever* see their like again.

Mr. Andrew Melrose has published two books for boys. Now books for boys are useless at present unless they deal with cricket or with war. So one of these deals with cricket (and other sports), being entitled *Sports for Boys*, and the other deals with war, being a Life of *General Hector A. Macdonald*. Both are illustrated. They are published at 1s. each net.

CATHEDRAL AND UNIVERSITY SERMONS. By George Salmon, D.D., F.R.S. (*Murray*. Crown 8vo, pp. 253. 3s. 6d.)

Provost Salmon is a preacher, and he is nothing more. When he writes Introductions to the New Testament he is unconsciously writing sermons. When he writes sermons he does it. That he is an excellent scholar, fertile and accurate, does not hinder, it helps, his preaching. There was a time, we are told, when a preacher would enter the pulpit knowing nothing of what he was to say. That day is past. We have to know now exactly what we are going to say, and what we say must be exact. Scholarship, once a hindrance (they say), is now in some degree essential, and it is a rule with scarcely an exception, that the better scholar is the better preacher. These sermons are full of such excellent learning as any man might be glad

to sit down before, yet they are sermons, with deep persuasions to life and godliness. What in recent literature has surpassed in ringing appeal to the universal conscience the two sermons that speak of colour-blindness and the colour-blindness of Judas?

CAMEOS OF CHRIST. By the Rev. W. Newman Hall. (*Nisbet.* Crown 8vo, pp. 124. 2s. 6d.)

There is a good idea running through this book. The author gathers out of the Gospels the incidents which show us Christ in His relation to typical men and events. Thus we have 'Christ and the men who failed,' and 'Christ in the shadow of the Cross.' So it is always Christ, as it always ought to be in sermons; but it is also Christ in such positions as throw Him clearly into relief, and help us to know Him as He was and is.

FAMOUS SCOTS. THE ERSKINES. By A. R. MacEwen. (*Oliphant.* Crown 8vo, pp. 160. 1s. 6d.)

It may have been an accident that issued this book just as the union was being accomplished of the Church of the Erskines with the Free Church of Scotland; if so, it was surely a providential accident. The book would have taken its place in the series and been well read at any time. But at this time it comes to tell us just the things we wish to know. And it tells them well. Dr. MacEwen has not forgotten that he was a historian, and that a historian's first duty is to history; but he understands the Erskines, an understanding born of circumstances and of sympathy, and he cannot but give them their due. Is it not a striking thing that the mere ecclesiastic, for all the stir he makes in his day, is clean passed over by history? The Erskines were men of God, not ecclesiastics, and so they will not be forgotten while history continues to be written.

HEROES OF THE REFORMATION: THEODORE BEZA. By H. M. Baird. (*Putnams.* Crown 8vo, pp. xxi, 376. 6s.)

The work of Professor Baird of New York University is familiar to all students of Church History through his admirable books on the Huguenots. His choice for the writing of the Life of Beza in the 'Heroes of the Reformation' series, was so clear as to be almost inevitable. There is just a trifle of aloofness (the one regret in all Professor Baird's work), but after that all is well. The work is original work. The writing is clear and dignified. Beza is not lost in the history of his time, and the history is not obscured by Beza.

A new Life of Beza was greatly needed. In English such a thing did not exist, in any language only old-fashioned or inadequate. Yet Beza is at once great and amiable. A model for young men's study, he also did grand service for God in his place. And to all that must be added his love of learning and the love of learning he instilled into others. Yet to some Beza is scarcely more than the once owner of Codex Bezæ.

The publishers have done admirably. The work is a pleasure to handle, and it is immensely enriched with accurate and artistic illustrations.

PIONEERING ON THE CONGO. By the Rev. W. Holman Bentley. (*Religious Tract Society.* 8vo, 2 vols. pp. 478, 448, with Map and Illustrations. 16s. net.)

If you are in search of the romance of missions you may stop here. Some say that mission work is all romance, and they are right. Only it is romance that costs more than most are willing to pay. It is all romance. The weary battle with cruelty, suspicion, ignorance, and filth, it is all romance. The swift fever stroke, the lonely green grave, it is all romance. And this book is full of the romance of missions. For it is faithful and true. Mr. Bentley has had a great stretch of experience. And he has the skill to make his experience an enjoyment.

Perhaps the Congo is the field where most of the romance of modern missions is found. There is no doubt that it is easier to make the banks of the Congo attractive now than the banks of the Ganges—attractive to the reader, we mean. For there are crocodiles in the Congo also, and when they are discovered and dissected you may speculate whose bracelet is this and whose nose-ring that, and all night long tell tales of their voracity, their want of reverence and the respect of persons.

Mr. Bentley does not omit these tales. When he cannot sign them himself he tells us who is his authority. For he is faithful as a historian with all his skill as a writer and all the romantic charm of his story. It is amazing how interesting he makes the simplest narrative. What is Ndala to you, or you to Ndala? And yet you follow the petty fortunes of this ignorant slave girl as though

she were your own daughter escaping from the slaver's clutch.

The R.T.S. has published a cheap volume of sermons under the title of *Sermons for Home Reading*. Probably that means that preachers are the best buyers of sermons, but this is not for them. The sermons are by well-known writers. (1s. 6d.)

The R.T.S. has also published *Nuru the Shepherd Boy*, an Indian sketch by Arthur Le Feuvre. (1s.)

In the presence of sorrow one is glad of anything that will help the inadequacy of words. The late Professor Bruce recommended the singing of a hymn. Miss Harriet E. Colvile has prepared a little book which one might put into the mourner's hand. It is restful to the eye, and full of soothing sentences. Its title is *For Cloudy Days* (R.T.S., pp. 188).

Messrs. Rivington have published the second volume (Easter to Advent) of Mr. R. E. Hutton's 'Spiritual Readings for the Liturgical Year,' which goes by the title of *The Crown of Christ* (crown 8vo, pp. 591, 6s. net). It is in close touch, intellectually and spiritually, with the first volume, which we found exceptionally fresh. Together the volumes give us at once a manual of devotion and a manual of theology, and both thoroughly Anglican.

A HISTORY OF THE JEWISH PEOPLE. By J. S. Riggs, D.D. (*Smith, Elder, & Co.* Crown 8vo, pp. xxi, 320. 6s.)

This is the fourth volume of Professors Kent and Sanders' 'Historical Series for Bible Students.' It is the second volume of the *Jewish* part of the History of Israel, and covers the Maccabean and Roman periods. It is evident that the editors are taking a thorough grip of the series. This excellence and uniformity would be impossible otherwise. Dr. Riggs is Professor of Biblical Criticism in Auburn Theological Seminary. He knows his subject, and he has given us a volume full enough to serve as a convenient student's handbook, while easily followed as a mere reading-book. Conservative criticism is here at its best—what we do know made the material of teaching and the basis of further research.

The Sunday School Union has issued three light books for summer reading. The first is a new story by Evelyn Everett Green. The title is *Eleanor's Hero* (3s. 6d.). A fine handsome volume, it is most opportune. For we are in much danger of mixing up heroism with other things at present. We learn that the true hero is one who, in the first place, like 'Bobs,' 'does not advertise'; and, in the second place, suffers rather than do wrong.

The second is the history of *Robert Raikes* in the 'Splendid Lives' series (1s.); and the third, *Little Wheel* (6d.), an Indian tale for children.

THE PRIMITIVE CONSTELLATIONS OF THE GREEKS, PHŒNICIANS, AND BABYLONIANS. By Robert Brown, Jun., F.S.A. (*Williams & Norgate*. Vol. II. 8vo, pp. xx, 261. 10s. 6d.)

To those who are not interested in constellations this book is nothing. It may presumably be even repulsive, if such a person should happen to glance at its pages, bestrewn with unpronounceable italics. But being a great scholar's patient pioneerings, it is to those who are interested in constellations simply fascinating. They have been waiting for this volume, the first having only whetted an appetite; and if the first did that, this volume will not satisfy the appetite, for it suggests much more than it supplies, and at every turn it tells us that we must wait. We must wait, it tells us, for further discovery and deeper penetration.

It is, of course, a contribution to the history of religion. Apart from the religious thoughts that they reveal, the names of these constellations are nothing. Perhaps a glint of science, but that is superseded long ago, and scarcely even of antiquarian interest now. The stars are regarded as 'a heavenly flock' (see vol. i. p. 287), and it is a heaven in which there is human interest, towards which there is human hope. What is the solar eagle or the cloud serpent to us? It is the writing on the sky above us of the fact that lies within us, that God is the Lord of justice.

The Church Crisis.[1]

The Church 'Crisis' has reached the stage of great volumes of literature. First, letters to the

[1] *Church Problems in view of Modern Anglicanism*. By Various Writers. Edited by H. Hensley Henson. (*Murray*. 8vo, pp. 530. 12s. net.)

Times; next, pamphlets; then, volumes of essays. This is the fifth or sixth great volume of essays.

This is not an estimate of the Crisis. The time is not come for that. This is an estimate of the things which have produced the Crisis. The things which have produced the Crisis are various, and this is an acknowledgment of their variety. For here we have essays on 'The Church of England' and 'Establishment,' by Mr. Hensley Henson; on 'Disendowment,' by Mr. C. A. Whitmore; on 'The Parochial System,' by Dr. E. C. S. Gibson; on 'Convocation,' by Mr. W. H. Hutton; on 'Anglican Theology' and 'Anglican Worship,' by Mr. W. O. Burrows; on the 'Relations with the Eastern Churches,' by Mr. A. C. Headlam; on 'The Church and Nonconformity,' by Mr. E. W. Watson; on 'Education,' by Mr. H. A. Dalton; on 'The Bible and Modern Criticism,' by Mr. T. B. Strong; on 'The Church and the Empire,' by Mr. Bernard Wilson; on 'The Anglican Spirit in Literature,' by Mr. H. C. Beeching; on 'The Roman Controversy' and 'Uniformity,' by Professor W. E. Collins; and on 'Parties in the Church,' by Lord Hugh Cecil.

Unfortunately the one thing that lies below them all is not here. It is the one thing which Mr. Henson, the editor of the volume, ruled out of the discussion. When he invited his authors to write, 'You must write,' he said, 'from the standpoint of loyal Anglicans; you must believe in the Church of England as the Church of the English people, recognized to be such by the law and constitution of the Realm, and holding by that title the ancient religious endowments of the nation.' And then, when he had secured his writers on these terms, he turned to us and assured us, 'I stipulated for no further agreement, and I desired no more.'

Thus to his own great satisfaction and to our undeniable enjoyment, Mr. Henson has received and published essays on Disendowment, Anglican Theology, the Church and Nonconformity, the Bible and Modern Criticism, the Roman Controversy, Parties in the Church, and the like. He has secured these essays from men who have so specially studied their subjects as, in some cases at least, to be the only men to write upon them. And all these things have to do with the Crisis in the Church. Has not Mr. Mallock just been telling us, in a volume nearly as large as this, that nothing has so much to do with it as modern Biblical criticism? Mr. Strong's essay on that is opportune as well as extremely able.

Yet Mr. Henson and his fellows have ignored the thing that gave origin, and still gives vitality, to the Crisis in the Church of England. For there are many in the Church of England to-day who say that Catholicism is independent of the Church of England,—independent of its establishment, of its endowments, of its theology, and even of its history,—independent, in fact, of almost all things which it is here considered necessary to defend. They reject the Protestant Reformation, which is certainly part of the history of the Church of England, gave colour to its theology, and gave being to its establishment and endowment. They reject the Protestant Reformation, and it is because they reject it that the Crisis has arisen.

So Mr. Henson summons his writers to lock the stable after the steed is stolen. He even bids them bar the windows, for it is an anxious, troubled time. But the steed, we say, is stolen. The Reformation repudiated, theology, establishment, endowments, and even unbroken history, go with it. And the very men who have come to lock the door and bar the window have been concerned in the stealing of the steed. You cannot read the essays without perceiving that some of these men also repudiate the Reformation.

We are charmed with many of the essays. They possess the historic spirit. They are the true scholar's conscientious workmanship. But the great matter that produced the Crisis that produced the book is left exactly as it was.

C. H. Spurgeon.

The fourth and concluding volume of what is termed Mr. Spurgeon's 'standard biography' has been published. Like its predecessors, it is a goodly book. Seldom do we find such a rich combination as is here presented by artist, printer, and bookbinder. Prominent also is the loving heart of her who shared his joys and sorrows for so many years. To some indeed this feature may appear a weakness, and certainly we shall some day have a more conventional biography of the great preacher, but such a work will only be possible by the aid of the volumes before us.

In volume iv. many fresh and interesting side-lights are thrown on the character of Mr. Spurgeon.

How human his sympathies were, and how winsome a personality was his, is seen by the zest with which he entered into the interests and pleasures of others, no less than by the wide range of his friendships.

At Mentone we find him, after dinner, chatting freely with the other visitors in the smoking-room of the hotel, or finding amusement in the carnival procession, laughing heartily at the grotesque devices. In the same place on one occasion he attended a conjuring performance, and 'enjoyed mightily' the efforts of the strolling performer, especially when the 'professor' produced a turtle dove from the pocket of his faithful man-servant!

In regard to his friendships, it is interesting to notice how intimate he was with such as Mr. Gladstone, John Ruskin, Florence Nightingale, Lord Shaftesbury, Canon Wilberforce, Principal Rainy, D. L. Moody, and Joseph Cook. Regarding the last named, reference is made to the time when some charged him with heterodoxy, and when Mr. Spurgeon stood so nobly by his side. 'Spiritualism,' said Mr. Cook on that occasion, 'is Potiphar's wife; my name is Joseph.'

It is, further, very pleasing to observe the intimacy that existed between Mr. Spurgeon and the dignitaries of the Church of England. We find him contributing £5 to a testimonial given to a Church of England clergyman on completing a twenty-five years' ministry, and he was a frequent visitor at Lambeth Palace. Referring to a certain week's engagements, he writes: 'Had tea at the Archbishop's, and luncheon with the Bishop of Rochester.'

Then again, no one reading this volume can fail to be impressed by Mr. Spurgeon's wide culture and continuous and systematic study. As a mere lad he took London by storm, and commanded the attention of a nation. By many he was regarded as a brilliant meteor that would soon vanish; but those who thought so did not know their man. To deep practical piety he added a real love of letters, and so in due time he became not only a great divine, but a popular and prolific author.

Much is said in this volume of his methods of study, and his attainments in classical learning. In this connexion perhaps nothing more interesting has been written than the hints as to his own favourite authors. As might be expected, he was familiar with the whole range of expository literature, and he never was out of reach of the Puritans —especially Manton and Brookes. It may surprise some to learn that he had read all Shakespeare's plays, some of them many times; that he regarded the humour of Pickwick as 'about perfect'; that he had a keen relish for Sir Walter Scott's romances; and that while his favourites at Mentone were Hodge, Carlyle, and Cowper, 'almost every evening he indulged in light reading, a special preference being given to the *Ingoldsby Legends*.'

Mr. Spurgeon was a real lover of nature, and in all his haunts, abroad or at home, he seemed to be on terms of the closest intimacy with every leaf and plant and flower. Nothing delighted him more than to conduct his visitors through his gardens, very specially his rosary. 'Come into my picture gallery,' he would say, 'and let me show you some pictures painted by God Himself.' His favourite pets were bees and dogs, whose ways he delighted to study, and from whom he derived many illustrations for his sermons.

Perhaps, after all, *Spurgeon's Sermons* are his greatest work. Preached to thousands and published by the million, they surely stand unique. The good man certainly put body, soul, and spirit into them. All his preaching had one end in view. If ever a man watched for souls, he did. He magnified his office, 'especially the preaching of the Word.' He spoke lovingly of 'salvation texts.' One of his favourites was Is 43^{25}, 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.' Respecting this text, he wrote: 'I have proved it to be a most useful one; for, out of the thousands of persons who have come to me to narrate their conversion and religious experience, I have found a very large proportion who have traced the Divine change which has been wrought in their hearts to the hearing of this precious declaration of sovereign mercy, and the application of it with power to their souls by the Holy Spirit.'

With so many interests to care for, it would not have been surprising had Mr. Spurgeon demitted the routine work of the pastorate. But no. He regularly visited the sick. He dealt individually with applicants for church membership, ever looking for the essential marks—repentance, faith, joy, the work of the Spirit of God. To him nothing compensated for the absence of these. On one

occasion he refused membership to one who thought to buy it by an offer of £7000 for the benevolent schemes connected with the Tabernacle. Mr. Spurgeon did much to foster the weekly prayer-meeting, which he was in the habit of calling 'the thermometer of the Church.' 'Maintain the prayer-meeting at blood-heat,' was his frequent message from Mentone. Prayer was the sheet-anchor of his life. When a mere lad at school, he wrote to tell his father of a little prayer-meeting he had started with his schoolfellows. In reply, his father wrote: 'One of my sweetest joys is to hear that a spirit of prayer is in your school, and that you participate in it. To know that you love the Lord and are mighty in prayer would be my crowning joy; the hope that you do so already is a happy one to me.'

In the midst of his busy career he himself wrote: 'I should be the most irrational creature in the world if, with a life every day of which is full of experiences so remarkable, I entertained the slightest doubt on the subject of prayer.'

In this spirit he lived and worked, truly a succourer of many, till that summer morn he'd sighed for awoke for him, and he passed to where

> . . . glory, glory dwelleth
> In Immanuel's Land.

Dundee. J. H. MARTIN.

Contributions and Comments.

A Plea for the Logia.

FRIENDLY discussions on different parts of the Synoptic Problem seem to be the order of the day. We have lately seen such a discussion assuming a most interesting form in an interchange of views between Canon Armitage Robinson and Mr. Arthur Wright in the columns of Mr. Lathbury's new paper, *The Pilot*. And now my friend, Mr. Allen, throws out a challenge, not less interesting, in THE EXPOSITORY TIMES.

He will I know let me take it up in the same sort of spirit in which Mr. Wright took up the challenge addressed to him, not as a convinced partisan of a particular view, but only as a seeker after truth, who desires to follow the argument wherever it may lead, but is a little afraid that an old hypothesis that has done good service in the past may be dismissed before its time.

I cannot, indeed, claim to have tested the Logia-hypothesis as closely as I have been hoping some day to test it. I believe that Mr. Allen has gone farther in this direction than I have. I am wholly glad that he has formulated his indictment and set it down in print. Nothing but good can come of this, and perhaps all the more good because it is rather sharp and trenchant in expression. Vague and indefinite language is only baffling; frank, clear-cut criticism is far more likely to lead to results.

I should have however, just one reservation to make as to the crisp decided sentences of Mr. Allen's article. They deal with a number of points so judicially, that words need to be very carefully weighed if they are to give an exactly true impression. And I am not sure that they always do this.

The first section of the article discusses the proof of the use of Mk by Mt and Lk. With the conclusion arrived at in this section I am entirely agreed. I believe that there is satisfactory proof, or presumption so strong as to amount to proof, that the First and Third Gospels really presuppose and are substantially based upon the Second.

But I could not agree so entirely with the estimate of the three separate lines of argument—from substance, from language, and from order—that are treated as leading to that conclusion. Mr. Allen takes each of these arguments for the priority of Mk. B (the argument from the common language of the sections into which the narrative may be divided), he says, 'leads to no certain conclusion,' A (the argument from the substance of these sections), 'leaves room for doubt,' C (the argument from the order in which they succeed each other), 'leaves little room for hesitation.'

To the last of these verdicts I should assent. The argument from 'substance,' I think I should prefer to break up and treat under the head either of 'language' or of 'order.' But I could not make as much distinction between the probative

power of these last two arguments as Mr. Allen does.

I am not surprised that there should seem to him to be all this difference. The argument from 'order' has been very neatly and effectively stated by Mr. F. H. Woods in *Studia Biblica*, ii. 59–104. In its nature it is more compact and more tangible than the other argument which turns upon a multitude of particulars, the cumulative effect of which has to be carried in the mind. But that effect is not, I confess, to me any less impressive than the argument from order. The slight deduction that has to be made for a certain number of puzzling phenomena cannot obscure the overwhelming proportions (as I should call them) of the facts which make in one direction. Happily that direction is the same as that indicated by the argument from order. So that we may, I think, feel a well-grounded confidence that our belief in the priority of Mk is right.

However, I can see where Mr. Allen would justify himself. He would lay more stress upon *certain*, when he says that argument B 'leads to no certain conclusion,' than I have done. He would also insist rather more on the phenomena that I have described as 'puzzling.' In this way we might come together again, for I could not dispute his right to do so.

The question of the 'Logia' proper is more important. The chief ground for my dissent here is that I cling rather more to the data derived from tradition. By this I do not mean to assert that the data in question are free from gaps and difficulties; but I do not think that we can afford to dismiss them as if they did not exist; I believe that we do well to keep them before our minds, and to seek to adjust our hypothesis to them, if we can.

By tradition I mean, of course, Papias. Like many other students of the Synoptic Problem, I would give a great deal for five minutes' cross-examination of Papias himself. Without such cross-examination there is much that we are obliged to leave open. But the mere mention of the names Matthew and Mark at that early data, some fifty years before their mention anywhere else, is valuable. If we can reasonably connect the statements which bring in these names with the phenomena of our Gospels, we ought, I think, to do so.

From the time of Irenæus onwards the universal tradition of the Church associates our First Gospel with St. Matthew. But what does Papias tell us about that apostle? He tells us that 'Matthew composed the oracles (*τὰ λόγια*) in the Hebrew language, and every one interpreted them as he could.' Does not this put into our hands a clue to the way in which the name of Matthew came to be attached to the First Gospel?

A great part of our First Gospel we know to be derived from Mk. We must put that aside, as we know that it cannot help us. We must seek for traces of the hand of Matthew in what remains. We must look for something that can fitly be described as 'Oracles,' or *Logia*. But the main bulk of just that common matter which is found in the First and Third Gospels over and above St. Mark, would be described by this name more appropriately than by any other. It has been proved that the word *Logia* may have wider meanings than this; but no one has ever proved that it has not this meaning, or indeed that this meaning does not suit it exceedingly well.

I am therefore a long way from joining in Mr. Allen's hope that 'the term Logia, as a title for the supposed Greek source of Mt and Lk, may cease to haunt the writings of serious students.' To let it do this would seem to me to be a waste—I had almost said a wanton, but at least an unnecessary waste—of an inestimable little bit of definite historical statement by a writer who was in a better position to make such a statement than anyone else who has mentioned the name of St. Matthew in connexion with the biographies of Christ at all.

I grant that there are difficulties. Foremost among them that, quite naturally and rightly, insisted upon by Mr. Allen, that the work of which Papias speaks was in Aramaic, whereas it would seem that the proximate original of the common matter in Mt and Lk was more probably Greek. That is a difficulty which may be explained in several ways. The statement of Papias implies that Greek versions of these collected 'Logia' were current. The two evangelists may have used the same; or the later evangelist may have had access to this part of the work of his predecessor. But in any case I cannot reconcile it to myself to throw overboard either the express statement of Papias or the natural inference from that statement altogether. We must go somewhere for a link to connect the name of Matthew with the First Gospel. And if we are to neglect

that which Papias seems to offer us, I do not see where we shall get another.

The difficulty of exactly fitting the description given by Papias to the phenomena of the non-Marcan matter common to St. Matthew and St. Luke is of course not the only one. A second would be the varying degrees of resemblance which this common matter presents. There are some sections which it is natural to refer to the same written source; others which are so divergent as to suggest the use either of different documents or of oral tradition.

This, however, is not fatal. The best way of accounting for the state of things that we find I believe to be that St. Luke did as a matter of fact make use of a second document, which in some places overlapped the Matthæan *Logia*, and which for special reasons he preferred to it.[1] Or he may in particular cases have allowed himself to be influenced by oral tradition.

A third question may arise as to the homogeneity of this common matter which St. Matthew and St. Luke possess over and above St. Mark. Mr. Allen is perfectly justified in asking whether it came from a single source or from several sources. The principal reason for thinking that it came (in the main) from a single source would be again that we have this definite statement of Papias that such a source did exist, and that it had for its author one of the twelve apostles, so that it could not be easily neglected. Nor would the common matter of St. Matthew and St. Luke, all told, exceed the probable limits of this source. Rather we could not well conceive of it as much smaller.

There would still remain the difficulty of reconstructing the Logia of Papias and determining its order. I cannot profess to have myself as yet grappled at close quarters with this. But various attempts have been made which are not hopelessly unlike each other. And if I am not in a position to say that the problem has been solved, still less should I be prepared to pronounce it insoluble.

[1] The theory of the use by St. Luke of a 'special source,' which, where it was available, he preferred to all other sources, I believe to be one of the most hopeful and helpful of recent contributions to the Synoptic Problem. In Germany it is associated more especially with Prof. Feine. In England the idea was taken up and developed, quite independently of Feine, by Mr. C. Badcock of Lincoln College, who I trust may some day publish the fruit of his studies.

The one point that I should contend for is that we have in the statement of Papias about St. Matthew a bit of solid and trustworthy history. It seems to me far better to conduct our literary analysis with an eye to this than independently of it. And I believe that our results are more likely to be durable if the analysis on the one hand and the tradition on the other are found to converge.

Oxford. W. SANDAY.

Oral Teaching.

THE Rev. W. C. Allen, in a thoughtful paper on the Synoptic problem in THE EXPOSITORY TIMES for June, insists rightly on the supreme importance of the question of the order of the narratives in the Gospels, and maintains that the oral hypothesis is wrecked by this order in the case of the Triple Tradition, but supported by it in the case of the Double Tradition. Permit me as a veteran in this controversy to ask him to consider whether the contrary may not rather be maintained.

It is a simple fact within the experience of every one that if you are to repeat a lesson by an effort of the memory you must repeat it in order. The science of mnemonics is founded on association and order. The more complex and disconnected your lesson is, the more carefully must you preserve the order. In many cases you must even take artificial means to enable you to do this. When I was a London curate, I could, and often did, repeat the marriage service from beginning to end without book. If I had been required to vary the order of a single clause I must have resorted to the book. And would not the same thing be true of the Gospels? During the forty years or so in which they were preserved in oral form by the labours of the catechists, every teacher would possess his *memoria technica*, and would freely use it. If the lessons were not merely learned in school but recited in church, the assignment of a particular lesson to every Sunday in the year, which would be likely soon to follow in accordance with Rabbinic precedent, might materially assist in fixing and maintaining the order of the lessons.

As long, therefore, as St. Matthew and St. Luke adhere to St. Mark's order, they are only doing what is natural and even necessary in oral teaching. It is when they deviate from that order that

a distinct effort would have to be made, and this would not be done without reason.

Now St. Matthew and St. Luke follow St. Mark's order very closely in most parts of the Triple Tradition. St. Matthew deviates from it (chiefly in chs. 8–10) for a special purpose. St. Luke strictly follows it in what, for convenience, I may be allowed to call the proto-Mark, but always abandons it in those twenty scraps of the Deutero-Mark which form a striking feature in his Gospel —a feature which has not yet been accounted for by the adherents of the documentary hypothesis.

But in the Double Tradition there is almost no agreement in order between St. Matthew and St. Luke. Each evangelist appears to have taken the raw material and worked it up by the process of conflation into independent discourses. The result is startling to one who realizes it for the first time, and certainly demands explanation. Mr. Allen attributes it to oral teaching, which is exactly what I feel unable to do.

I admit that the *logia* circulated for several years orally, as detached sayings of our Lord, without preface and conclusion, much as they do in the Oxyrhynchus fragment of sayings of Jesus. I believe that such of them as reached St. Matthew or St. Luke came in oral form and by oral transmission. But the next step would seem to have been to commit them to writing. Until that was done, I think it would be almost impossible to sort them according to their subject-matter, arrange them into orderly discourse, and weld them into conflations, as has actually been done. Therefore I am no bigoted adherent of the oral hypothesis; but, while I hold to oral methods in the first stage, I freely admit ink and paper in the second stage. St. Matthew and St. Luke were literary artists, and must not be denied the use of books.

Mr. Allen would withhold the name of *logia* from these fragments of the second source. After all that I have written on the subject, he can hardly be surprised if I am reluctant to abandon so venerable a title.

ARTHUR WRIGHT.

Queens' College, Cambridge.

Mark i. 2.

IN *Gospel Problems and their Solution* (p. 220) I have endeavoured to show that the quotation in Mk 1^2 from Mal 3^1, 'Behold, I send My messenger before Thy face, who shall prepare Thy way,' is an indication (but not the only one) that the accounts of John the Baptist's ministry in all the Gospels were written immediately after the visit of John's disciples to Christ as recorded Mt 11 and Lk 7. In the accounts of the visit our Lord is reported to have quoted these words from Malachi and to have applied them to John. Mark contains no report of the visit, but the clause is applied to John direct by the evangelist himself, although it is not quoted in the parallel passages in Matthew and Luke. I infer from this that, not long after the departure of John's messengers, two of the apostles, whose notes are embodied in Matthew and Luke respectively, having taken reports of our Lord's address to the people concerning John, and having written, with the help of the other disciples, accounts of the visit itself, it occurred to some of the Twelve that it would be a desirable thing to write an account of John's ministry, which had taken place some eighteen months previously. The four disciples who were accustomed to make notes, thereupon proceeded to write the accounts which we find recorded in Matthew, Mark, Luke, and John respectively. The only one of them, however, to quote Mal 3^1 was the writer (probably Peter) of the notes afterwards used by Mark in the compilation of his Gospel. He had not written a report of the visit of the Baptist's messengers, but he had heard our Lord quote the clause with reference to John, and accordingly used it himself in the same way.

The foregoing is a brief outline of my argument. I do not, of course, mean to say that it is of the nature of a proof. It may have been a mere accident that Mark, and he only, should quote respecting John a sentence that the other Synoptics report as a quotation made by our Lord respecting him. But this is only one of innumerable peculiarities, scattered throughout the Gospels, which fall naturally into place on the theory that the notes of which the Gospels are composed were written during our Lord's lifetime.

A vast number of such peculiarities are presented in Sir John Hawkins' recent work, *Horæ Synopticæ*, and it is to one of them (p. 45), found in the passages cited above, that I now desire to call attention, as it affords of itself almost a demonstration of the truth of this theory. In quoting Mal 3^1 all the Synoptics use the word

κατασκευάζω (prepare). This word is used nowhere else either in the LXX or the N.T. 'with ὁδός or any similar word.' I may add that I do not find in Liddell and Scott any classical example of its being so used. The Hebrew word thus rendered is פנה (piel). This word is also found in Is 40^3, a verse that is quoted in Mark (1^3) immediately after the verse under notice. But in the latter place, and in its parallels, Mt 3^3, Lk 3^4, the word is rendered by the more usual ἑτοιμάζω, which is also found with ὁδός in Lk 1^{76} and Rev 16^{12}. In the LXX the same word is used in Isaiah, but ἐπιβλέπομαι in Malachi, which latter word is never used in the N.T. in the sense of 'prepare.'

It thus appears that in Mk $1^{2.3}$ we find the anomaly that two very similar sentences from the O.T. are quoted in succession, but that a Hebrew word common to both is translated by a very unusual word in the first instance, and by a usual word in the second, which usual word is also employed in the parallel places in Matthew and Luke. And we find also the further and much more curious anomaly that the unusual word is likewise employed in Matthew and Luke in passages which are *not* parallel with Mark, but which are quotations of the same O.T. text. If Mk 1^2 had been parallel with Mt 11^{10} and Lk 7^{27} it might have been possible to suggest other causes for this anomaly; but, as they are not, I am unable to conceive of any explanation except either of the three following:—(1) That it is a mere coincidence. This seems so improbable as to be practically incredible. (2) That there was in general use at that time a version of the O.T. from which the composers of the Gospels copied or translated the passage in question. Of the probability of this others must judge; but I think there are grave, if not insuperable, objections to it. (3) That it came about in the way for which I contend.

In The Expository Times for February 1900 (p. 237), Professor König adduces good reason for the belief that our Lord's mother-tongue was Aramaic, and that He sometimes quoted the O.T. in that language. Supposing He quoted Mal 3^1 in Aramaic, and supposing the word He used for 'prepare' was a word that could only be suitably represented in Hellenistic by κατασκευάζω, we get on my theory the following results. Two disciples reported Christ's words as He spoke on that occasion, and embodied the reports in the accounts, written soon after, of the visit of John's messengers. A third disciple who heard Christ speak, but did not report His words, quoted the verse from Malachi, as he had just before heard his Master quote it, in a narrative of John's ministry which he wrote immediately thereafter, in company with other disciples. Matthew, Luke, and Mark, translating years after the notes of the said three disciples, each employed the only Greek word in common use that adequately expressed the meaning of the Aramaic word they found in the notes they were respectively redacting.

Sydney. Joseph Palmer.

The 'Sevenfold Grace of the Holy Spirit.'

Few, probably, who read in Dr. Christopher Wordsworth's well-known hymn[1] the words—

> Thou giv'st the *Spirit's* blessed dower,
> Spirit of life and love and power,
> And dost *His sevenfold graces* shower
> Upon us all,

know that the reference in the italicised words is ultimately to Is 11^2: 'And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord' (A.V. and R.V.). Who first attached mystical significance to this enumeration? This I cannot hope to answer definitely, but can only gather together examples of the expression from published books and my own lexical collections.

We do not find it in Scripture itself; else it would have come within the scope of Professor Swete's illuminating article, 'Holy Spirit,' in Hastings' *B.D.* The 'Seven Spirits' of Revelation (1^4 3^1 4^5),[2] and, still less, the seven evil spirits of Lk 8^2 11^{26} have no connexion with the phrase. The words ἑπταπλάσιος, ἑπταπλασίων, ἑπταπλασίως, and ἑπταπλοῦς do indeed appear in the LXX, and ἑπταπλασίων perhaps in Lk 18^{30}, but all in entirely different surroundings and with no reference whatever to the Spirit. The other passages quoted in Didot's Stephanus' *Thesaurus*

[1] So in the classical hymn, *Veni, creator Spiritus*, used 'In the Ordering of Priests,' and in 'The Consecration of Bishops,' (*Hymns A. and M.* 157); cf. *Hymns A. and M.* 470, last verse, etc.

[2] Some authors have, no doubt, confused them.

for these words are either from profane or from very late authors, and none of them refer to the Spirit.[1] It would seem, therefore, that the expression takes its rise in Latin. In the Latin Christian writers it is frequent. The following examples are arranged, as far as possible, in chronological order, and it is hoped that gaps will be filled up by others.

Pseudo-Tertullian poet. adu. Marc. 4, 128 in cuius (legis) tenebris *septemplex spiritus* unus lucebat *Sanctus* semper.

(Cf. Hilary in Matth. 12, 23, quia tot erant *gratiarum munera* destinata cum Christo, quae in eo multiformis illa Dei sapientia *septiformi* gloria collocauit).

Ambros. Iacob et uit. beat. 2, 9, 39 *septemplici ŝpiritus Sancti gratia*; Ambros. in Luc. 6, 82 *septiformis spiritus gratiam* in panibus definitam.

(Cf. Aug. serm. 95, 2 *septiformem* operationem *spiritus Sancti*; Aug. serm. 249, 3 sicut enim lex decalogo significatur, ita *spiritus Sanctus septiformis* ostenditur.)[2]

[Aug.][3] serm. 36, 6 *septemplicem gratiam spiritus Sancti*; [Aug.] serm. 40, 5 *septiformem Sancti spiritus gratiam*; [Aug.] serm. 42, 8 *septiformis gratia spiritus Sancti*; [Aug.] serm. 44, 4 *septiformem gratiam spiritus Sancti*; ([Aug.] serm. 81, 4 *septiformis Spiritus dona*); [Aug.] serm. 81, 4 de *septiformi Sancti spiritus gratia*; [Aug.] serm. 81, 5 ex *septiformi gratia spiritus Sancti*; [Aug.] serm. 81, 5 in hac ergo *septiformi spiritus Sancti gratia* (here Is 11^2 is quoted).

Isid. Hispal. 7, 3, 13 *spiritus Sanctus* ideo *septiformis* nuncupatur propter dona, quae de unita eius plenitudine particulatim quique, ut digni sunt, consequi promerentur (then follows Is 11^2).[4]

Aberdeen University. A. SOUTER.

Thomas Boston of Ettrick.

MR. GRAHAM, in the second volume of his entertaining work on *The Social Life of Scotland in the Eighteenth Century*, has a good deal to say about Thomas Boston.

Referring to the home-teaching and training in the first half of the century, he quotes what Boston records about the spiritual exercises of his son Thomas at the infant age of seven. Mr. Graham adds, 'of course the child died in a few years.'

Any careful reader of Boston's *Memoirs* must know that Boston had a son Thomas, born 9th February 1710, who died 30th April 1712. He had another son, also named Thomas, born 3rd April 1713, whose spiritual exercises are given. This son, it need scarcely be said, lived to succeed his father as parish minister of Ettrick, was translated to Oxnam in 1749, and died as Relief minister of Jedburgh in 1767 at the age of fifty-four. So much for the child who died in a few years.

Mr. Graham refers to the *Fourfold State*, and says, 'In its pages the word "wrath" occurs so often, that in the edition before us the printer, in his despair at every W in all his types having been used up—italics, capitals, and roman—has been obliged to employ two Vs: thus, "VVrath."'

The first edition of the book was published in 1720, during Boston's lifetime. On the last page of the volume (p. 614) W occurs four times in the words Work, Water, Wrath, Way, so that the printer of that edition, all through, had enough and to spare, not only for the word Wrath but for other words besides. But does not Mr. Graham know that in the printing of last century the W and VV occur on the same page, and are treated as interchangeable?

As an example of this I may mention that on the *first* page of a sermon, preached by Ebenezer Erskine in 1732, and printed and published in 1733, W appears throughout, on the *second* page W appears once and VV nine times, and on the *third* page W occurs seven times and VV twice. We may therefore dismiss as an imagination the despair of the printer of the *Fourfold State* when his stock of Ws was exhausted.

Much more might be said, but from these two instances it is plain, that what Mr. Graham has to tell us about Boston must not be accepted without examination.

Dr. A. R. MacEwen, in the preface to his recently published volume on the Erskines, says: 'Mr. H. G. Graham, in his *Social Life of Scotland*, gives some interesting views of the eighteenth

[1] ἑπτάμορφος, if we may judge from the silence of the lexicons, had no existence.

[2] The hymn *Veni, creator Spiritus*, comes in here, perhaps. Jerome, too, though he does not, apparently, use our phrase, refers to the 'septenarius numerus' (the number 7) in his commentary on Is 11.[2]

[3] Many of these Pseudo-Augustinian Sermons are by Cæsarius, bishop of Arles, in the fifth century.

[4] Modern commentators, intent on the meaning of the Hebrew, omit to tell the history of ancient interpretation.

century; but his humorous account of the Erskines will not bear scrutiny.' That criticism is equally valid regarding Mr. Graham's representation of Thomas Boston.

GEORGE D. LOW.

Edinburgh.

Christ and the Old Testament.

THERE are many biblical students who would accept the newer views respecting the date and authorship of the books of the O.T. but for one difficulty — the apparent sanction given by our Lord to the older position. They recognize the force of the critical arguments in themselves, but they hesitate to believe that our Lord either (*a*) was limited in His knowledge of critical questions, or (*b*) accommodated His teaching to the imperfections of current theological opinion on matters that were not of supreme spiritual importance.

There are two passages, however, which may be interpreted as lending support to the second of these alternatives.

In Lk 11^{19} our Lord says, 'If I by Beelzebub cast out devils, by whom do your sons cast them out?' Are we to infer from this that He admits the reality of Jewish exorcism? If it was as important, as some say, that He should allow no erroneous belief to pass uncorrected, it might have been expected that He would use this opportunity to set forth a true doctrine of demonology.

Again, the familiar story of the healing of the man blind from his birth (Jn 9), shows that the disciples themselves believed in transmigration. 'Who did sin, this man, or his parents, that he should be born blind?' According to the argument of those who contend that, if the general belief in the Davidic authorship of the Psalms was a mistake, our Lord would not have seemed to approve it, His reply on this occasion must be understood as sanctioning the doctrine of metempsychosis: 'Neither did this man sin, nor his parents; but that the works of God should be made manifest in him.' There is here not the least hint that the supposition that the man might have sinned in a previous existence was based on error. It seems, on the other hand, to be admitted as a possible solution, but dismissed as not being the true one in this particular instance.

Accordingly, those who refuse to allow the possibility of our Lord's references to O.T. authorship being accommodations to the critical position of the time must be prepared to accept, on the same authority, the contemporary beliefs in exorcism and transmigration.

HERBERT W. HORWILL.

London.

Did Jesus Pray with His Disciples?

DR. DAVID FORREST, in his Kerr Lectures on *The Christ of History and of Experience*, and in THE EXPOSITORY TIMES for May, suggests that Jesus did not, and could not, observe 'common prayer' with His disciples. This contention will, no doubt, be generally received, as Dr. Stalker receives it, with doubtfulness. We are prepared for a certain measure of aloofness in the intercourse of Jesus with His disciples, but why should He abstain from praying with them? Dr. Forrest answers this question by maintaining that those prayers either did or did not contain the element of confession, and then he introduces a dilemma, If there was confession the disciples were led to form a false idea of the Master, and if there was no confession they were led to form a false idea of themselves. The late Dr. Bruce accepted the alternatives as, on the whole, sufficient; but maintained that Jesus, without conveying a wrong impression of Himself, joined His friends in prayer, even in prayer containing confession of sin. There will, we presume, be general acquiescence in Dr. Bruce's revolt from the conception that Jesus, in His intercourse with His disciples, so held Himself aloof from them as virtually to say, 'I am sorry that, out of regard to My sinlessness, I cannot pray with you' (*Expositor*, March 1898, p. 197). If the Master had been so restrained, His intercourse must have been very restricted indeed. But Dr. Forrest's rejoinder is also effective, If you say that Jesus confessed sin of which He was not guilty, you impugn his veracity. There is, surely, in this matter a safe *via media*. Nothing is more common in prayer than, for special reasons, to isolate individuals. Why should Jesus have included Himself in the confession of sin? Might He not have isolated His disciples, confessing their sins in their behalf, and, in their name, seeking forgiveness? We remember how, in His Intercessory Prayer, Jesus

distinguished His disciples as the men whom the Father had given Him out of the world, and there is no reason for regarding this distinction as unusual. We need not, therefore, have any hesitation in answering affirmatively the question, Did Jesus pray with His disciples? And, as to the substance of His prayers, we may assume that He confessed sin in their behalf without sustaining the implication that He too was a sinner.

Ayr. A. STEWART.

In Augustine.

WILL any one kindly favour me with a brief comment on the following passage in Augustine's *Confessions*?: '*Nec cogeris invitus ad aliquid, quia voluntas tua non est major quam potentia tua.* Esset autem major, si te ipso tu ipse major esses; voluntas enim et potentia Dei Deus ipse est' (Lib. vii. cap. 4). I have put in italics what presents a difficulty to me. From the argument I should have expected 'Quia potentia tua non est major quam voluntas tua.'

R. M. SPENCE.

Manse of Arbuthnott.

Jeremiah vii. 22.

IN answer to Dr. Hommel's invitation in your last issue (June 1900, p. 429), I wish to draw the attention of the Professor as well as your readers to a short but suggestive paper by the Rev. James G. Carleton, B.D., in the *Expositor* (4th series, vol. vi. 1892, pp. 365–372), on 'The Idiom of Exaggerated Contrast.' The writer discusses there precisely the particular mode of speech alluded to by Professor Hommel and used by Jeremiah ($7^{22.23}$), and in several other similar passages of both the Old and the New Testament, namely: Ps $51^{16.17}$, Hos 6^{6}, Jl 2^{13}, Mt $6^{19.20}$ 23^{9}, Lk $14^{12.13}$, Jn 6^{27} 7^{39}, 1 Co 1^{17}, 1 P $3^{3.4}$. Unfortunately, Jer $7^{22.23}$ is quoted by printer's error as 22^{23}, and this citation is omitted in the index to the volume, as well as almost all the scriptural texts mentioned in Mr. Carleton's paper.

May I observe that it would be interesting to examine, from the same point of view, but perhaps with a different result, some other passages of the N.T., such as these: Mt 5^{17} 10^{34} 9^{13}, cf. Mk 2^{17}, Lk 5^{32}; cf. also 1 Jn 3^{18}.

LUCIEN GAUTIER.

Geneva, Switzerland.

The 'Dictionary of the Bible': Addenda et Emendanda.

ART. 'John' (Ac 4^{6}), vol. ii. 676.—It is a little surprising that Mr. Headlam has not a single word on the reading Ἰωνάθας instead of Ἰωάννης in Codex D. Ἰωνάθας is undoubtedly the correct reading, the son of Annas and successor of Caiaphas being meant here (Josephus, *Ant.* xviii. 4. 3). Till 1895 Cod. D stood alone with this reading. In that year Sam. Berger published it from *Un ancien texte Latin des Actes des Apôtres*, which was discovered by him in a MS. from Perpignan, now at Paris, 321 (*Notices et Extraits*, t. xxxv. 1). I can now bring forward a third witness. Jerome, *Liber interpretationis Hebraicorum nominum*, has among the names '*ex Actibus Apostolorum*' *Jonatha*, which he explains as '*columba dans* vel *columba veniens*' (Lagarde, *Onomastica sacra*, p. 69. 18). Lagarde gives, as place of reference, on the margin, *Macc.* α, 10^{74}; of course no other passage can be meant than Ac 4^{6}.

This passage from the *Onomastica* is the more interesting because, with the disappearance of this reference to 1 Macc., all references to the books of Maccabees disappear from the Bible dictionaries of Eusebius and Jerome. It is true, Lagarde gives in his indexes two other quotations from 1 Macc., which he places between Judith and Job, but the one refers to the *Onomastica vaticana*, not to the work of Eusebius-Jerome, and is regarded as doubtful by Lagarde himself, the other (pp. 140. 20, 281. 59) must refer, according to the heading (140. 8, 280. 49), to a passage in Βασιλειῶν, *Regnorum*, *i.e.* in the Books of Samuel or Kings, or, more specifically, to a verse between 2 S 10^{6} and 24^{7} (if we may conclude this from the preceding and following articles). The article runs—

> Μηδεείμ· κώμη πλησίον Διοσπόλεως ὅθεν ἦσαν οἱ Μακκαβαῖοι, ὧν καὶ τὰ μνήματα εἰς ἔτι νῦν δείκνυται.

Modeim, vicus iuxta Diospolim, unde fuerunt Maccabaei, quorum hodieque ibidem sepulcra monstrantur. Satis itaque miror quo modo Antiochiae eorum reliquias ostendant, aut quo hoc certo auctore sit creditum.

I suppose that the passage in view is 2 S 21^{20} [אִישׁ מָדוֹן (*Qerē*) or אִישׁ מְדִין (*Kethîb*), LXX ἀνὴρ Μαδὼν or ἐκ Μαδών, Lucian ἐκ Ῥαάζης (for the latter reading I have sought in vain for an explanation in the best or latest commentaries, Driver and Smith).

It is an interesting fact that Eusebius had in his Bible the Epistle of Barnabas, from which he gives the Proper Names in his dictionary, but not the Books of Maccabees, though he knew them.[1]

EB. NESTLE.

Maulbronn.

Ignatius 'Ad Romanos.'

IN a recent number of the *Critical Review* Professor Lindsay maintains, as against M. Bruston, the authenticity of Ignatius 'To the Romans.' Closely examined, his argument rests solely upon the testimony of Eusebius. How precarious a foundation this is will be apparent from a study of the critical method of the early Church historian. The plan of Eusebius was simple; he accepted as genuine what was generally so received in his day. Thus, with regard to his treatment of the canon of the Scriptures, Eusebius does no more than adduce testimonies to books *disputed in his time* (*H.E.* iii. 3); he is content to receive all the rest. Is it likely that he would be more critical towards books for which canonicity had never been claimed? Again, supposing that this were otherwise, is the evidence of Eusebius invariably reliable? Scarcely, since he describes Papias in one place as a learned man (*H.E.* iii. 36), and elsewhere describes him as σφόδρα σμικρὸς τὸν νοῦν (iii. 39). Moreover, the age in which Eusebius lived was not remarkable for critical acumen; and, on the whole, it would appear that, unless it can be shown that the Ignatian letter to the Romans was doubted in his time, the fact that Eusebius received it as genuine is no proof of its authenticity. Internal evidence is our only save guide; and under this head M. Bruston makes out a good case against the Roman letter. Two points alone seem conclusive. In the letters to the Churches of Asia Minor, Ignatius describes himself as *a deacon* (Eph. ii.; Magn. ii.; Philad. iv.; Smyrn. xii.); in the Roman letter he is a bishop. Again, in the letters to the Asian Churches, Ignatius speaks moderately about martyrdom, neither will he seek it nor shirk it; but the Roman letter contains the most extravagant language on the subject. Is it probable that these lines, *e.g.*, would have been penned *from Smyrna* some time before the actual martyrdom: Σιτός εἰμι Θεοῦ καὶ δι' ὀδόντων θηρίων ἀλήθωμαι ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ?

F. H. FISHER.

The Rectory, Pretoria, S. Africa.

[1] By the kindness of Mr. H. J. White, I am informed that besides the *gigas holmensis*, one of the MSS which are used for the Oxford Vulgate has the reading *Jonatha*, the Theodulfianus at Paris.

Entre Nous.

PROFESSOR HOMMEL has contributed an article to the present issue of THE EXPOSITORY TIMES which will probably fix the meaning of a difficult text, and at the same time settle an important controversy.

The text is Jer 7^{22}. The Revised Version reads, 'For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.' Does that mean that Jeremiah knew nothing of the Levitical legislation? Yes, say some higher critics, that is what it means; Jeremiah knew nothing of the Levitical legislation, for it was not in existence when he wrote.

Graf, Colenso, and Kuenen say so. But Robertson Smith says so more uncompromisingly. 'It is impossible,' says Robertson Smith, in his *Old Testament in the Jewish Church* (2nd ed. p. 295),

'to give a flatter contradiction to the traditional theory that the Levitical system was enacted in the wilderness. The theology of the prophets before Ezekiel has no place for the system of priestly sacrifice and ritual.'

It is right, however, to point out that this is not the opinion of all the higher critics, and, on the other hand, that it *is* the opinion of some who will have nothing to do with higher criticism. To take the last first, the Jewish scholar Weiss, the author of the great *History of Jewish Tradition*, who maintains the unity and Mosaic authorship of the Pentateuch, holds that Jeremiah here declares sacrifices to be altogether superfluous, and says that God did not command them. He sees no contradiction, however, between Jeremiah and Leviticus, or any evidence that Jeremiah did not know the Levitical code. He believes that Jeremiah interpreted the laws contained in Leviticus as a concession to popular custom, though not desirable on their own account (see a review of Weiss by Schechter in the *Jewish Quarterly Review* for April 1892).

On the other hand, Canon Cheyne, who is a higher critic, finds other interpretations of the passage at least as good (see his note in the *Pulpit Commentary*), and Professor Harper of Melbourne, who is also a higher critic, and the author of *Deuteronomy* in the 'Expositor's Bible,' directly attacks Robertson Smith's position (while he calls him 'the writer to whom in this whole matter I am most indebted'), and finds it both unnecessary and insufficient. Professor Harper's paper was contributed to the *Expositor* for April 1894.

Still, Jeremiah seems to condemn sacrifice, and seems to say that God never instituted it. Professor Hommel shows that when read in the light of Semitic idiom he does neither. Along with Professor Hommel's paper should be read the note by Professor Lucien Gautier of Geneva, which will be found under 'Contributions and Comments.'

Those (and especially the disappointed authors) who intend to write on the ethics of reviewing, should first read an article by Professor Warfield in the current number of the *Presbyterian and Reformed Review*. In October 1899 Professor Warfield published in the same Review a long and very valuable criticism of recent Kenotic literature, including Dr. Adamson's *Studies of the Mind in Christ*. We saw at once that Dr. Warfield had misunderstood that book. Dr. Adamson saw it also, and wrote to Dr. Warfield. Whereupon comes this unreserved apology—such an apology as only a scholar has courage to make.

Professor Warfield apologizes for having misprinted the title of Dr. Adamson's book; also for having cited from it a passage in a sense quite different from that which the author intended, and for having based an adverse comment on the meaning thus falsely attributed to it; but especially for having fundamentally misconceived the theological standpoint of the book. And the apology is all the more handsome that he still by no means agrees with the writer.

The controversy over Sirach still goes on. For once Germany has found inspiration in England. We began it, and we are not quite done with it, but Germany is in the very thick of it. For the moment the matter of most urgency is to settle the genuineness of the *Sefer Ha-Galuy*. It is a matter of much interest in itself, and on which much turns. So we have invited Professor Bacher, knowing nothing of his views, knowing only that he was a distinguished Talmudical scholar, to tell us what he thought of it. His judgment will be found in this issue.

'What are you reading?' This month very carefully that anonymous little book published by Messrs. Macmillan under the title of *Pro Christo et Ecclesia*. It is too reserved to make a sensation, but it will make men Christlike.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are few passages of Scripture one hears misquoted so frequently as Romans 3^{26}. It is misquoted in two ways. Some catch at an opposition in the apostle's language, and quote, 'that He might be just, and *yet* the justifier.' And that is natural, though careless. Others are more ambitious. Reading the mind of God as St. Paul did not dare to read it, they quote, 'that He might be just, and *therefore* the justifier.'

In his commentary on Romans in the *Expositor's Greek Testament* Dr. Denney points out that the first misquotation is simply misleading. St. Paul is making no contrast. He is stating the two facts that have to be preserved in the redemption wrought by Christ. He states them with a simple *and*—'that He might be just, and the justifier.'

But the second misquotation is more than misleading, it is theologically impossible. It makes the Cross of Christ a superfluity. In the words of Dr. Denney: 'There is no conception of righteousness, capable of being clearly carried out, *and connected with the Cross*, which makes such language intelligible.'

The subject of controversy throughout the month has been the meaning of the words, 'This is my body.' The President of the English Church Union, having convened its members, read in their presence a certain interpretation of these words, and asked them to signify by standing that that was the interpretation for them. They stood and accepted it, and the controversy began. We are not immediately concerned with the Declaration of the English Church Union. But we are much concerned with the meaning of the words. And we observe with interest that in the *Pilot* for June 30 there is a contribution by Mr. T. B. Strong of Christ Church, Oxford, in which he says that 'roughly speaking' there are four ways of interpreting these words of our Lord at the institution of the Supper.

First, it has been maintained that the words have 'a merely figurative meaning.' Then in Mr. Strong's language, 'the Sacrament is merely a memorial act without any proper spiritual force or significance.' He says that this is the view attributed to Zwinglius, and that it is still maintained by a (probably decreasing) number of Christians. It does not fairly represent Scripture, and he doubts if it has any support among the Ancient Fathers.

Second, it has been maintained that a definite gift is conveyed in Communion, which may be described as the body and blood of our Lord.

But the reality of the gift depends on the faith of the recipient — apparently at the moment of reception. This is Hooker's view. Its modern form Mr. Strong describes severely as 'usually negative, and consists in the strenuous denial—to use technical language—of the objectivity of the Presence of Christ.'

Third, it has been maintained that the body and blood of Christ are truly conveyed to the communicant through the consecrated elements. The elements lose nothing of their own natural reality, but by consecration act as the vehicle of that which is greater than they. 'From this point of view—again to use technical language—the presence of the Lord is real, objective, and spiritual.'

And fourth, it has been maintained that after consecration the elements do not retain their own natural reality, but are converted miraculously into the reality or substance of the body and the blood of Christ.

Those are the four interpretations. The first denies spiritual reality specially to the elements. The second affirms such spiritual reality in the elements, but makes it depend for the recipient on his faith at the moment. The third affirms a spiritual reality in the elements independently of the condition of the receiver, but holds that they are still bread and wine. The last makes the same affirmation of spiritual independence, but affirms that the bread and wine are no longer bread and wine, but are changed into the body and blood of the Redeemer.

Mr. Strong has no sympathy with the first interpretation, and sets it aside. It has also no 'Catholic' adherence. The 'Catholic' interpretation is one or other of the last three. Which of them? The writers before the ninth century vary between the second and third—with a leaning, especially the earliest, to the second. But the fourth was made the doctrine by the Roman Catholic Church at the Lateran Council of 1215. It is the doctrine called Transubstantiation. But it is not the doctrine of the Church of England. 'The Church of England deliberately and in terms repudiated the doctrine of the Lateran Council.' What is the doctrine of the Church of England, Mr. Strong is unable to say. It is either the second or third. And he would count it a grievous wrong if he were not allowed to teach the 'stronger of these two.'

Where was the Tower of Babel? At Borsippa, say most archæologists. The identification comes down from Benjamin of Tudela. About A.D. 1160 Benjamin travelled in Babylonia, and having examined the probable sites, came to the conclusion that the mound which the Arabs call Birs Nimrud in Borsippa contained the remains of the Tower of Babel.

The mound suits well. The difficulty is in the name. Babel is surely Babylon. And Babylon is not Borsippa; the two cities, though near one another, have always been quite distinct. So keenly is this difficulty felt that Professor Hommel thinks the verse in Genesis (11^9) which calls the Tower by the name of Babel is a late addition to the narrative. Professor Cheyne also breaks away from Benjamin, and identifies the Tower with the ruin of the great temple E-sagila in Babylon.

Still the greater number of archæologists have accepted Birs Nimrud in Borsippa. And now there comes, apparently, a strong support to that opinion from an unexpected quarter. At a recent meeting of the Académie des Sciences, M. de Mély produced a Greek MS., hitherto unpublished, which states that one Harpocration visited Borsippa in the year 355 A.D., and there measured an ancient Chaldæan temple, which must have stood on the Birs Nimrud mound.

Harpocration says that from a platform of 75 ft. in height rose a tower of six storeys, each 28 ft. in

height, the whole being finished in a temple of 15 ft. high. The priests climbed to the temple by a staircase of 365 steps, 60 of which were of gold and the rest of silver. This MS. claims to carry us back to the time when worship was actually conducted in the Temple. It did not cease, says Harpocration, till A.D. 380, twenty-five years after his visit.

In the text of the 'Great Text Commentary' for this month there is a play upon words which can scarcely be accidental. It is not to be supposed, certainly, that St. Paul was troubled with the etymological itch, which will not allow men to pass from a word till they have tortured it into telling stories of its long-forgotten birth and upbringing. But we know that his ear was sensitive to the sound of a word. And there are other places in which he uses a like antithesis.

The sentence is, 'And let us not be weary in well-doing.' That is how the Authorized Version gives it us. And strange to say the Revised Version gives it word for word the same. But, as Mr. Silvester Horne says, in a sermon just published by Passmore & Alabaster, it is a luxury to be weary *in* well-doing, a luxury that was enjoyed by St. Paul himself, and is not denied to anybody. The earlier versions had, 'Let us not be weary of well-doing,' which is as good English now as ever, and much more like the meaning.

But even that translation fails to express the word-play. There are two words in Greek that stand in sharpest contrast: καλός the good or noble, and κακός the bad or base. These words are used together here. 'Let us not be base in doing the noble thing' is a literal rendering of the Greek (τὸ δὲ καλὸν ποιοῦντες μὴ ἐνκακῶμεν), though it misses the force of the word-play.

So the 'well-doing' is the noble work of 'sowing to the spirit' of which he has just been speaking, and the weariness is neither of body nor of mind, but weariness of heart or will. It is the very thought that elsewhere is expressed by 'faint-hearted.' It carries a strong moral condemnation, as indeed 'faint-hearted' in the Bible always does. If the word 'faint' itself had not lost the sting which once it carried (Henry Smith speaks of 'the faint spies that went to the land of Canaan'—see *D.B.* under FAINT), we should have been able to reach the apostle's meaning very closely by saying, 'Let us not faint in well-doing.'

There is a characteristic sermon on the text in Dr. Hugh Macmillan's *The Spring of the Day* (Isbister). He counts the weariness a kind of degeneration. He compares it to a rosebud which, through some defect in nature or through excess of nourishment, goes back from its promise and produces only a tuft of greenish scentless leaves—a 'green rose,' as gardeners call it. In his wealth of illustration he again compares it to a 'wheat-ear carnation,' in which, through the same cause as produces the green rose, the blossom changes into a long green spike, destitute of the usual pink colour and delicate fragrance. The advice of the apostle, he says, is literally, 'Let not your goodness become badness,' or less literally, 'Let not your beauty become deformity.'

The greatest difficulty in the way of disbelieving the miracles in the Gospels is the difficulty of accounting for their existence. If Jesus did not perform them, some one invented them. Who invented them? And who fitted them into their place? And who made them part of the picture of the Jesus of the Gospels?

Perhaps some one will come some day and tell us. No one has come yet. The latest explanation of the existence of the Gospel miracles is just as incredible as the earliest. In his Commentary on the Synoptic Gospels, just published by Messrs. Putnam, Dr. G. L. Cary states the three possible hypotheses which have been suggested to account for the story—a story told by all the Synoptists—of the healing of the leper (Mt 8^{1-4} and parallels). The first hypothesis is that it was made up by one

of the early disciples in imitation of the story in the Old Testament of the wonderful cure of Naaman. 'This hypothesis,' says Dr. Cary, 'now has few, if any, defenders.'

The second hypothesis is that of the modern Dutch school of criticism. The story, says this school, was originally intended as a symbolic representation of the helpful relation which Jesus sustained to the outcasts of society. He figuratively called Himself a physician. Leprosy is the fittest possible symbol for the disease of sin. So His cures of moral leprosy became transformed, in the thought of a succeeding age, into cures of the bodily disease. Dr. Cary fears that this supposition wants 'a solid basis of ascertainable fact,' since Jesus only once, and then indirectly, calls Himself a physician of souls.

One hypothesis remains. It is Dr. Cary's own, though not exclusively, and he explains it at some length. Jesus saw that the leper was really not a leper, and told him to go to the priest, who would pronounce him clean. The disciples, and indeed the man himself, did not see so clearly as Jesus did. They all thought that his disease was really leprosy. When the man was pronounced clean they saw that they had been mistaken. Jesus was right. The man had not been a leper. The incident would have been allowed to pass, and would probably have been forgotten, if it had not been that Jesus afterwards got the reputation of being a healer of disease. Then this case was remembered. As it passed from mouth to mouth it was gradually elaborated. And when it came to be set down in the Gospels it had assumed the proportions of a striking miracle.

To the *Pilot* of 7th July, the Rev. Arthur Wright, M.A., of Queens' College, Cambridge, contributes a letter on the meaning of one of the New Testament words translated 'minister.' It is the word *hypērĕtēs* (ὑπηρέτης). Mr. Wright is the most courageous of the modern advocates of what is called the oral theory of the origin of the Gospels, and it is frankly in the interests of that theory that he writes his letter. His argument is that *hypērĕtēs* in the New Testament means one who teaches by word of mouth.

The English word 'minister,' as we know, means simply *servant*. And it has generally been considered a good equivalent in that sense of the Greek word *hypērĕtēs*. To some extent Mr. Wright admits it is. He holds only that it is not definite enough. The *hypērĕtēs* originally was the *under-rower* in a galley, either one who rows beneath the hatches, out of sight, or one who sits on the lower tier of benches. The sailors are on deck and see what is going on, the *hypērĕtēs* is below and simply obeys their orders. In the ship of the Church the sailors are the bishops or elders, the *hypērĕtēs* is like the deacon. The elders dictate to whom the alms of the Church shall go, the deacon simply takes the money and delivers it. Thus far the translation 'minister' or servant suits very well.

But when a man is called a 'minister of the word,' it means more than that he is a servant. It means, says Mr. Wright, that he originates nothing, but only repeats what he has been told by others. It is true that we now call the written Bible 'the Word of God.' But Mr. Wright believes that 'word' here means 'spoken word.' And, inasmuch as an apostle, prophet, or evangelist would never be called a deacon or minister, he holds that 'St. Peter or St. Matthew supplied the teaching, while the *minister* treasured it up in his own memory and imparted it to the catechumens.'

It strengthens Mr. Wright's position somewhat to observe, as he does, that the chief duty of the *Ḥazzan* or attendant, who waited on the ruler of the synagogue, and who is called *minister* (ὑπηρέτης, Lk 4^{20}), was to teach the boys. 'When,' he says, 'we consider the influence of the Synagogue upon the Church in the earliest days, we are entitled to argue that if the "minister" among the Jews was a schoolmaster, the "minister"

among the Christians is likely to have discharged the same function.' And then he boldly concludes that when it is stated that Barnabas and Paul had Mark 'for their minister,' the meaning is that 'St. Mark's chief duty was the all-important one of catechising the new converts.'

The *London Quarterly Review* for July opens with an article by Dr. George Matheson on 'The Characteristics of Bible Portraiture.' It is customary in the *London* as in other quarterlies to print the titles of so many books at the top of each article as if the article were to be a review of these books. By the audacity of the most perfect modesty Dr. Matheson prints the titles of some books of his own, and then begins his article.

It is to be the contribution of an artist. The Bible is to be looked upon as literature. 'I will endeavour to be a neutral spectator, to look at the book as if I had seen it for the first time—seen it as a purely secular thing, and as a purely literary phenomenon.'

Men rarely look upon the Bible so. 'There is perhaps no book in Europe,' says Dr. Matheson, 'whose phrases are so familiar; there is perhaps no book in Europe of which the masses have so little artistic knowledge.' It is because it has to do with conscience that it is so familiar; but it is because it is supposed to have to do exclusively with conscience that it is so neglected. 'I have heard young men of great ambition, and of high pretensions, actually boast of their ignorance of the Bible.' Having to do with conscience, it was not supposed to have to do with culture.

But it has to do with culture. And that he may show its artistic value, Dr. Matheson gives his attention to that which is most secular and nearest to the common day—the figures delineated upon the page of Scripture.

He soon discovers, and is astonished by the discovery, that the figures of the Bible are purely mental pictures. The writers being unphilosophic, the physical ought to predominate. But the physical does not predominate, it is almost entirely absent. The modern writer tells you first what his hero is like, next where he lives. The writers of the Bible ignore both form and environment. 'Was Peter tall or short? Was Judas handsome or deformed? Had Martha wrinkles on her brow? Had Elijah a flashing eye? Had Abraham a patriarchal mien? No answer comes. We hear a dialogue of voices, but we see not the form of him who speaks. And the environment is equally unrevealed. There is no vision of the land where Abraham journeyed, of the oak where Abraham worshipped, of the mountain where Abraham sacrificed. So far as description is concerned, Joseph in Egypt might have been Joseph in Mesopotamia, or Joseph in Arabia. The central figure of all is no exception. The Son of Man is physically unseen.' Only once does His physical beauty break through the unseen. It is the moment of transfiguration glory. It confirms the principle, His countenance is illuminated exclusively from within.

Is this an accident? Was it by chance that the writer omitted to portray the fire on Elijah's face, or depict the openness of Nathanael's countenance? Accidents like these do not occur. They do not run through a nation's literature. It is a mannerism, says Dr. Matheson, a mannerism as pronounced as the mannerism of Browning. To every Hebrew writer as to every Hebrew man came the command, 'Thou shalt not make unto thee any . . . image.' The inner man is to rule the outer. The Spirit is the life.

And so, since they have no body of their own, it is left to us to give the characters of the Bible a body. Being without local habitation, we can offer them a home in our midst. They are household words among us. They have taken possession of our altars and our hearths. And though

we clothe them in a garb they never wore on earth, though each of us has woven for them a different garb, yet we cannot destroy their proper impression. Their identity is not in their garb, but in their mind. Their impression is a spiritual impression.

But not only are the men and women of the Bible mental abstractions, their deeds are purely inward. 'What is the drama of Abraham? It is the sacrifice of the will—a sacrifice which is never outwardly exacted, and where the lamb for the burnt-offering is unseen. What is the drama of Isaac? It is a life of self-restraint—a life in which the man withholds the exercise of half his power. What is the drama of Jacob? It is a struggle with conscience—a struggle in which a man wrestles with his better self until the breaking of the day. What is the drama of Joseph? It is the communing of a youth with his own dreams—alike under the stars of heaven and within the bars of a dungeon. What is the drama of Moses? It is the tragedy of hope deferred—of a heart never quite seeing the realisation of its promised land. Nay, I ask with reverence, what is the drama of Calvary? It is the vision of a Spirit broken by no outward calamity, by no visible storm, by no stress of mind or fortune, but simply and solely by the sense of human sin.'

Again, as he stands apart and looks at the Bible figures, Dr. Matheson sees that they are timeless. They are like their God, 'the same yesterday, and to-day, and for ever.' He takes for illustration the most limited and local period in the history of Israel—the period that followed the return from the Captivity. Never did the nation make such frantic efforts to be of one land and of one time. Never did she so nearly succeed in becoming 'a peculiar people.' Yet that is the period, according to accepted scholarship, when the most of the Psalms were written. And what is the character of the Psalms? The Book of Psalms is 'the most universal manual of inward biography that ever was written.'

The Book of Psalms—its writers were intensely patriotic, exclusive, limited; but there is nothing local in the book, nothing transient, nothing peculiar to an age. 'I do not know an emotion of the human heart, I do not know a phase of the human intellect, revealed in these Psalms which is not also an experience of mine. The diary of these nameless lives is a diary of *my* life. Every mental struggle of these unconscious biographies is *my* struggle. It is I who look up into the heavens and say, What is Man? It is I who pray for the advent of a reign of righteousness which shall be a refuge to distress. It is I who have made the discovery that the only availing sacrifice is a surrendered will, a broken and a contrite heart.'

And yet, while the heroes of the Bible are timeless, they are men—and they are mostly old men. Other nations magnify youth, the Hebrew nation glorified old age. Of its heroes it is said, 'They shall bring forth fruit in old age.' The glow of the morning sun is thought to be indispensable to the poet's gallery. It is oftenest at evening-time that in the Bible there is light. 'Did it ever occur to you,' asks Dr. Matheson, 'that each successive picture of these Bible times is a picture of heroic old age?' He sees an old man 'breasting a storm that has drowned the world.' He sees an old man climbing the heights of Moriah to become the prophet of a new age. He sees an old man, who has spent his youth and middle life in money-making, break forth on his deathbed into the grandest poetry. It is the old who greet the rising sun of Jesus—Elisabeth and Zacharias and Anna and Simeon. It is to 'such a one as Paul the aged' that this earth which had been despised by Paul the young becomes a possible scene of glory. And it is to the gaze of age, not of youth, that there comes in Patmos isle the most optimistic vision that has ever flashed before the eye of man—'the vision of that city of Christ which has reached the harmony of a length and a breadth and a height that are equal.'

The Early Visits of St. Paul to Jerusalem.

By the Rev. R. A. Falconer, B.D., Professor of New Testament Exegesis in the Presbyterian College, Halifax, N.S.

How to reconcile Acts and Galatians, provided the former is not treated with too scant respect to be deemed worthy of the pains, is constantly taxing the ingenuity of fertile minds. And now comes the most independent solution since Professor Ramsay's fruitful suggestions, in Mr. Vernon Bartlet's *Apostolic Age*.[1] Mr. Bartlet is convinced that Ac 15 is not parallel with Gal 2^{1-10}, agreeing with Professor Ramsay that the emphasis placed by the apostle on his visit to Jerusalem is so unmistakable that to omit that recorded in Ac 11 would lay him open to a charge of concealing the facts of the case. But Mr. Bartlet also recognizes the difficulty of equating Gal 2^{1-10} with Ac $11^{29.30}$, and seeks to avoid it by explaining Gal 2^{1-10} as the account of a private visit to make sure of the sympathy of the leading spirits in the Church when the great truth of the mystery of the unity of Jew and Gentile in Christ first broke upon him in new and full splendour as the result of a heavenly revelation. This occurred before the second public visit recorded in Ac 11^{30}, and so cannot in any way be identified with that of Ac 15.

Without giving any detailed criticism of what seems to me an unnecessarily complex theory, I should like to call attention to the suggestion of another Oxford scholar, Mr. C. H. Turner, which if it can be established has the merit of simplifying the problem and of removing some of the most glaring difficulties between Acts and Galatians.

In his thorough and illuminating article on 'Chronology' in the new *Dictionary of the Bible*, Mr. Turner throws out the idea that the emissaries from James (Gal 2^{12}) may perhaps be identified with the visitors from Judæa (Ac 15^{1}). If so, 'St. Peter's desertion of the Gentile Christians at Antioch would precede and not follow his championship of their cause at Jerusalem, and would be a real point of superiority over the common view that St. Peter and St. James gave a formal pledge of brotherhood, and then violated it. This identification of the two Judaizing missions from Jerusalem to Antioch may be accepted side by side with the ordinary view that Ac 15 = Gal 2^{1}, if Gal 2^{11-14} be allowed in order of time to precede Gal 2^{1-10}.'

The structure of the first two chapters of Galatians, though at first sight opposed to the rearrangement of the chronological order of events of Gal 1^{13}–2^{10} and Gal 2^{11-16}, will, I think, be found on closer examination not to conflict in any way with Mr. Turner's suggestion.

In the opening verse of the epistle Paul plunges forthwith into his defence, and continues throughout in a strain that might be called egotistic, if he were not so terribly in earnest. His opponents are handled with a severity repeated only in his second letter to the Corinthians. They are wreckers of his Gentile churches, luring them to destruction with beacon-lights of a false gospel, for their own unholy aggrandizement. His passionate denunciation can only be explained by the fact that he knew he was face to face with the propaganda of a subtle and well-established power.

Their method seems to have been to insinuate that Paul was not consistent in the gospel he preached, modifying it to suit the varying conditions of Jerusalem and Galatia. They were the true representatives of the original mother-church, from which alone even Paul had received anything in his gospel that was of value, either by direct instruction or through the indirect delegation of Barnabas and the ordination of Peter when they came to Antioch.

The gist of Paul's answer is:—(1) My gospel is directly God-given, nor was I taught it at Jerusalem; but (2) it represents the essential belief of the Church-leaders at Jerusalem; (3) neither Peter nor Barnabas ever came to Antioch to confer ordination or apostolic authority on me. I was always in a position of equality with them as an apostle who could remind even them of the principles of the gospel.

The first two parts of his reply are outlined in the words ἀπόστολος οὐκ ἀπ' ἀνθρώπων (1^{1}), and τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ οὐκ ἔστι κατ' ἄνθρωπον, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ

[1] *The Apostolic Age*, by J. Vernon Bartlet, M.A. Edinburgh: T. & T. Clark. 1890. 6s.

($1^{11.12}$). The fuller proof of this is given in his personal experience detailed in 1^{13}–2^{10}, which is one great argument, with the lines carrying out the independence of his gospel crossed by others, to show the essential oneness of the belief of the Christian Church. The third point of his answer stated in the words *οὐδὲ δι' ἀνθρώπου* (1^{1}), *οὐδὲ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό*, is supplemented by the facts of $2^{11\text{-}16}$.

His intercourse with the authorities at Jerusalem was astonishingly meagre, and so far from sharing the traditions and being informed by the spirit of the original churches in Jerusalem and Judæa, he remained unknown by face to the latter for a few years after his conversion, and strange as it may appear to us, though Acts bears similar testimony, he seems to have dropped out of sight, except in so far as an occasional rumour revived the story of the conversion of their quondam persecutor. But they believed in his sincerity, and had no doubt that his gospel was the same as theirs, and so they glorified God in him (Gal 1^{24}). The sudden, and for a time, almost total, eclipse of this particular blood-red star that had boded such ruin to the Church, while it was in the ascendant, shows that the leaders had little to do with directing attention to his reappearance until he was already a constellation of the first magnitude in the Church.

Assuming the identification of the second visit of Galatians with that recorded in Ac 15, we are bound to account for the omission from Galatians of the journey of Barnabas and Saul to Jerusalem with relief funds at the time of the famine (Ac $11^{29.30}$ 12^{25}). Lightfoot's explanation that the apostles were absent from the city at that time may be sufficient, though one has an uneasy suspicion that, when Acts is thoroughly set upon by its opponents, they may do some damage here. But indeed, is it necessary to infer from Acts that Saul himself did go to Jerusalem at this time? Barnabas and Saul were the commission, the former being still the chief representative from Antioch, the convener, so to speak, of the distribution committee. Ac $11^{29.30}$ informs us that this ministry of subvention was sent to the dwellers of Judæa, more precisely to the elders of these churches. As the famine might be especially severe in the country districts among scattered and feeble communities, there would be need of a careful distribution of help. According to Ac 12^{25} Barnabas and Saul returned from Jerusalem after they had fulfilled their ministry. Direct as this statement is, justice might be done to the truth of it if Barnabas, the chief commissioner, had alone undertaken the work in the city, while Saul remained among the country churches of Judæa. Their charge was to visit Judæa, which would include Jerusalem, the latter perhaps being the farthest limit, and, in view of the persecution just recorded in Ac 12, the most dangerous. The instructions of the delegation had been fulfilled, provided they brought the help to Judæa and Jerusalem its capital, the ministry of each, which was a part of the whole, being put to the credit of the commission. Possibly if the author of Acts had been narrating this as an eye-witness, he would have assigned their distinctive work more definitely to each.

If during this time Paul paid a somewhat extended visit to the churches of Judæa, it would agree with his own statement in Ac 26^{20}, 'I was not disobedient to the heavenly vision: but preached the gospel of repentance first to those in Damascus and Jerusalem, and to all the country of Judæa, and to the Gentiles.' A comparison with Gal 1^{22} is sufficient to show that this ministry to Judæa would have taken place only after the first visit recorded in Galatians, and it fits in admirably with the incident of Ac 11 and 12. Further, if the persecution at Jerusalem was so severe that the apostles had to escape, it would be a most imprudent risk for Paul to venture into the city, when he had shortly before avoided a murderous attack (Ac 9^{29}). So it is by no means improbable that the visit of relief mentioned in Ac 11^{26} is passed over in Galatians for the simple reason that Paul did not enter the city on that occasion.

To come now to the second visit recorded in Galatians. The rôle is changed since the famine commission. Paul goes up to Jerusalem as the leading director, and he takes Barnabas with him as well as Titus, an emphatic assertion intended to give the quietus to hints of the Judaizers that Barnabas, as the delegate of the apostles, had conferred on Paul his status. It is now '*I* laid before them *my* gospel'—a gospel for which he is indebted neither to Barnabas nor to the Twelve. And yet there is not a suggestion that the original apostles were out of sympathy with him, however much he may have feared before he came up, perhaps from the actions of these false brethren, that

this might possibly be the case (*μή πως εἰς κενὸν τρέχω ἢ ἔδραμον*, Gal 2^2). Why should he entertain such a suspicion unless the invasion of those mentioned in Ac 15^1 were identified in some way with headquarters so as to represent their opinion? If we suppose that these men were those referred to in Gal 2^{12} as coming with certain credentials from James, the situation is explained. But this was at Antioch. It is not they but Paul who refers the question to Jerusalem. It was not the original apostles who raised the subject of circumcision, but these false brethren. At first their real nature had not been known to Paul. They were merely friends of James. Probably even James was not fully aware to what manner of people he had given letters of commendation.

As long as the church at Jerusalem was still worshipping as a part of Judaism, there had been little opportunity to detect these hangers-on of the Pharisees masquerading under a Messianic badge of the Cross, which in their dealings with the Gentiles they were found to loathe. It is improbable that Paul would speak in such mild terms (Gal 2^{12}) of men, whose work of subversion in his Antioch church was sufficiently effective to turn aside Peter and Barnabas, especially when they would be playing into the hands of those whom he has just called false brethren, who had slipped in to spy out their liberty. It was precisely this class who would be accepted by these Judaizers in Galatia as their models. And how curious, if Gal 2^{11} is subsequent in time to 2^4, is the omission on the part of the apostle of any condemnation of men who had recently been at the same kind of business in Antioch as he now denounces so vehemently in these invaders of his Galatian churches (1^{6-9}). But if those who came from James to Antioch were not then known to be so malignant, we can account for the growing dislike with which Paul regards them, first for raising in Antioch the whole question of the necessity of the Gentiles observing the law (false brethren, 2^4), and the more accentuated, almost passionate, reprobation of their handiwork in Galatia (1^{6-9}). With perfect unanimity the leaders at Jerusalem recognize Paul as an apostle, and delimit their respective spheres of influence—Paul and Barnabas to work among the Gentiles—Peter and the rest among the circumcision. This division seems to have been neither wholly geographical nor ethnographical. It was a working arrangement by which Paul and Barnabas were to labour in these countries where the Gentiles would predominate, Peter and the original apostles where the population was Jewish. Undoubtedly, Antioch would remain under the supervision of the apostles to the Gentiles.

So far the apostle has proved that in its origin his gospel was entirely independent of the original apostles, but also that these false brethren—the prototypes of these present reactionaries—found no support whatever in the Council at Jerusalem.

With the eleventh verse an entirely new argument begins in enlargement of the words *ἀπόστολος οὐδὲ δι' ἀνθρώπου* (1^1). The objection probably ran: True, you may not have gone to Jerusalem, but Jerusalem sent its delegates to you; first Barnabas brought you to Antioch, and then Peter came down; moreover, your methods were different from those you now employ in far-away Galatia (1^{10}, etc.). The answer to this is given in Gal 2^{11-16}. Instead of receiving any authorization from Peter, and conforming to his practice, I administered to him publicly at Antioch a severe rebuke, and not only to him but to Barnabas—so that I remain unbeholden to these would-be ordainers of yours.

In the argument itself, there is nothing to determine whether the incident was earlier or later than the event of Gal 2^{1-10}, for the first and more important objection of his relation to the church at Jerusalem had to be removed out of the way, before he could proceed to deal with matters at Antioch, even if they took place before the final adjustment in the mother-church. Any such reference to Peter or Barnabas as he now proceeds to make, would so far have been out of place.

But in the narrative itself, there are serious difficulties, if Gal 2^{11-16} is taken as chronological sequence to Gal 2^{1-10}. Paul has just told us that the two spheres of work were to be kept distinct, and can we suppose that he would tolerate with such apparent equanimity a visit of some from James into the very heart of his own domain, almost directly after this solemn agreement? And would Peter the apostle to the circumcision immediately after his designation have chosen Antioch, even for a holiday,—provided the apostles were so modern? And yet Paul does not resent Peter's presence. His inconsistency in practice is what brings upon him the rebuke.

The defection of Barnabas is equally perplexing,

if it happened after he had successfully resisted the brunt of argument and prestige in Jerusalem itself, when we may be sure those Pharisees who had come down to Antioch would bring every possible leverage to bear against the innovators. It is not a sufficient reply that now a new question had emerged in actual practice which Paul had not touched on at the Council, being content to allow the social difficulty to sleep until the first demand of circumcision and the law was settled. This matter of social relation of Jew and Gentile had not now for the first time been thrown into the Church life as a source of discord. Peter and the Church had been made to face it, and, on his part at least, to give an essential answer to it, by nothing less than a divine interposition, when the apostle was led to associate on terms of equality with Cornelius; and we may be sure that never after that could the practical consequences in social life be entirely detached from the question of what obedience of the law was to be required of the Gentiles. These men whom Paul first met in Antioch (Ac 15^{1}) knew full well the state of affairs in Gentile churches before the question was referred to Jerusalem; and assuredly the edge of the discussion was sharpened by what they were persuaded was bound to follow in social intercourse. It may be observed that in Ac 15 James takes this social fellowship between Jew and Gentile for granted, and in moving the decree, merely enjoins on the new Gentile converts abstinence from those common heathen practices against which the moral sense of the Jewish Christian would revolt, and which if known to be in vogue within the Christian communion, would render hopeless any further success on the part of the Church in its work among the Jews of these communities. And it is difficult to understand how, after this decree and his statement that no other burden should be laid upon the Gentiles, he could send down men with any right to use his name in restricting the fellowship between Jew and Gentile, which he must have known to exist before the decree was framed. The case of Peter and Barnabas is even more inexplicable.

But the key to the whole situation is discovered if Peter visited Antioch towards the end of Paul's first missionary journey. On the outbreak of the persecution of Herod, Peter escaped to parts unknown (Ac 12^{17}). Syria, as being beyond the jurisdiction of the tyrant, would afford a most likely place of refuge. Convinced by his experience with Cornelius that he should call nothing common or unclean, he was willing to associate with Gentiles; but the belief had not yet so wrought itself into the fibre of his moral nature, that he was prepared for a bold and consistent practice in the face of the displeasure of a reluctant conservatism. So when representatives of the mother-church—probably all the more insistent because of their narrowness—came to Antioch, Peter had not the courage of his convictions, and even Barnabas, smarting perhaps from Paul's evident displeasure with Mark, capitulated to social pressure.

If the Council at Jerusalem followed this event, the theory as to the permanent estrangement of the two leading apostles, which still lingers with persistency in many quarters, may hurry towards the final resting-place of exploded hypotheses.

Recent Foreign Theology.

Trust in God and Faith in Christ.[1]

'Nothing should be accepted as dogma which cannot be turned to practical account in preaching and in Christian fellowship'—this is one of Ritschl's fundamental principles. In his view, the ideal system of dogmatics would compel every Christian to say—as he read, 'Yes, that is my belief.' A few months ago the editor of *Die christliche Welt* gave an interesting reminiscence of the days when he was studying Ritschl's *Unterricht in der christlichen Religion* at Leipzig, under the guidance of Professor Harnack: at the close of the term, the teacher asked the class to say

[1] *Das Christliche Gottvertrauen und der Glaube an Christus.* Eine dogmatische Untersuchung auf biblisch-theologischer Grundlage und unter Berücksichtigung der symbolischen Litteratur. Von E. W. Mayer, a. o. Prof. der Theologie in Strassburg. Göttingen: Vandenhoeck und Ruprecht. M.3.60.

how their handbook of theology differed from other text-books in practical value, and the answer which he expected, and received, was that it was possible to preach about every paragraph. In the sub-title of his book, Professor Mayer describes it as a 'dogmatic inquiry,' and probably the remembrance of Ritschl's maxim called forth the statement in the preface, that in the author's judgment dogmatics should form a link *between* historical and practical theology. An exact scientific study of such a subject as Christian faith will help the pastor to meet the spiritual needs of his flock, even though it is not presented in a form adapted for use in the pulpit without further thought.

In chap. 1 Professor Mayer inquires into the meaning of the expression, 'Trust in God'; the familiar explanation—'a complete surrender of the heart and will to God'—is accepted as sufficient for most purposes, though a more exact definition is needful in a scientific discussion. Ritschl identifies trust in God with love to God interpreted as a will which acquiesces in the purposes of God; this, however, is misleading, for, as Mayer shows, such a disposition results from unreserved trust in God, and is psychologically to be distinguished from it. Belief in God, even in its lowest forms, imparts to morals a supernatural sanction, but outside Christianity such belief never rises to absolutely unconditional trust. In some religions unconditional trust was impossible because the Deity was not regarded as omnipotent; in others, because the gods were held to be respecters of persons, only members of a particular caste or nation being entitled to claim their help, and then only after the due performance of prescribed sacrificial rites. Even in Judaism, the noblest pre-Christian religion, the divine favour is made to depend upon the fulfilment of moral conditions; 'the Lord loveth the righteous' (Ps 146^{8}), but 'the Most High hateth sinners' (Sir 12^{6}). How different is the teaching of Christ, who declared that divine blessings are freely offered, not only to those who cannot claim to be sons of Abraham, but also to those who do not possess any moral worth. In this respect Christianity is unique among religions, it has reached a height beyond which—evolution notwithstanding—farther ascent is impossible. 'A higher elevation is logically inconceivable, the Absolute is realized.'

In regard to the relation between trust in God and faith in Christ, Mayer finds neither agreement nor clearness in manuals of doctrine; therefore, in chap. 2 he investigates at length the teaching of the theologians of the Reformation from Luther and Melanchthon, Calvin and Zwingli, to Freylinghausen and Baumgarten, Schleiermacher and Frank. On this subject Herrmann leaves something unexplained, whilst in Ritschl's writings there are passages which convey the impression that he failed to distinguish trust in God from faith in Christ.

Chap. 3 is devoted to a survey of New Testament teaching. In the synoptic Gospels it is easy to show that Jesus was continually exhorting His disciples to trust in God; but the more difficult question is, Do they contain any evidence that religious faith in Jesus Himself had any place in His teaching? Mayer thinks that an affirmative answer is improbable, but to arrive at this result he is compelled to dismiss Mt 18^{6} = Mk 9^{42}—'one of these little ones which believe on Me,'—with the remark, 'but the authenticity of the expression is disputed.' The command of Jesus (Lk 8^{50}) 'Fear not, only believe,' may possibly imply a demand for faith in His healing power; but it must not be forgotten, Mayer adds, that Jesus condemned those who sought after signs, and perhaps in this passage, as in others, he is exhorting to trust in God. If, in the consideration of separate texts, Mayer's judgment sometimes seems to halt or waver, it is only fair to say that his motive appears to be an anxiety not to overestimate the evidence, for in a cogent argument he proceeds to show that publicans and sinners must have been convinced that the words and deeds of the Nazarene did faithfully represent the words and deeds of God, or the gracious attitude of Jesus would have afforded no guarantee that God's attitude towards them was the same as his. The evidence of the other New Testament books is examined with equal care; in the Johannine writings, πίστις generally refers to faith in Christ, and when πιστεύειν has an object, it is almost always Jesus. Of saving faith, as expounded in the Pauline Epistles, faith in the resurrection of Jesus is shown to be not only an important constituent, but the basis.

Chap. 4 summarizes the results of the previous inquiry. In the New Testament, faith in Christ is set forth as the best means of estab-

lishing and confirming unconditional trust in God; it is not the result of trust in God, but its presupposition and its cause. Two kinds of faith in Christ may be distinguished: John gives prominence to the thought that it is God Himself who speaks and acts in Jesus; Paul dwells rather on the resurrection of Jesus, who, as the beloved of God, becomes the Prince of Life. Paul's view is held to be included in John's, for to know that Jesus is the representative of God, is to know that He is the beloved of God, and to know that He has power to give eternal life is to know that He Himself possesses eternal life. Hence faith rests on the historic Jesus, but the Christian preacher should not be content with giving a biography of Jesus, he should dwell on the truth that the historic Christ promised rest to the weary and heavy-laden, and made penitent sinners welcome to the blessings of God's kingdom. On the much-disputed question of the necessity for belief in the resurrection of Jesus, Mayer, who accepts the fact, contends that evangelical faith is essentially a belief in the Unseen; hence, whilst granting that after the death of Christ the appearances of the risen Jesus restored the shattered faith of the Church, and in the case of Paul were the exclusive or at anyrate the chief originating cause of faith, Mayer argues that so long as our Lord was on earth, His inner life proved His kingship in spite of His lowly surroundings, and that a picture of His personality may to-day arouse in many hearts the conviction that He is the source of supernatural blessings.

This brief digest of Professor Mayer's conclusions will indicate his position; his book stimulates to thought, and is a noteworthy contribution to the discussions to which theologians have been roused by the writings of Ritschl.

J. G. Tasker.

Handsworth College.

Steuernagel's 'Introduction to the Hexateuch.'[1]

Dr. Steuernagel, who has already contributed the commentaries on *Deuteronomy* and *Joshua* to Nowack's series, now publishes a general Introduction (of some forty pages) to the Hexateuch, which closes the third volume of the first division, namely, 'the Historical Books.' After a preliminary examination of the origin and the propriety of the names *Pentateuch* and *Hexateuch*, Steuernagel goes on to examine the value of the tradition as to the authorship of the six books that make up the Hexateuch. He rightly starts by emphasizing a circumstance which is too often forgotten, namely, that all these books are *anonymous* works, and he has of course no difficulty in showing that, even if a certain amount of literary activity on the part of Moses must be conceded, it is yet impossible that the Pentateuch as a whole can have come from his pen. His reasons for this conclusion, most of which are familiar enough to scholars, will be generally felt to be convincing. And if the Mosaic authorship of the Pentateuch is built upon slender foundations, it may be said that there is no evidence at all in favour of Joshua's having written the book that bears his name. The next section of the Introduction justifies the prevailing distinction of 'sources' in the Hexateuch, two of the principal necessities for this practice being found in the existence of doublets and more or less contradictory accounts of the same thing. A concise but sufficient account is given in § 4 of the History of O.T. Criticism from the time of Astruc (†1766) down to the present day, the 'documentary,' 'fragmentary,' and 'supplementary' hypotheses being all carefully explained, special attention being of course bestowed upon the labours of Graf, which, thanks especially to Wellhausen, have been crowned with such brilliant success. The grounds on which the Graf-Wellhausen hypothesis rests are exhibited in § 5, while § 6 characterizes the different sources, and proves abundantly that it is necessary to regard D, P, J, E, not as individuals but as schools representing different tendencies, and that a distinction of J^1, J^2, E^1, E^2, etc., is unavoidable. On the question of how much Ezra's law-book, read to the people, included, Steuernagel disagrees with Wellhausen, Dillmann, and Kittel, who think it was the whole Pentateuch, and is unwilling to admit even that it included all that we now find in P. His argument will be found well worthy of study. The account in § 7 of the combining of the different sources until finally the present form of the Hexateuch was reached, is appropriately followed by

[1] *Allgemeine Einleit. in den Hexateuch.* Von Lic. Dr. C. Steuernagel, Halle a. S. Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister. 1900. Price M.1.

a table illustrating very clearly the process gone through, and the approximate date when each stage was reached. Dr. Steuernagel may be congratulated on having written in small compass a very lucid and satisfactory sketch of the History of the Hexateuch, which is worthy of his own reputation as a scholar, and of the high character of Nowack's *Handkommentar*.

Kraetzschmar's 'Ezekiel.'[1]

Much has been done for Ezekiel within recent years. In fact it may be said that, from being one of the least understood, he has become to us one of the most intelligible of the prophets. It is true that we are severely handicapped by the corruptness of the text of his book, although, thanks to Cornill, Toy, and others, not a little has been done for its recovery. We are exceedingly fortunate in now possessing a first-rate commentary on Ezekiel in each of the two great series, edited by Marti and Nowack respectively, Bertholet's work in the *Kurzer Hdcomm.* being now followed up by that of Kraetzschmar in the *Handkommentar*.

The Introduction starts with a discussion of the prophet's name, which our author (following Ewald, Davidson, *et al.*) takes to mean 'God is strong' rather than 'God makes (*or* 'let God make') strong' (Gesen. *et al.*). He is sceptical about Ezekiel's having been a priest, and still more about his having actually discharged priestly functions in Solomon's temple. Kraetzschmar gives a succinct account of the prophet's life as far as this is known to us, and estimates carefully the different influences which coloured his mode of thought, and supply the key to the understanding of his book. Our author has the courage to propose to understand all the so-called 'symbolical' actions of the prophet as having been *actually performed*, and also accords what some will be disposed to consider too much favour to Klostermann's views as to the physical disabilities from which Ezekiel suffered. Kraetzschmar rightly emphasizes the service which Ezekiel, like Jeremiah, rendered by insisting upon the doctrine of *individual* responsibility, and does justice also to the 'Verfassungsentwurf' of the last nine chapters he wrote. A discussion of the important dates during the activity of Ezekiel is followed by an account of the plan and contents of the book and the state of its text, and the Introduction closes with a Bibliography which is gratifyingly full, and which takes account (as is not the case with all German commentaries) of the work of English scholars, such as A. B. Davidson (in *Camb. Bible*), Skinner (in *Expositor's Bible*), Moulton (in *Modern Reader's Bible*), not to speak of the services rendered to the text in this country by Ginsburg, and in America by Toy. The commentary itself, it is hardly necessary to say, is an extremely careful piece of work, and the student who turns to it for direction, philological, exegetical, archæological, geographical, or historical, will not be disappointed.

[1] *Das Buch Ezechiel übersetzt und erklärt.* Von Lic. Dr. R. Kraetzschmar, Marburg. Göttingen: Vandenhoeck & Ruprecht. Glasgow: F. Bauermeister. 1900. Price M.6.

Miscellaneous.

Amongst those who have helped to popularize in France and elsewhere the principles of the so-called 'symbolo-fidéisme,' none has laboured more earnestly or successfully than Professor Ménégoz. The cardinal doctrine of salvation by faith (*foi*) alone, independently of beliefs (*croyances*), underlies all that he has written, and we are quite at one with him in holding that it was never more necessary than it is at present to emphasize this principle. It is now twenty-one years since he published his *Réflexions sur l'Évangile du Salut*, hence he has had ample time to test his system, which still emerges essentially unchanged from the crucible of his own thought and of hostile criticism. Professor Ménégoz has rendered a service in publishing the work that lies before us, *Publications diverses sur le Fidéisme et son application a l'enseignement chrétien traditionnel* (Paris: Librairie Fischbacher, 1900), which contains afresh in their maturest form the author's *Réflexions sur l'Évangile du Salut*, and no fewer than thirty-seven other treatises or extracts from treatises published at various times by the same author. The reader who desires to learn what men like Ménégoz and A. Sabatier really hold, and who are anxious to retain the substance and the permanent ideas of the Christian religion, while discarding its contingent and fleeting forms, will do well to procure this volume. They will find in Professor Ménégoz an extremely interest-

ing guide, who combines admirably reverence and reasonableness.

The second *Jahrgang* of the extremely interesting and useful series, 'Der alte Orient,' published under the auspices of the *Vorderasiatische Gesellschaft*, opens with an account of the Political Development of Babylonia and Assyria from the thoroughly competent pen of Dr. Hugo Winckler. We have much pleasure in commending strongly to our readers this and every issue of the series to which it belongs. The publisher is Mr. J. C. Hinrichs of Leipzig, and the year's issue (four parts) costs two marks, or each part separately, sixty pfennigs.

It is unnecessary, after our numerous former notices, to do more than mention the appearance of the first issue for the present year of Messrs. Schwetschke & Sohn's *Theol. Jahresbericht*. It deals with the exegetical literature published in the Old and New Testaments during the year 1899, and is edited, as usual, by Professors Siegfried and Holtzmann. The longer we use this publication, the more are we struck with its combination of conciseness and completeness. Its editors appear to overlook nothing. The present issue costs nine marks; the whole year's issue (four parts, with index), thirty marks.

Pfarr-Vicar O. Herrigel of Offenburg (Baden) has published in Hilgenfeld's *Zeitschrift f. wissensch. Theol.*, 1900, xliii. (N. F. viii.), 2, a paper to which New Testament scholars will turn with extreme interest. It contains what must be regarded as the final views of the late Professor C. Holsten on the results of historical criticism as applied to the Canon of the New Testament. These views, which it would be unfair to mention, and for which readers must turn to the original article, were given during the winter session of 1894–95, and are now reproduced verbatim from Mr. Herrigel's shorthand report of what the late Professor dictated.

Among the Periodicals.

The Sirach Controversy.

In the current number of the *Revue des études juives*, M. Israel Lévi publishes Sir 36^{24}–38^{1a} from a *third* MS. (one leaf), and also a fragment containing parts of chaps. 6 and 7 from the same MS. of which Schechter published parts of chaps. 4, 5, 25, 26 in the April number of the *Jewish Quarterly Review*. The third MS. has in the text most of the readings which in G. Margoliouth's and Schechter's parallel MS. are written on the margin,—even in cases where they yield no sense (*e.g.* שׂחת and מנגב in 36^{19}),—thus establishing the important point that these are *real* variants, and are taken from a MS. (or MSS) which must have a history beyond them long enough to give rise to such corruptions. This MS. has modified Lévi's view, and though he does not enter into particulars, he now accepts the substantial genuineness of at any rate large parts of the Hebrew. B (the Oxford MS., and corresponding MS. in Schechter) is 'in the main original, but in parts the archetype from which it comes has been *completed* by retroversion from the versions, and sometimes corrected under their influence' (p. 25); in A (3^{5}–16^{2b}) some verses are held by Lévi to be authentic, but others, on the ground of internal evidence, are regarded by him as the result of retranslation (p. 30). He apparently accepts the whole of the text published by Adler in the last number of the *Jewish Quarterly Review* (*i.e.* Sir 7^{29}–12^{1}). Lévi has thus distinctly abandoned his former view that the whole of the Hebrew fragments represent a retranslation.

It may be added that 37^{3} in Lévi's MS. has accents and vowel-points, like $9^{3a.4}$ 10^{2} 11^{6-8} in Adler's text, and thus, as Lévi remarks (p. 10), confirms the statement of Saadya in the *Sefer Ha-Galuy* respecting the copies of Ecclesiasticus of his time.

J. A. Selbie.

Maryculter, Aberdeen.

Faith, Hope, and Charity.

By the late Rev. W. A. Gray, Elgin.

'Now abideth faith, hope, charity, these three; but the greatest of these is charity.'—1 Cor. xiii. 13.

This chapter comes in, in a way peculiarly characteristic of St. Paul. He often diverges at an idea. He goes off, as we say, at a tangent. He leaves the subject he has been talking of, and speaks at large on some other subject it suggests. Many of his finest passages are to be found in these asides. So, as I say, here. He had been telling the Corinthians of the offices and endowments God had appointed in the early Church. He had been distinguishing their kinds. He had been emphasizing their value. Then, while he speaks, another and a brighter attainment hovers like a vision before him. It fixes his eye. It fills his soul. Touch is added to touch. Line is added to line. And the image gathers brightness and beauty as he proceeds. And the issue is the perfect portrait of the greatest of all the graces, left lifelike and glowing on the canvas of Scripture, so complete that nothing can be added to it as nothing can be spared from it, so surpassingly beautiful that the most sceptical must pause and admire. Let us speak for a little then of faith, hope, and charity—their distinctive nature, their eternal permanence, and the superiority of charity.

I. (1) We are to speak of their distinctive nature, and we first take faith. Faith—a great scriptural keynote! Suppose a man to take up the Bible for the first time, would he not be struck with the constant repetition of this word faith? 'Here,' he would say, 'is something important indeed. Without it I cannot please God. Without it I cannot conquer the world. I must walk by it, live by it, die by it. What is this mystery, this marvel of faith?' Faith in the human sphere is simply belief that is founded on testimony, and faith in the religious sphere is belief founded on the testimony of God. But inasmuch as the testimony of God is mainly a testimony in regard to Himself,—the character He possesses, the relation He occupies,—faith towards God means not only assent to a truth, but confidence in a living Person. And thus faith's initial act is unreserved surrender, its stated condition is absolute reliance, and its necessary fruit is perfect peace.

(2) If it be faith thus to believe in God, hope is faith and something more. It is faith astir and longing. What faith is content to accept and repose upon, hope desires to see. If faith attaches itself to the Promiser, hope attaches itself to the thing that is promised. If faith rests on the Person, hope looks forward to the prize. If faith apprehends a present Saviour, hope apprehends the future inheritance. And this whatever the mystery may be. Is it the mystery of a sin-struck and pain-laden world? Then while faith points to One in the midst of it whose purpose is working through all, hope points us on to something beyond it, even a new heaven and a new earth, wherein dwelleth righteousness. Is the mystery the mystery of personal doubt or distress? Then while faith clasps the hand of an unseen Christ, saying, 'I will be dumb, opening not my mouth, because Thou hast done it,' hope can forecast the joy to follow, 'What He does, though I know it not now, I shall know hereafter.' Is the mystery the mystery of death? Then while faith clings to Him who leads through the valley, saying, 'I will fear no evil, for Thou art with me,' hope sends its glance through the gloom and rests on the glories of the other side, saying, 'Though after my skin worms destroy this body, yet in my flesh shall I see God.'

3. Charity, or love. It is not charity in the sense of mere almsgiving, for you observe the apostle declares that a man may give all his goods to feed the poor, and yet have no real charity—charity in the sense in which *he* uses the word. Nor is it charity in the sense of kindly breadth and tolerance. It is one of the characteristics of true charity, indeed, that it thinketh no evil; but it is not the *sum* of true charity itself. The charity of which the apostle speaks is the spring from which all such streams originate, the stem on which all these blessings hang. It is love—love to man! Yes. But love to man so far as it

presupposes and is based upon love to God. There, after all, is the test of the love of which Paul speaks,—distinguishing between love as a natural faculty, and love as a spiritual grace. It is love that is shaped by another's example, love that is exercised for another's sake, and that other the God who has first loved us. So, though the streams of this love may run over on earth, and bestow and diffuse themselves in blessings among men, the springs are in heaven. They are deep in the fathomless eternity, hid with Christ in God.

II. We are to speak of their *equal permanence*. For as I read the passage, it does not imply that faith and hope abide merely here, while charity abides hereafter, and is the greatest inasmuch as it does so. The thought is rather this, that *now*, that is, after gifts have disappeared, as the tapers in the full light of day, these three graces shall remain, as great lights in the firmament, to shine for ever and ever. That is not the most common interpretation, and perhaps it is not the most intelligible one. We are accustomed to contrast faith with sight, and hope with fruition, and to say that as heaven is the place both of sight and fruition, the faith and hope that precede them must vanish, that love may alone survive and be all in all. Little wonder if the idea is a common one, when it is embodied in the very Paraphrase that is based on the words—

> Faith, hope, and love, now dwell on earth,
> And earth by them is blest;
> But faith and hope must yield to love,
> Of all the graces best.
>
> Hope shall to full fruition rise,
> And faith be sight above:
> These are the means, but this the end;
> For saints for ever love.

There is truth in these words, and there is error. Granted that charity is the best of the graces. When the Paraphrase says that, you are bound to believe it, for the text says it also. But when the Paraphrase goes further, and says it is the greatest, because the others shall fade away and charity alone endure, you must look elsewhere for such a doctrine, for St. Paul does not say so here.

There are indeed some kinds of faith which must necessarily vanish. Faith, so far as it is a pilgrim grace, shaped by the pilgrim needs, securing the pilgrim-blessings, the faith of which Paul speaks when he says, 'We walk by faith and not by sight,' that will have passed. Faith, we say, as a pilgrim grace, will have ceased, because the pilgrimage that called for it is done,—all needs ended, all problems solved. And faith shall disappear so far as it is a warrior grace, the faith of which St. Paul says, 'Fight the good fight.' Faith as a warrior grace will have ceased, for the battle is over. The warfare is accomplished. Henceforth there remaineth a rest for the people of God.

But when we have spoken of faith under these two aspects, as a pilgrim grace and as a warrior grace, have we covered the field that faith has to move in, have we exhausted the work that faith has to do? Nay, surely. There are two kinds of faith—the faith that belongs to the relationship between creature and Creator, and the faith that belongs to the relationship between saved and Saviour.

There is the faith, we say, that belongs to the relationship between creature and Creator. Though the soul may be blessed or illumined with the closest intercourse with Him who is the God of its life and the length of its days, still between creature and Creator there will be a great gulf fixed, never to be crossed as the ages roll on. And all throughout the endless years, while the souls He has glorified will be growing near and yet nearer Him, like and yet liker Him, still no appreciable progress is made toward the pinnacle where He sits infinite in being, measureless in perfection, Jehovah Almighty, the Ancient of Days. The relation between God and the soul through eternity is like the mystery we hear of in mathematical science. The lines will for ever approximate, yet never meet: and the space intervening is the region of faith.

Or take the faith that belongs to the relationship between saved and Saviour. In heaven as well as on earth there will be faith in Christ as Redeemer. There as here Christ is the appointed Mediator, the Revealer of the Father's love, the channel of the Father's blessings. There as here, all that is seen and all that is enjoyed, shall be seen and enjoyed in the person of the only begotten Son. If so, there will still be faith in heaven. There will still be the faith that justifies, for in heaven they look to Christ as their righteousness. There will still be the faith that sanctifies, for in heaven they look to Christ as their life!

No faith in heaven! No faith in God as Creator! True, if there is no mystery in heaven. True, if there is nothing to be hid from us, nothing unseen by us in heaven. True, if in heaven the soul will be able to say, 'I have by searching found out God, I can now declare the Almighty to perfection. There is nothing more to learn. There is nothing more to believe.'

No faith in heaven! No faith in God as Redeemer! True, if there they ever cease to cry, 'Worthy is He that was slain; salvation to our God that sitteth upon the throne, and unto the Lamb.' True, if heaven were ever swept bare of the emblems of Calvary, and ceased to be fragrant with its sacrifice. True, if ever there shall come a time when the just made perfect can say, 'We stand, and that not by the gift of God, it is of ourselves.'

Brethren, you who have tasted and seen that the Lord is good and gracious, you who believe and have found him precious, would you like a heaven like that? Could there be a heaven like that? Would not its pillars dissolve, its framework melt, and the city that hath foundations fall away into ruins?

I rest upon His merits,
I know no other stand;
Not even where glory dwelleth
In Immanuel's land.

And as with faith, so with hope. We say, hope is lost in fruition; and so in a sense it will be. But will not another kind of hope, often renewed and often satisfied, be one element in the very fruition we look for? Why, what are the spirits of the sainted dead but prisoners of hope? They tarry in expectation of many things. They wait the adoption, to wit, the redemption of the body. They wait the descent of their Lord. They wait the home-coming of their friends. They wait the accomplishment of the Church. They wait the full and the final establishment of the kingdom of God and His Christ. Yes, and when all these things are gained, hope will have its office and its mission still. For heaven is a progress as well as earth, not, indeed, from grace to grace, as here, but from glory to glory, a progress most real and inspiring.

No hope in heaven! True, if you can eliminate from the heaven of the saint, one of the purest and most powerful elements of our joy upon earth. True, if you suppose that in heaven the soul becomes stereotyped in character and in growth, where there is neither variety nor change any more. True, if the soul, once within the gates of pearl, can sit down and say, 'There is no fresh service to be engaged in; there is no fresh view to be gained.' Are you prepared for a heaven like that? Let us rather believe there are fresh pastures for the flock to feed on, fresh fountains for the flock to draw from, at every stage and winding of that peaceful journey, by which the Lamb leads them onward, till the life in heaven becomes a life of holy expectation and desire. Each vessel shall expand as it fills, and ever fill in expanding. And the measure of their capacity is the measure of their hope.

III. And now having spoken of these graces in their distinctive nature and equal permanence, let us speak of the superiority of the last.

Why, then, is charity the greatest?

(1) While other graces are receptive, this grace is diffusive. In the exercise of faith and hope I benefit myself, but in the exercise of love I benefit others. Faith appropriates, hope anticipates, but neither faith nor hope dispenses. The blessedness that attaches to them is the blessedness of getting, not the blessedness of giving. But while love blesses him who exercises it as really as faith and hope, it blesses others too. It binds the broken heart. It cools the throbbing head. It rejoices with them that rejoice, and weeps with them that weep. It touches the old waste places into life and greenness. It goes forth through the highways and byways to tell of that marvellous love which called itself into life and being. Faith and hope may help us to enjoy. Love will teach us to serve. By faith we rest in the Lord. By hope we wait patiently for Him. By love we are preserved from weariness in well-doing, but go about seeking to do good. That, then, is one reason why love is the greatest; other graces are receptive. Love has this distinction—that it is diffusive.

(2) And this leads me up to the last point. Love has the pre-eminence over faith and hope, not only because it is diffusive, but because it is divine. Faith and hope bring one near God; all honour to their office for doing so. But love can do something more. Love makes one like God. God is not faith. He whose eyes are as a flame of fire, searching the universe with its world of mind and matter, whose thoughts range before and behind, cannot be said to believe. God is

not hope. He who dwelleth in the Light that is inaccessible and full of glory, supremely and unchangeably blessed in Himself, world without end, cannot be said to expect. But God is love, and he that dwelleth in love dwelleth in God, and God in him. And thus while faith and hope may be necessities of the soul considered as a creature, love is its calling and destiny as a saint. It is to this we are called, and for this we must strive. Blessed are they that follow after! Blessed are they that attain!

Such is the sisterhood of grace. Is it yours? Faith, hope, and love, are they with you? And are you pursuing your journey through life in their sweet and sustaining companionship? If not, ask yourselves how you can safely exist, ask yourselves how you can safely die? A faithless life—that means no creed to rely on, no Christ to follow! A hopeless life—that means no heaven to look for, no prize to win! A loveless life—that means no fruits to yield, no sheaves to garner, after your toil in the world's great harvest field! But, brethren, it need not be so. He whose person, whose promises, and whose precepts are the objects of these graces, Himself is also their only bestower. 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.' And then, though you have to say, 'Lord, help my unbelief,' you will be able to say, 'Lord, I believe.' Though you have to say, 'Lord, help my hopelessness,' you will be able to add, 'Nevertheless, I hope.' Though you have to lament, 'Lord, I acknowledge my lovelessness,' you will be free to appeal, saying, 'Lord, thou knowest all things, thou knowest that I love thee, and seek to love my brethren for Thy sake.'

At the Literary Table.

THE BOOKS OF THE MONTH.

THE THEOLOGY OF CIVILIZATION. By C. F. Dole. (*Allenson.* Fcap. 8vo, pp. xxiv, 256. 5s.)

The Theology of Civilization is another expression for the theology of to-day. Physical science has been at work and has civilized us. But we cannot do without theology. We have still to pray, 'Give us this day our daily bread.' And where prayer is, there is theology, the search after the God we pray to, after the God who gives us our bread. We cannot do without theology even to-day. But we are civilized now, and our theology must fit our civilization. So it is a new book, full of new thoughts. It is even prophetic. And though we may not live to see its prophecies fulfilled, it stirs new hopes within us.

By the Cambridge University Press there has been issued a volume of Palestinian Syriac texts, from palimpsest fragments in what is called the Taylor-Schechter collection. These palimpsests were recovered from the Genizah of the synagogue of Old Cairo, through the complacency of the Grand Rabbi of Egypt, in the year 1897. They have been edited in the most careful and scholarly manner by Mrs. Lewis and Mrs. Gibson, and eight facsimile plates have been added as an appendix.

The Cambridge Press has also published *The Gospel of the Twelve Apostles, together with the Apocalypses of each one of them*, edited from the Syriac MS, with Translation and Introduction, by Dr. Rendel Harris.

Professor Ira M. Price of Chicago University has published, through the Christian Culture Press of Chicago, a popular account of all the recent material furnished by the Monuments for the illustration or elucidation of the Old Testament. The title is *The Monuments and the Old Testament.* Now, this is Professor Price's subject. He knows it, and is enthusiastic over it. He forgets nothing old, and misses nothing new. There have been more sumptuously illustrated books of this kind, but none that combines instructive writing and telling illustration more happily.

THE IDEAL OF HUMANITY. By K. C. F. Krause. Edited in English by W. Hastie, D.D. (*T. & T. Clark.* Crown 8vo, pp. xix, 191. 3s.)

'Krause found me with his devout and comprehensive philosophy years ago, during a period of storm and stress, when the other great systems of thought and even the great religions of the world

could bring me little solace. Then, as through "the blackness of darkness," suddenly shone upon me the calm face of this gentlest and humanest thinker of the Nineteenth Century; and out of the depths of his own suffering,—all irradiated with Divinest light,—and through many utterances of eternal hope and love, he bade me endure. For he too had had his long-enduring agony, yet had passed through it to perfect peace,—his philosophical serenity unclouded, his lofty Ideal unbroken, his sweet reasonableness unembittered, his consuming love of Humanity unquenched, and his all-embracing Vision of God undimmed and the very "master light" of all his seeing. And so he lit up many a dark hour, and led me softly from the narrowing torture of individual right and wrong, even beyond himself, and back again out of a certain self-limiting isolation to a deeper and wider apprehension of "the Kingdom of God and *His* righteousness."'

Thus Professor Hastie writes in his Prefatory Note. What Krause has done for him he thinks him able to do for others. Nor is he likely to be wrong. He who can touch the students of a university in the few passing hours of lectureship into lasting devotion, is able to reach a wider audience and find it susceptible. It is much to be desired that he himself would give us somewhat of his philosophy of life. But if he must reach us through others, he could not do so more sympathetically than through this translation.

A FAITH FOR TO-DAY. By R. J. Campbell, B.A. (*Clarke*. Crown 8vo, pp. 353. 6s.)

It is personality that influences. It is a personal creed that is credible. Mr. Campbell has written a volume of systematic theology, but he preached it first, and he lived it before he preached it. The attempt to do without a theology has failed. A strong reaction has set in. And with the reaction has come the joyful discovery of how interesting a thing theology is, how interesting to one's hearers. But it must be personal. It must be lived before it is preached.

Mr. Campbell's book is systematic. The subjects begin with God (after an introduction on the idea of religion) and end with the hope of immortality. They proceed in order between these poles. But it is not a system to learn and repeat, it is a system to live by. There are many things which a systematic theology ought to contain that are not found here. All except the absolutely essential to live by are omitted. And then the essential is driven home by vigorous language and most illuminative illustration.

Turn to the doctrine of the Spirit. We test a volume of theology by its treatment of the Holy Spirit, as Dr. Whyte tests the commentaries on Romans by their exposition of the seventh chapter. Mr. Campbell's doctrine of the Spirit has nothing for a student to learn, but it has much for a man to practise. His aim is, first of all, to let us see that we cannot do without a Holy Spirit. And then he shows us some of the wholesome things the Holy Spirit can do for us.

The Awe of the New Century is the title which Dr. R. F. Horton has given to a small book (very well printed, and published by Messrs. James Clarke & Co.), in which he gives us his opinion of many religious and irreligious things of the past, the present, and the future. It is written in Dr. Horton's direct and unmistakable English; and sometimes one would rather he were less distinct, that his unjust judgments might be hidden. For he is sometimes unjust, as when he says 'a popular author could make a very poor book run into tens of thousands of copies by simply giving it the inappropriate title of *The Christian*.'

CHALMERS ON CHARITY. Edited by N. Masterman, M.A. (*Constable*. 8vo, pp. xxii, 414. 7s. 6d. *net*.)

The title of this book may not commend the book widely, though it ought at least to excite some interest in it. Why should we be asked to read what Chalmers wrote on Charity? First, because we will not read Chalmers now, he is so bulky and so ponderous. And next, because what he wrote on 'giving to the poor' is both wise in itself and applicablefor to-day. Mr. Masterman is not interested in Chalmers' theology; he is only secondarily interested in Chalmers himself; his interest is in the poor. And it is because he feels that some great thing must now be done for the poor,—or rather some great thing undone, for the mischief is in the laws that have been passed and will not work,—it is on that account that he has gone through the writings of Chalmers and chosen what he wrote on Charity. Mr. Masterman has left Chalmers to speak to us in his own tongue, but he has given the selections a connexion and a definite application. There is a second part in the volume,

more biographical than the first part, but still it is a biography of Chalmers the friend of the poor.

Mr. Freemantle of Piccadilly has entered on the publication of a new edition of Newman's *Lives of the English Saints*. The edition will consist of six volumes, crown 8vo, and will be issued under the general editorship of Mr. A. W. Hutton. The first volume is out. It is handsome and attractive in all respects. Mr. Hutton contributes an Introduction, in which he tells the story of those strange circumstances that led to the original issue of the *Lives* (pp. xxx, 449, 6s. net).

RENEWAL IN THE CHURCH. By the Rev. P. Barclay, M.A. (*Gardner*. Fcap. 8vo, pp. xii, 188.)

The matter is a little mixed, but the subject is revival. Mr. Barclay desires more stirring preaching, preaching that is more emotional in its manner and more startling in its appeal to the conscience. Of the need and use of such preaching he has gathered many testimonies, and he himself utters many memorable words.

Mr. Gardner is also the publisher of a beautiful and delightful little book on *Lady Nairne and her Songs*, by the Rev. George Henderson, M.A., B.D., which is too well known to need commendation. It is a book to be thought of if an attractive and inexpensive gift is to be bought.

Messrs. Hodder & Stoughton have published a new and greatly enlarged edition of *The Temperance Problem and Social Reform*, by Messrs. J. Rowntree and A. Sherwell (crown 8vo, pp. xxxi, 784, 6s.). The chief additional matter in the new edition relates to America. One of the writers visited America to study on the spot the working of various methods of prohibition. And the result of this study is embodied in masses of statistics, with convenient explanation, throughout the book. Its lessons, however, are given in the new preface. They are two. 'A study of temperance legislation in the United States brings out two striking facts. On the one hand is seen the gradual abandonment of State Prohibition and the non-inforcement of its provisions in the cities in which it nominally remains in force. On the other hand, we see the rapid extension of some form of Local Option—its adoption being attended with a large measure of success.' The preface proceeds to say, and the book clearly shows, that this success is greatest in rural districts and small towns. There is thus nothing in the volume that was not known already, but it is known more assuredly now, and will be more widely known. On the whole, this edition is less depressing than the first. The drink problem *can* be grappled with.

Messrs. Longmans have issued the second volume of the Rev. J. Foster Lepine's *Ministers of Jesus Christ* (pp. xiv, 230, 5s.). The question is, Who *are* the ministers of Jesus Christ? Mr. Lepine's answer was given unmistakably in the volume already noticed. He now examines the early Christian literature to see if that answer, true for the New Testament, is untrue for the early Church. He finds that the New Testament priesthood of all believers is gradually forgotten, official ministers become an increasingly separated and exclusive class, and then exclusive claims are gradually formulated on behalf of the visible organized Church and its local bishop. It is a faithful book, unbiassed and unafraid.

ISRAEL'S MESSIANIC HOPE. By George Stephen Goodspeed. (*Macmillan*. Crown 8vo, pp. x, 315. 6s.)

In this volume Professor Goodspeed, of the University of Chicago, gives a sketch of the history of the Messianic idea from the earliest times, both without and within the Old Testament, to the time of Jesus. He traces the idea in its development. And that he shows it had a development does not prove that it is a merely natural phenomenon. The things that grow, especially the things that grow slowly, are likest God. But, on the other hand, Professor Goodspeed is in no hurry to show the hand of God in every step. The best evidence of inspiration is the history itself, the best proof of prophecy is the Christ fulfilling it. This is a student's book, and the literature for fuller study is given at every stage. It is also an original and able contribution to its great and perplexing subject.

CALLS TO HOLINESS. By the Rev. H. W. Webb-Peploe. (*Marshall Brothers*. Crown 8vo, pp. 251.)

There are those who say of our most evangelical preachers still, as there were some who said of St. Paul, that they preach to men to do evil that good may come. Here is an evangelical preacher. Here

is one of the most evangelical preachers of our day. What does he preach? *Calls to Holiness.* And with great impressiveness. For he uses the Word of God itself, neither adding to it nor putting into it. He finds his appeals in an honest exposition.

STUDIES IN TEXTS. By Joseph Parker, D.D. (*H. Marshall.* Vol. v. Crown 8vo, pp. 203.)

There is to be a series of six volumes under this title. The sixth volume is promised for October. They are really volumes of sermons, with thoughts for sermons at the end. But then they are sermons by Dr. Parker, and that means freshness and originality in every sermon, unconventionality and audacity in every sermon, till we cease to be astonished at anything except the ever-abiding astonishment of the preacher's own intellectual fertility.

What the Flowers did is a beautiful little book published by Messrs. H. Marshall, and written by the Rev. Mark Guy Pearse. It is written in that well-known manner which we might call coaxing into the kingdom. All things are made to work together to make salvation attractive.

THE SUPREMACY OF MAN. By John Pulsford. (*Melrose.* Fcap. 8vo, pp. xvi, 309. 2s. 6d.)

Mr. Melrose has bound this most appetising volume uniformly with his series entitled 'Books for the Heart,' edited by Mr. Smellie. And that exquisite series will be enriched by this addition. It is the second volume by Dr. Pulsford in the series. In the introduction to the first, Pulsford's *Quiet Hours*, Mr. Smellie spoke of the *Supremacy of Man*, and placed it first in the list of Dr. Pulsford's most important later books. Then he said of it and of the others, 'Each of these is a mine where the diamonds and rubies lie; but each needs an education of the heart, if it is to be appreciated at its proper worth.' That judgment is just. It will be fully confirmed by the patient readers of this book. It is much to be desired that others of John Pulsford's writings should be rescued and rendered attractive as this has been.

FAMOUS SCOTS: THOMAS GUTHRIE. By Oliphant Smeaton. (*Oliphant.* Crown 8vo, pp. 160. 1s. 6d.)

Dr. Guthrie was an easy selection and an easy task. We should all have missed him among the famous Scots; any of us could have written his biography. He writes it himself indeed, either in actual words or else by putting himself into such unmistakably biographical positions. And the best of Mr. Smeaton is that he can hide himself and give his subject room. If this simple visible story should be the most widely read of all the 'Famous Scots,' there will be nothing wonderful in that.

Messrs. Oliphant Anderson & Ferrier have published an English Version, by the Rev. John Brownlie, of some *Hymns of the Greek Church.* It is a most difficult thing to write hymns, and it is more difficult to translate them. Let those who think they could do better than this try it.

THE SYNOPTIC GOSPELS. Edited by George Lovell Cary, M.A., L.H.D. (*Putnams.* Post 8vo, pp. xxxiv, 375. 7s. 6d.)

This is the second in issue (the first in position) of Dr. Orello Cone's series of 'International Handbooks to the New Testament.' The editor of the first volume (on the Pauline Epistles) was Principal Drummond of Oxford; the editor of this volume is President Cary of the Meadville Theological School in Pennsylvania. Both are after Dr. Cone's heart. Both are unbelievers in the miraculous. Both are accomplished scholars.

The scholarship of this volume is unmistakable, almost unimpeachable. It would be foolish to deny that it is influenced by the author's attitude. To reject miracles is to reject the literal meaning of καθαρίζειν, for example, and make it merely figurative. But even when the scholarship is most under the influence of the dogmatics, there is much to be learned from it,—the very unfamiliarity of its expression, the very uneasiness of its argument, carrying much instructiveness.

When an expositor first disbelieves in miracles and then essays to expound the synoptic Gospels, there is no need for resentment, but there is much room for compassion. The old-fashioned theories by which the miracles could be explained away in a wholesale manner are all discredited. The modern expositor has to treat each miracle on its merits. He is compelled to use much time and precious space in stating various incredible hypotheses, and then he has to end with only half a hope that one of them may be found less

incredible than the others. If Dr. Cary could have told us at once where all the miracles came from, or if he could have accepted them as actually done, how great would have been the gain.

Still, he has given us much excellent, critical, and exegetical matter. His notes are frequently most felicitous, and his introductions, though too brief for their subjects, especially that on the principles of textual criticism, are marked by the scholar's accurate eye in seizing the things that are most essential.

THE SECRET OF THE PRESENCE. By H. C. G. Moule, D.D. (*Seeley*. Crown 8vo, pp. xii, 244. 3s. 6d.)

Professor Moule's friends, and they are many, will be glad when they know that he has gathered together a new volume of sermons. For there is no other man who touches just the same note. What that note is we cannot easily describe, though we all feel it. It is more emotional than intellectual, and it is more ethical than theological. It is Professor Moule. And, fortunately, many persons know him and know what his note is. There are eighteen sermons. A thoroughly characteristic sermon is the eleventh, on 'The Holy Spirit and the Love of God.' The text is beautiful, 'The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.' And the sermon is in harmony with the text. It may not offer us new thoughts, but it brings us within a rare new atmosphere.

When the question is asked of us, 'Have ye received the Holy Ghost since ye believed?' our only answer now is the life we are living. Well, if we have received the Holy Ghost the life we are living is a *surrendered life*, and a little book under that title, written by Dr. Wilbur Chapman and published by the Sunday School Union, tells us the way to live it.

The Expositor's Greek Testament.

Messrs. Hodder & Stoughton have issued the second volume of the new Alford (pp. 953, 28s.). It covers three books, the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians. The same volume in the original Alford contains one Epistle more. The space in this volume is chiefly taken up with the introduction and notes to the Acts of the Apostles, which run to the length of 554 pages, while Romans occupies only 168, and 1 Corinthians 224. Had Acts been more in proportion there would have been room for 2 Corinthians.

But Acts, by Professor Knowling of King's College, London, differs from Romans by Professor Denney of the Free Church College, Glasgow, as greatly in character as in length. Dr. Denney rarely cites an authority; Professor Knowling has few lines without a citation. Dr. Denney gives his own interpretation of the Epistle committed to his charge, and a sound satisfactory interpretation it is. Professor Knowling does not always give us his own interpretation, but he always tells us where we shall find the materials of an interpretation, and so suggests that we should find them and make our interpretation for ourselves. There is no need to say which is the better method. It depends upon who we are and what we want. It is enough to say that of each method we have here a masterpiece.

If it should be felt that the Acts and the Romans are somewhat extreme examples of two different methods of exposition, there will be much satisfaction with the exposition of 1 Corinthians, by Professor Findlay of Headingley College, Leeds. It is not that he has struck the golden mean between his predecessors' extremes,—in golden means there is usually more glister than gold,—his method is a distinctive one. He is both within like Professor Denney, and without like Professor Knowling, and yet these two positions are one. He gives his own interpretation, and he gives us the authority supporting or suggesting it. Moreover, he alone has a full set of references to other Scripture, and he alone grapples with the great difficulty of the text.

It does not follow that everyone will prefer Professor Findlay. We think, however, that his method is the one likely to be useful to the greater number. It is perhaps the least original but the most wholesome method. It is the method that costs the author most.

Altogether this volume of the *Expositor's Greek Testament* makes a notable contribution to the exposition of the New Testament. Much progress has been made recently in knowledge of New Testament Greek, and these authors are aware of it. They are exact scholars, and they have the gift of exact expression. The volume is again printed and bound most attractively.

On the Question of the Exodus.

By Professor J. V. Prášek, Ph.D., Prague.

V.

The Jahwistic tradition makes quite a clear distinction between Joseph's and Jacob's going down to Egypt. From this we have to infer that in the first instance the tribe of Joseph alone was carried from Palestine to Egypt, and was not followed till some years afterwards by the tribe of Jacob. But these two tribes did not represent the totality of the clans and tribes reckoned to Israel, for we are in a position to prove that considerable portions of the Aramæan stock that formerly came to Syria under the leadership of Abraham remained in Palestine. Whether these also, like those that removed to Egypt, went under the name of *Israel* must be left an open question, owing to the want of contemporary information. That the tribes of Joseph and Jacob in Egypt were viewed as one whole, a single tribe of Israel, we learn from the stele of Merenptah. The tribal fragments that remained behind in Palestine may be grouped under the names Judah, Asher, and Simeon. Regarding the tribe of Judah the Jahwist also relates that it was settled in the far south of Palestine. The well-known story of Judah's relations with Tamar gives us a welcome glance into the then condition of things in S. Palestine. It was not till after Joseph was sold into Egypt that Judah, according to the testimony of the Jahwist (Gn $38^{1ff.}$), left his brethren and attached himself to an Adullamite named Hirah, after which he formed a connection with a Canaanite woman, Shua, by whom he had three sons, of whom two, Er and Onan, died when they had reached manhood. Such events demand for their occurrence a considerable period of time, at least some years more than the average length of a generation. They also reveal the circumstance that the tribe represented by the personality of Judah was on a good footing with the Canaanites, and on the opposite with the tribes of Jacob and Israel. We may now compare all this with the well-known isolation of the tribe of Judah, which did not till the time of David enter into closer union with the general body of the people, but which, so early as the time of his grandson, gave rise, owing to the tyrannical schemes of the latter, to the founding of a purely Israelitish kingdom, in which the hegemony was assumed by the tribe of Ephraim, descended from Joseph. It is reasonable to infer from this that the Israelites *par excellence* regarded the elements from which afterwards the tribe of Judah grew up as foreign, and were on that account opposed to the rule of the Davidic house. Recently it has been sought to discover traces of this tribe of Judah even in the Amarna tablets. Father Scheil read a defectively written name found in tablet xxxix. of Winckler's collection as ^{sabi} *Ia-u-du*. The reading IA, judging from Winckler's copy at all events, was well founded, and it is not to be wondered that reputable investigators have assumed the existence of a Judahite garrison in the service of Egypt in N. Syrian Tunip during the Amarna period. E. Meyer (*Ægyptiaca*: Festschrift für Georg Ebers zum 1 März, 1897, p. 74) first took exception to the above reading of the passage, and was disposed to assume that it was based upon a false decipherment. The doubts he expressed have led me to seek for information as to the real state of the case, both from Winckler, who meanwhile in his edition of the Amarna texts in Schrader's *K.I.B.* has replaced the reading *Ia-u-du* by *Su-u-du*, and from Knudtzon. Winckler has frankly confessed that the former reading is a mistake, certainly pardonable enough in view of the present condition of the tablets, and Knudtzon, who had just subjected all the Amarna tablets in the British Museum and in Berlin to that thorough process of collation peculiar to himself, was good enough to inform me by letter that, while the reading, *-u-du* is established, the first sign cannot possibly be taken for *ia-*. In his opinion it may be read *zu* or *su*, it being well known that *zu* is found in instances where one would have expected *su*. Scheil's view, then, must be abandoned.

On the other hand, it is now positively established that an Israelitish tribe, named Asher, was known in Palestine during the sojourn of the

Israelites in Goshen. In Papyr. Anast. i. 23, among the Syrian foes of the Pharaohs Seti I. and Ramses II. is mentioned a land or tribe *i'-s̆i-rw*, between Ḳadeš and Megiddo, that is, apparently, in the district stretching between them as far as Lebanon. The unquestionable identity of the name with the biblical אשר, and the certainly known position in W. Palestine, supply the proof that what is in view here is the afterwards half-Israelite tribe of Asher, which was interpenetrated with Canaanite elements, and it is interesting to learn from the Egyptian source that this tribe or land—according to Guthe's (*Gesch. des Volkes Israel*, 4 f.) recent very attractive explanation—had its own prince, named *Ka-ḏa-ira-di-y* (W. Max Müller, *Asien u. Europa*, 236). We see from this that a considerable portion of the Israelites remained in N. Palestine.

Another proof that the whole of the Israelites did not migrate to Egypt is supplied by the Amarna tablet Berlin cxxxi. (No. 220 Winckler). One Šamu-Addu, *amil* of Šamḫuna, writes to the king and assures him of his devotion. The editor of the tablet, in explaining the name Šamḫuna, already thought of the Heb. שמעון (Simeon), and Trampe, in his frequently cited treatise, carried the connection further. It is to be observed that, apart from the complete identity of the two names, there is the circumstance that according to Gn 34[1ff.] three Israelitish families, Simeon, Levi, and Dinah, pastured their herds in the district of Shechem, that the family of Dinah was, to use the expression of the Jahwist, 'forced,' *i.e.* destroyed, by the Canaanites of Shechem, and that the families of Simeon and Levi thereafter lived in blood feud with the Schechemites. In historical times the *disjecta membra* of the Simeonites are found in the extreme south of the country, in the midst of a nomadic population, from which it is to be inferred that they had been driven from their original settlements in Ephraim, and, decimated by continued attacks, found new pasture grounds only outside Canaan proper.

The result of our examination of the Jahwistic tradition is therefore to the following effect. At the time of the bloom of the eighteenth dynasty, presumably during the glorious reign of Tahutmes III., a portion of the Israelites, especially the tribes of Joseph and Jacob, were carried to Egypt as prisoners of war, but scattered remnants continued in Canaan, where afterwards they supplied the main stock of the tribes of Judah and Asher, and partly also of Simeon. Whether, even during the period of separation which continued for at least two centuries, there were relations between the two portions, is indeed nowhere stated, but, in view of the tenacity of the consciousness of tribal affinity and blood relationship with which we meet, at the same period, on the part of the Minæans and Phœnicians, who were likewise Semites, it is reasonable to assume the presence of friendly relations between the two constituent parts of the Israelitish people. In favour of this view is the circumstance that, according to the biblical narrative, Jacob and Joseph were both buried in Palestine.

It has been stated above that the tribes of Jacob and Joseph were settled in Egypt as prisoners of war. This conclusion of mine is founded upon the great Karnak inscription of Tahutmes III., which was composed after the conquest of Megiddo 1494 B.C., and contains the list of Palestinian tribes and cities which Tahutmes after his victory carried away to Egypt and subjected to the service of the god Amen. In this list there figure, as is well known, amongst others the tribes of Joseph and Jacob. This contradicts, of course, the Jahwist's story of Joseph's piety and of the fortunes that befell him, as well as of his having brought about the transference of Jacob and his sons to Egypt. But we have to bear in mind that the Jahwistic narrative is a folk legend, whose whole centre of interest lies in its heroes whom it glorifies by the aid of poetical embellishment, but which has no claim whatever to historical fidelity. Its principal hero is Joseph, who for the sake of his piety is advanced from slavery to the highest position next to the Pharaoh, and renders great services to Egypt upon the occasion of a famine which lasted for seven years. This famine really occurred, as we now know, thanks to the rock inscription discovered by Edwin Wilbour on the Nile island Sehel (H. Brugsch, *Die biblischen sieben Jahre der Hungersnoth nach dem Wortlaut einer ägyptischen Felseninschrift*, Leipzig, 1891). The inscription declares, indeed, that the famine visited Egypt during the reign of king *D-s-rs'*, Manetho's Τοσέρτασις, but this is after all a purely subordinate point, the only essential matter being to find hieroglyphic witness to the main stem of the Joseph legend, and in that way to gain assurance of its Egyptian origin. But even the other motive

of the Joseph story is demonstrably Egyptian. I refer to the well-known incident of Potiphar's wife, which is faithfully reproduced in the Papyrus d'Orbiney, of course with a change of names for the parties concerned. In the story as handed down by the Jahwist, the foreground is occupied by Potiphar the commander of Pharaoh's body-guard, his coquettish wife, and the Israelitish house-slave Joseph; in the fable of the Papyrus d'Orbiney, on the other hand, the *dramatis personæ* are two brothers, Anup and Buta, and the wife of the elder. It is of importance that it is admitted by weighty authorities in Egyptology, that the above fable was first committed to writing at the time of Ramses II. or Seti II., *i.e.* at the time which we must look upon as that of the Oppression and the Exodus.

But in this way we are put in a position to trace the true aim of the Joseph legend. It arose at the time of the Oppression, called in the aid of elements from Egyptian legends, and was meant to serve as a complaint against the harsh oppressor, who, unmindful of the benefits once conferred upon the land by Joseph, set his tribal relations to degrading and enfeebling forced labour. The real thread of the original Jahwistic narrative is broken after the story of the burial of Jacob, and we have thenceforward to examine the condition of the Israelites in Egypt by the aid of very meagre and heterogeneous data.

All the accounts agree on this, that the captive Israelitish tribes were settled in the eastern part of the land, between the Pelusiac mouth of the Nile and the frontier wall at Šur. It was the rich pasture land of Goshen where, according to Gn 46^{66}, the Israelites had the charge of the royal herds committed to them. The people were called, as a whole, Israelites, their elders bore the designation זקני ישראל, and even the Egyptians used this same designation for the foreign prisoners of war, as the stele of Merenptah clearly shows. But the Israelites soon began to practise handicrafts and agriculture as well as the pastoral occupation, and it was simply a consequence of the new methods of livelihood if they multiplied to a degree quite out of all proportion to the earlier period of their existence (Ex 1^{7}). It must also be assumed that in course of time many other prisoners of war attached themselves to the Israelites, for we know that at that time the eastern frontier of Egypt simply swarmed with foreigners, in the mouth of the Egyptians *Šasu* (cf. Papyr. Anast. vi., and Ebers' remarks in *Aegyp. Ztschr.*, 1885, p. 50). These foreigners received permission to pasture their flocks in the eastern environs of Heliopolis, a point which is confirmed by Merenptah's Karnak inscription (ll. 7, 8). For our present contention it is of great importance that the later Egyptian nomes, Athribites and Bubastites, are still unmentioned at the time of Seti I.; one may see in this a confirmation of the view that the districts in question had not, prior to Ramses II., been brought within the sphere of Egyptian administration.

The Jahwistic tradition is able to inform us that the Israelites extended themselves from Goshen towards the north-west in particular; according to Ex 2^{5} they had their settlements on the bank of a river in the immediate neighbourhood of a royal residence, while according to 11^{2} they lived in the midst of the Egyptians. The river referred to can only be the Pelusiac arm of the Nile, an interpretation which is still present to the minds of Isaiah and Jeremiah (Is 23^{3}, Jer 2^{18}), when they employ the term שיחור.

This extension of the Israelites may have involved important consequences. In the first place it is to be noted that the tribe of Jacob was completely absorbed in the larger community, and that the Josephites assumed the hegemony. They gave themselves out as Jacob's descendants or heirs, and the whole people, along with the foreign elements, was called by the name *Israel*, as we now learn from the stele of Merenptah. The Egyptians, whose views are best represented in the great Papyrus Harris and in Manetho (*ap.* Jos. *c. Apion.* i. 26), of course gave to the hated 'unclean' foreigners other names, mostly with a contemptuous connotation, and slumped all foreigners together, which explains the very remarkable circumstance that in Egyptian sources down to the discovery of the Merenptah stele, all trace of the Israelites appeared to be lost.

The transition to agriculture and handicrafts had brought considerable advantages to the Israelites. It may also be assumed that, as long as the eighteenth dynasty ruled Syria, the condition of the Israelite prisoners of war was a less hard one. Under such circumstances, and especially owing to their native monotheism, the Israelites were able to maintain their peculiar tribal character. The foreign elements which had attached themselves to them

in Egypt were absorbed, without leaving a trace, in the Israelitish people.

Thus matters stood when, with the accession of the nineteenth dynasty, new conditions came to hold sway in Egypt. The Egyptian world-empire was seriously endangered, Syria was for the most part lost, and the success of the Ḫabiri may well have awakened the feeling of nationality among the Israelites living in Egypt. Thus we may explain the circumstance made known to us by the Jahwist that the hitherto comparatively friendly attitude of the Pharaohs passed into an absolutely hostile one. After the loss of Syria, Seti I. directed his attention to the gold mines of Redesieh, near Sinai, and employed convicts and prisoners of war in the hard forced labour connected with them. At the same time the Pharaoh just named caused ruined temples to be rebuilt, especially in Heliopolis and Memphis, a work for which no doubt the service of foreigners was called into requisition.

With still greater severity did Ramses II. (1347-1280 B.C.), the son and successor of Seti, act towards the Israelites. 'Now there arose a new king over Egypt,' so runs the narrative of the Jahwist, mixed, indeed, with Elohistic elements, Ex $1^{8ff.}$, 'which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Ra(a)mses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.'

This narrative bears a true historical impress, and is fully in accord with what is known from hieroglyphic sources to have been the condition of things in Egypt at the time. All that is wanting is the name of the kingly oppressor, but the means of inferring it is provided by the two place names which, by a happy fate, have been preserved to us. Pithom and Ramses were royal store-cities, whose site must be looked for in the districts occupied by the Israelites. But the name Ramses is unquestionably connected with the advent of the nineteenth dynasty, for it was not common prior to that. The short reign of Ramses I. is excluded, because the oppression of the foreigners in the Delta did not begin till the reign of Seti I., and it is natural, after the first measures of Seti I., to attribute to his successor a conscious augmentation of the severity of these. But this successor was Ramses II., who reigned full sixty-seven years, confined himself at the outset to defensive wars by which S. Syria was preserved to the empire, but, further, spent the revenues of his kingdom on countless buildings throughout the whole land, and even in the Syrian and Nubian provinces. Now we gather from Egyptian sources the fact which is important for our purpose, that it was Ramses II. who began to build in the eastern Delta, and to organize the latter after the Egyptian fashion. The later names, Bubastites and Athribites, in the eastern Delta, did not yet exist in the time of Seti I., but monuments with cartouches of Ramses II. have been discovered where once were the nomadic settlements of Athribis. From the excavations of Naville and Flinders Petrie we learn that Ramses II. built also in Bubastis, Ḳantara, Tell el-Maskhûta, Tell el-Jehudah, Saft el-Henneh, Faḳûs, and Tell Rotab. But he had a special fondness for building in various parts of his empire 'Ramses cities' (*Pa Ramessu*), of which he even selected one, situated in the eastern Delta, for his favourite residence. According to a contemporary description (cf. Brugsch, *Gesch. Ægyptens*, 547 f.) this 'Ramses city' was upon a flowing navigable stream, in a district rich in lakes and pastures, and was adorned with splendid temples and palaces. All these characteristics are presented by the ruins examined by Naville at Tell el-Maskhûta, nay, the most interesting circumstance is that down to the present day huge buildings without doors or windows remain, in which one may recognize the granaries, that is, no doubt, the storehouses of the Bible (Naville, *The Store-City at Pithom and the Route of the Exodus*, 9). The inscriptions discovered at the spot testify that the city had Ramses II. for its founder. In the immediate neighbourhood of this 'Ramses city' lay, however, another city, called *Pa Tum*, known to Herodotus (ii. 158) under the form Πάτουμος, and to the *Itinerar. Anton.* as (*Pa*)-*Thum*, which reappears in the *Pithom* of the Jahwist. The great nearness of the one to the other may be held to justify the conclusion that the two cities were regarded as one, like Babylon and Borsippa or Tyre and Ušu.

Naville has actually discovered at Tell el-Maskhûta a great temple of the god Tum built by Ramses II.

The Jahwistic record is thus found to be in strict harmony with the data gathered from Egyptian sources, and it may accordingly be regarded as proved that the Pharaoh of the Oppression was no less an one than Ramses II. himself. During his long reign Moses was born. The latter, who had the advantage of an Egyptian education and who was endowed with rare mental powers, conceived the plan of leading his countrymen to Palestine. His purpose was, however, prematurely betrayed, and he found himself compelled to seek for safety in the desert, whence he did not return to Egypt till after many years. When he came it was as God's messenger, who felt himself bound, and also divinely called, to free the Israelites from the heavy Egyptian yoke.

The oppression of the Israelites still continued, according to the Jahwistic narrative of Ex $3^{7.8}$, after the death of the oppressor. Under Merenptah Hotephima, the successor of Ramses II., events, however, occurred which must have greatly encouraged the resolutions of Moses. In Merenptah's fifth year the Delta, and especially its eastern districts, was inundated by the so-called 'sea-peoples,' and from Papyr. Anast. iii., verso, ll. 5–8, we learn that the foreigners pitched their camp by the canal of Heliopolis, close by the boundary betwixt the cultivated and the pasture lands. The Israelites were thus eye-witnesses of the mighty foreign invasion which seriously impaired the strength of Egypt, and hence may have arisen their determination to quit Egypt under the protection of the foreigners, and to betake themselves to Syria. This intention has been rightly inferred by Naville as explaining the words of Merenptah found upon a triumphal stele. Upon that occasion their scheme was still frustrated by Merenptah (cf. Naville, *Recueil de travaux*, xx. 32–33), and it is reasonable to assume that the attempt was not repeated during this king's reign, which, besides, was a short one. With this the biblical record agrees. According to it the oppression still continued under the successor of Ramses II. (cf. Ex $3^{7.8}$ and 3^{9}), and it was not until the time of the successor of this second oppressor, namely, Seti II., that Moses returned to Egypt (cf. Ex 4^{19}, where the death of the *second* oppressor is mentioned). Seti II., who encountered in the eastern Delta a general uprising of the foreigners, the Israelites included, and who had to yield to one of their leaders, the Syrian Arsu, is accordingly *the Pharaoh of the Exodus*. According to the now ascertained chronology, Seti II. reigned 1273–1271 B.C., and the Exodus is to be placed in his second year, *i.e.* 1271 B.C. As the Syrian coast-land was still under the Egyptian sway in the time of Ramses IV. (cf. Lepsius, *Denkmäler*, iii. 223 c.), the movements of the Israelites from Paran onwards, which were probably carried on in conjunction with the tribes of Judah and Simeon, are capable of a perfectly natural explanation.

(*The End.*)

Point and Illustration.

An Agraphon.

The Secret of the Presence.

THERE is in Northern India a spacious city, built by a Mogul emperor, for his own glory, Futtypore Sikri. It is absolutely deserted now by man. Over a vast gateway in the silent walls is carved an Arabic inscription, which purports to preserve, strange to say, an ἄγραφον, an extra-scriptural utterance of our blessed Lord's: 'Jesus, on whom be peace, hath said, This world is but a bridge; pass over; but build not thy dwelling there.'—H. C. G. MOULE.

A Mother.

The Secret of the Presence.

IT is often well to turn from the swelling thoughts suggested by the exceptional and the heroic in the records of the gospel, to the sober questions of the uneventful lifetime, and the common scene, and the transfiguring power of the blessed secret there. And as I do so, a name, a face, a presence, rises on my soul. I see one whose life for long, long years I watched indeed with microscopic nearness. I see a Christian woman, surrendered at all hours to the never-ceasing doing of the nearest and least romantic duty; open on every side to every appeal for aid, for toil, for love; the summer sunshine of the full and busy home; the friend of every needing, every sinning life, in the wide poor parish; experienced, indeed, in the pure joys which come to hearts that forget themselves, but called again and again to agonies of sorrow. And I see this life, in its radiant but unconscious beauty, at once, and equally, and with a living harmony, practical down to the smallest details, and filled

with God; open to every whisper, to every touch, that said, 'I want you,' and hidden, deep hidden, morning, noon, and night, in the secret of the Presence. That life was a long miracle, 'and long the track of light it left behind it,' to the praise of the glory of His grace who shone out from its blessed depths. Let me give Him thanks for it indeed. It is not past, but only lost; only hidden a little deeper than before with Christ in God, where

'Yet once more I trust to have
Full sight of her in heaven, without restraint.'

In Christ a son needs not to say *Mater, ave atque vale.* The secret of the Presence includes both worlds and folds them into one.—H. C. G. Moule.

The Secret of the Presence.

A few years ago, in a mountain town in the province of Fuh-kien in China, two men, recent converts to the Lord, were beset by a furious mob, and hung up each to a tree to be beaten there to death. The elder, a sturdy peasant, who had often pleaded with his neighbours, even to tears, for Christ, fearing for the firmness of his younger friend, called out to him: 'Do not forget Him who died for us; do not deny Him.' 'But indeed,' said the other, as he very simply told the story soon after to his friend and mine, the Rev. Robert Stewart, 'indeed he needed not to say it; the Holy Ghost so filled me that I felt no fear or trouble.' Rescue by a detachment of Chinese soldiery came just in time—not too soon to have allowed the confessors fully to prove, not the bitterness of death, but the glorious secret of the presence.—H. C. G. Moule.

Nigh Thee.

The Sunday Magazine (July).

Desperation and consequent destruction, because we are out of the right way, result oftentimes from ignorance that the way of relief lies very near us. One of the most fearfully tragic of all the disasters in mountain climbing occurred in the death of eleven men who ascended Mont Blanc in 1870. They arrived at the summit in safety, and the movements of the party were traced by the telescope as they began to make the descent. A cloud almost immediately concealed them entirely. Guides were soon on their way to the Grands Mulets, but a raging storm, lasting a week, prevented any search. When at last the rescued party found the bodies of the perished men, it was evident that they had wandered around hopelessly in a space only a hundred yards square, and had at last lain down in a cave which they had scooped, to die by inches, unaware that a few steps more would have brought them to the right path. The right path for every traveller in the hurricane of temptation is at hand—'The word is nigh thee.'

Their Faults.

The Sunday Magazine (July).

Shrewdness and a quick wit got Mr. Moody out of many a tight corner. Once when addressing a gathering of ministers he asked, 'How many have so grown in grace that they can bear to hear their faults told?' Many testified by holding up the hand. One he admonished, saying, 'Brother, you have spoken thirteen times in three days here, and perhaps shut out twelve other good men from speaking.' A brother got up and abused Mr. Moody for his bluntness. When the unexpected attack was over, Mr. Moody turned the encounter against his critic by saying, 'Brethren, I admit all the fault my friend charges on me, *but I did not hold up my hand.*'

'Not a Sparrow Falls.'

Ladysmith: the Diary of a Siege.

An interesting event in natural history occurred a short time ago upon the Port Road. A Bulwan shell, missing the top of Convent Hill, lobbed over and burst at random with its usual din and circumstance. People rushed out to see what damage it had done, but they found only two little dead birds—one with a tiny hole in her breast, the other with an eye knocked out. Ninety-six pounds of iron, brass, and melinite, hurled four miles through the air, at unknown cost, just to deal a true-lover's death to two sparrows, five of which are sold for one farthing.—H. Nevinson.

The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

VII.

The Treatment of Converts.

We have seen that converts in apostolic times were received into the Church on confession of faith and repentance. The excellent moral results among the vast numbers thus received were due to the abounding influence of the Holy Spirit. The simplicity of the method of reception was in harmony with the spiritual power which wrought through the preachers. As time passed, the facts of the gospel began to take shape as dogma. The advance in dogmatic knowledge naturally led to an advance in the demands which were made on those who would enter the Church. As spiritual power and impression decreased, greater care was given to fulness and accuracy of know-

ledge and to the moral results which should proceed from faith. The Catechumenate was the substitute for waning spiritual power.

In other details of treatment we notice the same simplicity of method, and the same reliance on spiritual influences. The new principle of life was allowed to shape its own forms. There was the least possible interference with individual and national customs. This is very noticeable in the case of the Jewish converts. In accepting Jesus as the Messiah, the Jews gave up nothing. 'No one felt that it was necessary to renounce Moses in order to remain faithful to Christ.'[1] The Jewish Christians continued to attend the synagogue and the temple, and observed the ceremonies and restrictions of the ritual law (Ac 3^{1} 6^{9} 10^{14} 21^{21-24}). They were better Jews than before, and their life won the admiration of the people (Ac 5^{13}). The adhesion of 'myriads' of Jews would have been impossible on any other terms. The ceremonial law was a civil as well as a religious ordinance, and was binding on the Jew, not only as an individual, but as a member of the sacred nation.[2] A religion which met them with the demand to renounce their religious and national privileges would have had no attraction for them. They would have regarded it with as much aversion as a Brahmin regards Christianity on the same terms. Jews would have been as hard to win as Brahmins are now. The uproar and opposition which arose in connection with the preaching of Stephen would have been the constant concomitant of apostolic preaching, had anything been introduced or abolished which touched the customs and privileges of the Jews. The apostles asked nothing but faith and repentance; the forms and customs of Jewish life were left untouched. They do not appear to have had the idea of creating a separate society distinct from the familiar organizations. It was the logic of events which force upon them the necessity of an independent existence. The religious institutions of the Jews were remarkably comprehensive. At first the Christians were regarded simply as an additional sect, within the national religious organism (Ac $24^{5.14}$).

In regard to Gentile proselytes who embraced the gospel, the same fact is to be noticed. They were not required to make any change in the customs and forms of their religious or social life. They had already made the great separation from heathenism, and were in the same relation to the new faith as the believing Jews. The gospel, however, came to them as an unmixed blessing, when they were able to unite with direct converts from heathenism. It gave them the realities of spiritual life and fellowship, which were the chief attractions which had drawn them to Judaism. They passed from the synagogues, where they had been aliens, into the fellowship and liberty of the children of God.

The working of this principle, of confining attention to essentials, and interfering as little as possible with customs, forms, and distinctions which were already in existence, is to be noticed in its most instructive and impressive form, in the apostolic treatment of heathen converts. The preservation of their national separateness was the cause for which Paul fought a lifelong battle. The first question which deeply agitated the young Society was: Should Gentiles, in accepting the gospel, be expected or compelled to submit to Jewish national or religious rites? Was the Jewish law binding upon them? In particular, must they submit to circumcision? To the heathen that was a denationalizing rite, a symbol of abhorrence and contempt. Christianity on such terms would have been little more than the old Judaism, with an increased proselytizing propaganda. Were they to be free to remain Greeks or Romans when they accepted the gospel? It was absolutely essential that this supreme question should be definitely settled. Peter took an important step towards its solution when he baptized Cornelius, but the question was little more than raised in that instance. Cornelius was already identified with Judaism in a more or less definite manner. At that time the question of Church fellowship did not present itself. The Christians in Cæsarea would be Jews, who had had acquaintance and intercourse with him before his conversion, and these relations would simply be continued. He was admitted to baptism, but the record says nothing about 'the breaking of bread.' Certainly when Peter was called in question at Jerusalem for his conduct in Cæsarea, the accusation ran, 'Thou wentest in to men uncircumcised, and didst eat with them' (Ac 11^{3}). It would have been strange had he not done so, after the wonderful lesson of the vision at Joppa. It is almost certain that this fellowship at table included an observance of the Lord's Supper. Peter could

[1] Sabatier's *Apostle Paul*, pp. 34, 35.
[2] Döllinger's *First Age of the Church*, pp. 57, 58.

scarcely have withheld instruction on this important institution. But curiously enough the conclusion to which the Church at Jerusalem came had no relation to the accusation which had been brought against Peter. When they heard his defence, 'they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life"' (Ac 11^{18}). They did not decide, as their after-conduct abundantly proves, that a Christian Jew might hold table fellowship or 'break bread' with a Christian Gentile.

The matter took more crucial shape at Antioch, when men who were heathen accepted the new faith. These, unlike Cornelius, had no previous relations, ecclesiastical or social, with Jews. They did not stand as proselytes midway between Judaism and heathenism. What was to be done with them? Were they to be compelled 'to live as do the Jews' (Gal 2^{14})? Must they conform to certain rites and rules which were observed by those who formed the new Society, and from whom they had received the gospel? Or, were they to be allowed, in accepting Jesus as Saviour and Lord, to retain their national separateness? Paul and Barnabas went up to Jerusalem under divine instruction (Gal 2^{2}) to have these critical questions authoritatively determined. After discussion, in which Peter recalled his action in the case of Cornelius, the Council decided that circumcision and the keeping of the law were not to be required of Gentile believers. No greater burden was to be laid upon them than certain necessary things, one of which was binding for all time, while the others were unimportant matters, attention to which might to some extent conciliate stricter Jews.

It is to be carefully noted that the question of fellowship or 'breaking bread' between Jew and Gentile believers was not mentioned. It was only the conditions of Gentile salvation which were authoritatively affirmed. It was not said that the observance of the law was unnecessary on the part of Jewish Christians. The decision of the Council, so far from helping to secure fellowship between Jew and Gentile, seems to have had a contrary effect. Paul's interpretation of it is remarkable. 'They gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision' (Gal 2^{9}). If Jew and Gentile ever broke bread together as disciples of Jesus Christ, it was in the Pauline Churches. It is certain that Peter and a few other Jews did so at Antioch, but the act was so revolutionary that it is almost impossible to believe that such intercourse had taken place before Peter's arrival. An innovation like that required an authority such as he alone possessed. Besides, it was an innovation so startlingly revolutionary that Peter drew back at the first appearance of objection. 'For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation' (Gal 2^{12-13}). If this was the result of the endeavour of the Apostle Peter to ignore Jewish customs and laws, it is not likely that it was even thought of or attempted elsewhere by others who had no authority like his. The attempt to unite the two sections of the Christian Society at Antioch under the combined influence of Peter and Paul seems to have failed. The Jewish believers fell back into their original exclusiveness. The Gentiles remained as they had been before; their faith and salvation were admitted, but social intercourse was refused. In a city like Antioch, however, there was room for more than one Church or Christian Society. Tradition says that the city was divided between two bishops—Euodias, who had been appointed by Peter, and Ignatius, who had been appointed by Paul.[1] The evidence of separate communities of Jewish and Christian believers is not confined to Antioch. Lightfoot makes the significant remark about the Church at Rome, 'The last notice [of it] in the apostolic writings, seems to point to two separate communities, a Judaizing Church and a Pauline Church. The arrival of the Gentile Apostle in the metropolis was the signal, it would appear, for the separation of the Judaizers, who had hitherto associated with their Gentile brethren coldly and distrustfully' (*Galatians*, p. 336). (Ph 1^{15-18}, Col 4^{11}.)

It should perhaps be noted here that the question of social intercourse, and especially of fellowship at the Lord's Table, between Jew and Gentile, would only arise, at least in an important form, in Christian communities outside Palestine. It was in the Gentile world, and especially in communities under the influence of the Apostle Paul, that it came into prominence. Even in such communities it is possible that it did not assume

[1] Slater's *Faith and Life of the Early Church*, p. 206.

large proportions in many Christian Societies. A careful study of the record leads to the belief that the Jews outside Palestine did not receive the gospel as readily as the Jews in Palestine. Paul's references to the unbelief of the Jews in the Epistle to the Romans (Ro 9, 10, 11) is conclusive proof that the vast majority of Jews, at least in the Gentile world, had not obeyed the gospel. But though the number of Christian Jews, as compared with Gentile Christians, was small, the question of their inter-relations, especially in the matter of table fellowship, was a vital one. The primitive organization of the 'Church in the house,' and the primitive custom of 'breaking bread at home,' prevented the question from becoming acute. If we regard Ro 16 as belonging originally to the Epistle, it is evident that there was more than one Church or Society in Rome (Ro 16^5). Such separate gatherings provided facilities whereby believing Jews could avoid the painful necessity of breaking a law which they regarded as still binding, in 'breaking bread' at the Lord's Table with men uncircumcised.

May we venture to say that the history of the relations of Jews and Gentiles in the Christian Church is of the utmost importance, in view of the vexed question of caste in India? The Jewish system was practically one of caste, which included within it the whole nation. Separateness was secured by caste-like regulations—the rite of circumcision, the restrictions and distinctions as to foods, the forbidding of marriage and intercourse with Gentiles. It is not contended that the Jewish system was identical with the Brahminical. The hereditary transmission of occupation was not a feature of it, except in relation to the priesthood. The absolute regulation by which caste is determined by birth, and by birth alone, did not belong to it. Gentiles might be received into the Jewish nation if they submitted to the Mosaic Law, especially to the law of circumcision. But though the Jewish system was marked by these differences in regulations, its effect in practice and popular sentiment was similar. The reception of Gentiles who submitted to circumcision was more nominal than real. 'They were regarded as the leprosy of Israel. . . . It became a recognized maxim that no wise man could trust a proselyte even to the twenty-fourth generation.'[1] It is also to be remembered that many of the particular rules of the Essenes resemble the prohibitions of Brahminism.[2]

It was a grave problem which the conversion of the Gentiles forced upon the Church. The Jew regarded the Gentile as unclean: to eat with him was to contract defilement. How were those who were separated by a ritual law still regarded as binding, and by centuries of mutual contempt and scorn, to be welded together in a common religious fellowship, involving as its central sign 'the breaking of bread' at the Lord's Table? To ask a Jew to give up his separateness was tantamount to saying that he should become a traitor to his nation, a renegade from the law, and cease to be a Jew. The Brahmin of to-day has exactly the same feelings. The situation and problem in India are practically the same as that which the apostles had to face. The chief difference is that then the people of privilege were within the Church, with a previous religion which was in harmony with the new faith; while in India the people of privilege are outside, with a religion which is out of harmony with it. In solving the problem the apostles did not ask the Jews to give up anything, nor did they require the Gentiles to adopt any of the Jewish ordinances. Fellowship was not forced upon the separated portions of the Church. Paul reached a position of liberty and indifference in relation to the Jewish Law, which was far in advance of his brethren in the Jewish Church. He said, 'In Christ neither circumcision availeth anything nor uncircumcision, but a new creature' (Gal 6^{15}). 'Meat commendeth us not to God: for neither, if we eat, are we the better: nor, if we eat not, are we the worse: but take heed, lest this liberty of yours become a stumbling-block to them that are weak' (1 Co $8^{8.9}$). 'I know, and am persuaded in the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean: but if thy brother is grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died' (Ro $14^{14.15}$). The whole question is lifted out of the region of rule and law into the region of love. There is no restriction, no regulation as to ritual or national custom. 'All things are lawful, but all things are not expedient: all things are lawful, but all things edify not' (1 Co 10^{23}). A Christian is allowed to observe them if he chooses, guiding himself care-

[1] Smith's *Dictionary of the Bible*, vol. ii. p. 942.

[2] *Encyclopædia Britannica*, 'Caste.'

fully by the rigour of the law of love. Even the apostle of freedom himself, when at Jerusalem, had no scruple in following the advice of James and the elders, that he should perform certain Jewish ceremonial rites in order that he might remove suspicion from the minds of Jewish believers (Ac 21^{20-26}). There were serious divisions in the apostolic Church, divisions even at the Agape, the feast of love, and it is almost certain that these were due to the old lines of severance between Jew and Gentile. The severance was too deep and long-established to be soon healed. The middle wall of partition was broken down, but the ruins remained, and unity was not at once secured. Paul's repeated pleadings for love and forbearance, his pleadings for unity, his sufferings from Judaizers, are all indicative of the disunited condition of the Church. The relations of the different sections were not what they should have been, but in this, as in many other unsatisfactory aspects of life, the Spirit and truth of Christ were relied upon to bring about the ideal harmony.

The freedom of the apostolic method is sometimes positively startling. It is evident that Paul did not insist upon an absolute separation from all heathen observances before receiving Gentile converts into the Church. He writes as if some of the stronger members of the Church at Corinth might be seen sitting at meat, or drinking from the sacrificial cup, in an idol's temple (1 Co 8^{14} $10^{14.\ 20.\ 21}$).[1] He, however, uses the strongest possible arguments and appeals to induce them not to do so. But the point to be emphasized is that he did not insist upon this as a condition of entrance into the Church, nor does he even make such conduct a reason for subjecting those who acted thus to such discipline as was put in force against 'the incestuous person' (1 Co 5^{1-7}). The importance of Paul's method is all the more to be valued when we remember that 'all the incidents of public and social life . . . were thoroughly interpenetrated by heathen customs. Its symbols met the Christian at every step. . . . If he really wished to keep himself from all contact, then he had almost to confine himself within the four walls of his house.'[2] Yet as a general rule, though the severance does not seem to have been insisted upon, it soon became complete. So complete did it become, so intense was the desire of the convert 'to separate himself from all that he had known or been connected with before, that over the cradle of the Church the reproach was uttered of hating the human race.'[3] This severance, as far as we can judge, was the result of influences and instruction to which the converts were subjected after they had been received into the Church. The conditions of entrance were limited to essential things. Faith and truth were to bring life and customs into harmony with them. Both Jew and Gentile were taught that the things which severed them had been done away in Christ.

It is with the utmost diffidence that we seek to apply these principles to the situation in India. We know it is a burning question there. We are not ignorant of the experiments and experiences of Xavier, Fra dei Nobili, Schwarz, or Heber. We are aware that some Societies at the present day show indifference to caste, but the majority of missionaries are strongly opposed to it. To these we would say with all humility, Is it absolutely essential that they should practically inscribe over the door of the Christian Church, 'All caste abandon ye who enter here'? Are there not many good things in caste as well as many things that are not good? Is it not largely a social institution? Are all its observances and ritual so closely identified with heathenism that a true faith must lead to their rejection? Is it not possible that a General Council should prepare a statement of 'certain necessary things' to be observed by caste and non-caste believers? Is there no compromise which could serve for a time as a working arrangement till the Spirit and truth of Christ and the providence of God can bring about the ideal condition and relations? Especially, would it not be better to have Christian Societies organized on caste lines, in which the very spirit of caste would be directly and constantly assailed by the Spirit and truth of Christ, than that our missionaries should stand almost helpless before this vast and tremendous barrier? The colour line of division in the Churches of America is not approved by the Christian spirit. It is a temporary separation, due to the strength of social prejudices and distinctions. The time when black and white will come together in the Christian Church of America is not yet, but the forces of Christian truth and love are hastening its coming. Are we to expect more from human nature in heathen India than in Christianized America?

[1] Lechler's *Apostolic Age*, vol. i. p. 146.

[2] Döllinger's *First Age of the Church*, p. 377.

[3] Döllinger's *First Age of the Church*, pp. 37–39.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS VI. 9.

'And let us not be weary in well-doing: for in due season we shall reap, if we faint not.'

EXPOSITION.

'Let us not be weary in well-doing.'—'In doing that which is good, let us not flag.' That is, some sow unto their own flesh, some unto the Spirit; let us be of those who do that which is commendable; and not that only; let us do it with unflagging spirit.—HUXTABLE.

WE find the same precept in nearly identical words in 2 Thess 3^{13}. The verb is to be closely connected with 'if we faint not' below, and denotes the giving up of all vigorous effort because of faint-heartedness.—HOWSON.

'In due season.'—This promise is an encouragement to persevere. The phrase itself occurs 1 Ti 2^{6} 6^{15}, Tit 1^{3}. Though here its chief reference is to the final award, yet God may see fit to grant to His servants in this life a kind of first-fruits or earnest of the great harvest in store for them hereafter. Even now they see in the good which they effect—in the mitigation of evil, moral and physical, the reclamation and conversion of souls to Christ—a proof that their labour is not in vain in the Lord. 'In due season' is 'in God's own appointed season,' whether sooner or later.—PEROWNE.

THE apostle still proceeds with the analogy of the harvest. We must wait as the husbandman waits; but the time of reaping will come.—HOWSON.

'If we faint not.'—As husbandmen overcome with heat and fatigue.—SCHAFF.

THE verb in Mt 15^{32} and Mk 8^{2} is to faint physically from exhaustion. In He $12^{3.5}$ it is used of succumbing, giving in, morally; not merely feeling weak, but in consequence of weakness giving up all further effort. In this latter sense it occurs in the Septuagint of Jos 18^{3} and in 1 Mac 9^{8}. And this last is its meaning here. It expresses more than the flagging of spirit before mentioned; for that would not forfeit the reward of past achievement, unless it led to the actual relinquishment of further endeavour; this last would forfeit it.—HUXTABLE.

METHODS OF TREATMENT.

I.

Not Weary in Well-Doing.

By the Rev. R. S. MacArthur.

1. *An inspired standard for a noble life*—'Well-doing.' How many have no such standard. Not only the poor, whose homes and companions drag them down, but even where wealth abounds self is often supreme. No one reaches the height of the standard. Of Jesus only was it spoken, 'He went about doing good.' But we may aim at it. Emerson, in a very Emersonian phrase, says, 'Young man, hitch your wagon to a star.' No one can paint another Madonna like that of Raphael in the Royal Gallery at Dresden, but it is a constant inspiration to every true student to loftier endeavours.

2. *A danger*—'Let us not be weary in well-doing.' It is not weary *in* well-doing, however. Christ Himself was weary. But He was not weary *of* His work. He was weary and sat on the well, but He did not let the Samaritan go without the blessing. *Ingratitude* is a common cause of wearying. It is said that the man who severed Cicero's head from his body had been successfully defended by Cicero when on trial for the murder of his father. Our *want of success* is another cause. Men criticise, magistrates oppose, the sinner falls away again. But we have here

3. *An encouraging promise*—'In due time we shall reap.' When is *due time*? It is God's time. And God is never in a hurry. Christ waited thirty years before performing a miracle. Carey and his companions laboured seven years before the first Hindoo convert was baptized. 'We shall reap.' Not perhaps just as we expected, our idea of success and God's may be different. 'We shall all perish,' they said to the Duke of Wellington at a critical place on the field of Waterloo, but he did not withdraw them. 'Stand firm,' he said; and they fell, every man at his post. That was success.

II.

Sowing and Reaping.

By the Rev. William Scott.

One great want of our time is staying power. It was the need of men in Christ's day, the need of it is registered in the Old Testament, it is the need of the hour still. We begin God's work with high hopes and ideals, and for a time all goes well. Then weariness comes; at first physical, then the weariness of disappointment. Against this weariness we are exhorted in the text, which unfolds a

parable. The husbandman sows his seed; he waits with patience for it to sprout; he faints not, knowing that harvest like seed-time is God's ordinance, and cannot fail. There is here an admonition and an assurance.

1. *An Admonition.*—We are sowers; the seed is God's word; the soil is the human heart; our work is to sow the seed, that is all. In the material world we employ a cause and an effect follows, but in spiritual fields the effect follows more tardily, and apparently less certainly. If we saw the result at once we might think it had been accomplished by us, not by God; as it is, we feel our weakness. We are only sowers, and we are not responsible for the issue, God takes that responsibility. We are only accountable for faithful sowing.

But an absence of results begets weariness. It is not wrong to look for results, and it is natural to be weary if we find none. Christ was weary *in*, not *of*, His work. But it was a weariness which never soured His Spirit, or stayed for a moment the activities of His ministry. Our weariness often arises from misunderstanding God's ways. We sow the seed, we cannot follow its working; it is hidden, and we think it lost. Let us study God's ways, and in patience possess our souls.

2. *An Assurance.*—Ye shall reap in due season. The point here is 'in due season.' We may only sow, but whoever reaps it is our harvest, for it is the Lord's. We are links in a great chain. The harvests of others' sowing are in us, our sowing points on to harvests to the end of time. God's work goes on though His workers fall. Each carries it a little farther, and another takes it up where he leaves it. And the true workers are not jealous, though one's work may be all reaping what others have sown, and another's may be the heavy work of breaking up the soil and sowing the seed. But besides this, it is true that no one gives to God without reaping an instantaneous harvest. He recompenses not according to our giving but according to His own bounty. If we seek to accumulate and get and grasp, we find that our gain is loss. True gain is not in the channel of our getting but of our giving. 'He who saveth his life shall lose it.'

Illustrations.

Some one [Baring-Gould, *Sermons to Children*] has compared our undertakings and purposes to that great image which Nebuchadnezzar saw in his dream. The head was of fine gold,—so are the beginnings of most men's plans. Nothing is too costly, no labour is too great. The breast and the arms are of silver. Interest begins to slacken—their views of possible success are modified, they have less exalted notions of what they are going to do. Lower still the silver has become brass—bright as the golden head, but not real, not genuine. They go on with the work, and it looks the same, but it is brass, not gold. The feet are part iron and part clay. Dreary ending to a work so nobly begun—what a picture of imperfection!—a gradual deterioration, gold first, clay last. Such is the well-doing of many who started with high purposes to work for God. And now their life is jaded, cold, half-hearted. 'Weary in well-doing' sums up their interior as well as their exterior life.—A. L. Moore.

It is a child's trick to sow seed one day and then the next to scrape away the earth to see the evidence of growth. You tell your child that the sapling oak in the field will yet grow as large and majestic as the giant forest king. He is inwardly incredulous, and goes day by day to see proofs of his parent's prophecy. After days and weeks he declares it has not grown at all; and he sees no prospect of the prophecy coming true. A whole year passes, and it seems to him that the sapling tree is much the same as it was. He does not remember, or may not know, that this oak monarch of the forest took hundreds of years to reach its majesty of girth, its stable rootage and mighty branchage; and that the men and women who saw it a sapling are dead and gone long ago. Our misconceptions of the ways of God often inspire and provoke our weariness.—W. Scott.

The most pathetic paragraph I have read for many a day was one in a late number of the London Missionary Society *Chronicle*. It occurred among the reports of progress from missionaries in various parts of the world. The simple report came from one sad true heart: 'I have no progress to report.'—W. Scott.

Servants of God, why go ye hollow-eyed?
Is not His wage secured, His board supplied?
Ye shame your Master with your grievous face,
Hinting that Satan's were the better place.

F. Langbridge.

I do not believe there lives on God's earth a man who has lived through more sorrow, shame, toil, danger, drags, and insults than I have. This I know, whatever tries other men, everything that had deadly power to try me came. For fifteen years, from thirty-three to forty-eight or fifty, I never knew real health, and had to work on in pain and weakness day by day. For thirty years the only thing I ever really longed for was *bed*. It sounds mean, I daresay it is mean, but it is true, and I wish to tell you the truth; whatever joy or sorrow came, the overwhelming sense of weariness and endless pain made bed, forgetfulness, the only human solace that satisfied. It is only in the last three years that I have begun to joy again in my waking life. Yet . . . I count myself blessed to have been allowed to live such a life. . . . I felt the warrior joy of life and the conqueror's joy of getting the mastery. In my worst agony

I could not pray to have it taken away, so utterly, by degrees, did I feel the power and light that came. And now all creation has opened out to me by living, and everything that I count happy I know to have come out of the self-mastery and training and truth which those years of anguish brought. My positive creed is an absolute unfaltering certainty of life triumphant.—E. THRING.

Weary in Well-Doing.

I WOULD have gone; God bade me stay;
I would have worked; God bade me rest.
He broke my will from day to day,
He read my yearnings unexpressed
And said them nay.

Now I would stay; God bids me go;
Now I would rest; God bids me work.
He breaks my heart tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where Thou sendest me;
Day after day I plod and moil;
But, Christ my God, when will it be
That I may let alone my toil
And rest with Thee?—C. ROSSETTI.

HENRY MARTYN, a distinguished student of his university, on reading Brainard's *Memoirs*, was animated with a desire to be a missionary, and became, after some few years of labour in India, a missionary in Central Persia. There he laboured, often in weariness and depression, and there he died without any visible fruit. The 'due season' came after his translation to reward and rest. His reaping time is now. No life has been more fruitful in inspiration than his. Untold numbers of men have been led to Christian consecration by the life of Henry Martyn.—W. SCOTT.

THE farmer throws more seed into the ground than he expects will ever grow up in the shape of grain. If he did not do so, he knows that he would reap but a scanty harvest. But yet the surplus seed is not lost, although it does not yield *him* any direct return. He is working under the hand of a higher Husbandman, who has other purposes to serve through his indirect and unconscious agency. The Lord has made a covenant with the fowls of the air, and with the beasts of the field, and with the countless tribes of creatures that are living in the bosom of the soil. These all wait upon Him, and He giveth them their meat in due season. How?—not by miracles, but by simple and ordinary means. He compels the farmer to scatter their provision for them over his fields, and there they accordingly seek it, and know where to find it. Even so the secondary and incidental advantages arising from our labours may be far greater than we have any reason to suppose. The influence we may exert in the way of removing prejudices, restraining excesses, laying the foundation of right principles, fostering the growth of religious habits and convictions, who knows? The effects of that influence are seldom visible; but like the rain and snow from heaven, they sink down into the general soil of society, and enrich it to an extent of which we are not aware.—W. MACGILVRAY.

WHAT are we set on earth for? Say to toil—
Nor seek to leave thy tending of the vines,
For all the heat o' the day till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with His odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hands,
From thy hands, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dewdrop with another near.
E. B. BROWNING.

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Recent Biblical Archaeology.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

Early Babylonian History is the name of a large and handsomely printed volume which has just been written by the Rev. Hugo Radau, and published at the Oxford University Press. It is an elaborate and exhaustive review of all the materials we possess at present for a knowledge of early Babylonian history 'down to the end of the Fourth Dynasty of Ur'—that is to say, down to the time when Babylonia passed under the rule of a foreign line of kings, of whom Khammurabi or Amraphel was the most celebrated. It will be a surprise to many readers, not excluding Orientalists, that the materials are plentiful enough to occupy a volume of 452 pages. Dr. Radau has given the texts, usually in transliteration, along with translations of them, as well as philological and explanatory notes, which prove him to be a good Sumerian scholar. He has succeeded in identifying several early Babylonian characters, the later equivalents of which were doubtful, and in throwing light on a good many Sumerian words and grammatical constructions. He has also made use of a valuable collection of early Babylonian tablets belonging to Dr. E. A. Hoffmann, which are here described and published for the first time.

For the student of early Oriental history the book is indispensable. Nowhere else can he find so complete a collection of materials, lucidly arranged and brought up to date. The value of the work is increased by the admirable indices and tables of contents with which it is furnished. Even where the reader is inclined to differ from the conclusions arrived at in it, he will find all the data for forming an opinion lying ready to hand.

That differences of opinion should exist where the materials are still imperfect is inevitable. I fail, for instance, to see the evidence for a 'Fourth' dynasty of Ur. That the titles of a king should vary in different inscriptions is of frequent occurrence in both ancient and modern history, and no conclusions can safely be built upon the fact. The queen of England is sometimes called also Empress of India or Queen of Great Britain and Ireland; but that is no reason for dividing her into two personages. That there were two Babylonian sovereigns of Ur who bore the name of Dungi may be admitted; that there was a third is not yet proved.

Nor do I believe that the kings who write their names and inscriptions in Sumerian were Semites. Where the king was of Semitic origin, like Naram-Sin, his name is—at all events, occasionally—written in a way which leaves no doubt of his Semitic descent. The Semitic loan-words introduced into the Sumerian texts are always spelt phonetically, and the very meagre list of them, as compared with the Sumerian loan-words introduced into Semitic-Babylonian, shows that the language of the Semitic settlers could not have had much influence on the language of the court. As for the so-called Semitic idioms supposed to exist in the Sumerian inscriptions, I have long ago pointed out that we have just as much reason for believing that they are of Sumerian origin, like the distinction between a present and an aorist tense in Assyrian, as the converse. We know too little about early Semitic syntax to dogmatise on the subject, and the large number of words borrowed from Sumerian by the Semites raises the presumption that Sumerian idioms were borrowed at the same time. We now know that the influence of Sumerian culture extended, in primitive times, not only over Babylonia, but in Arabia and Canaan as well.

Dr. Radau seems to adopt the theory which identifies the biblical Shinar with Sumer, and derives them both from the name of the city of Gir-su, read backwards (Su-gir). But this is impossible. The name of the god Nin-girsu, we are told (*W.A.I.* iii. 66, 3 f., 14 b) was pronounced Ingurisa in Assyrian, thus excluding the reading Su-gir, and the discovery of the name of Sankhar or Shinar in the Tel el-Amarna tablets has made me give up the connection between Shinar and Sumer to which I first gave currency thirty years ago. Nor can I agree with Dr. Radau in seeing the name of Yahweh in that of Libus-Eaum, the granddaughter of Naram-Sin; it is rather the name of the Babylonian god Ea. 'Armaim,' by the way, in one of Naram-Sin's inscriptions is

Aram, not Armenia, as Dr. Radau translates it. Kimas, again, is northern and not central Arabia. As for the so-called land of 'Gis-ban,' which plays so large a part in the early Babylonian texts, Dr. Radau has evidently changed his opinion about it while writing his book, the result being an inconsistent transliteration of the name. 'Gis-ban' is certainly wrong, and, personally, I believe that Mr. Pinches is right in reading Ukh and identifying the place with Opis. That the name has been found on bricks from Jokha does not prove much, and we have the positive testimony of a tablet to the fact that Ukh and Upi or Opis were one and the same.

We must not part from Dr. Radau's work without mentioning the very full and interesting account contained in it of the early Babylonian calendar and its months.

The fifth volume of the *Mitteilungen der Vorderasiatischen Gesellschaft* (1900, 1) begins with three interesting articles by Dr. W. Max Müller on the primitive home of the Philistines, which, he suggests, was the southern coast of Asia Minor; on the period of their settlement on the coast of Palestine, which is assigned to the age of Ramses III. (about 1200 B.C.); and on a hieratic papyrus obtained by M. Golénischeff in Egypt, of which a translation is given. The papyrus describes a voyage undertaken by an Egyptian in the time of the high-priest Her-Hor, in order to obtain wood from the Lebanon for the temple of Amon at Thebes. The Egyptian was detained for several months in the harbour of Dor, which at that time was in the possession of the Zakkar, a Philistine tribe, and the papyrus gives an account of the difficulties and sufferings he underwent there. Zakkar pirates seem to have been in command of the sea, and Egyptian influence in Canaan was at an end. In *seren*, the title of the Philistine chiefs, Dr. Max Müller sees a word of Asianic origin, related to the Greek τύραννος, and he points out a curious parallelism between a passage in the papyrus describing a sort of prophetic ecstacy into which one of the subjects of the king of Dor fell, and the reference to the Israelitish prophets in the time of Saul (1 S 19^{23}). Dr. Max Müller's further speculations, which would make David and Solomon vassals of the Egyptians, by whose help the Hebrews shook off the Philistine yoke, are not likely to convince anyone except their author.

Contributions and Comments.

To a Butterfly.

White glimpse of faith, fluttering from the unseen
On to the dark; winged page of dawn to e'en,
That without voice thine own small doom may bear
In the white livery that the angels wear.

Faith is no longer faith when grasped, nor thou
A vision more, that in thy radiance now
From bed of marigold dost meekly rise
And journey on to be eve's sacrifice.

Sarah Robertson Matheson.

A Rhetorical Figure in the Old Testament.

A Supplementary Note.

In addition to various communications expressing warm approval of my article last month on 'A Rhetorical Figure in the O.T.', I have received one in which *inter alia* I am referred further to Pr 8^{10} and 17^{12}. The writer, moreover, lays stress upon the fact that the rhetorical usage in question has been known to theologians for centuries, and hence suggests that my citation of Arabic parallels is somewhat consequential, and a thing with which there was no need to trouble the readers of The Expository Times. But I may be allowed simply to remind these readers what an important part is played in the Wellhausen school by *all*

Arabic parallels that appear *to support the positions maintained by it*; and, further, to remind them that these same Wellhausenians have quite forgotten what was recognized correctly enough by former centuries. The fact is that passages like Jer 7^{22} have been again and again brought forward afresh as direct evidence that the Mosaic age was unacquainted with laws about sacrifice. I now confidently hand over the matter to the unprejudiced reader for judgment, and I think the majority will feel grateful to me for having introduced a wider circle to the *Arabic* parallels which have hitherto been so little regarded, and even unknown to most. And of course *I* feel grateful and rejoice in like manner when it is pointed out to me that earlier generations had already hit upon the truth; in those days, indeed, one had not got so far as to look at everything through the false spectacles of the so-called modern criticism.

FRITZ HOMMEL.

Munich.

II.

My friend and cousin, Professor Hommel, makes a little too much ado about the parallels to the language of Jer 7^{22}, which he has discovered in Arabic. I am glad that another common friend of ours, Professor Lucien Gautier, has already called attention to passages from the Old and New Testament, which prove that '*the idiom of exaggerated contrast*' was common in the Bible, as it will be probably in all languages. Some of the passages which are quoted by Professor Gautier from the paper of J. G. Carleton were quoted for the explanation of Jer 7^{22} centuries ago, and some more besides them. Take that old storehouse of biblical exegesis, the *Synopsis* of Matthew Poole[1] (first edition, London, 1669, 5 vols.; Frankfurt, 1679, 1712; best edition by Leusden, Utrecht, 1681–86), and one will find there as examples for the rhetorical figure: '*Negativum adverbium aliquando pro comparativa particula ponitur*,' besides some of the passages quoted above (p. 478), two examples from the Hebrew Proverbs, which are just as good as any quoted by Hommel, namely, Pr 8^{10}, 'Receive my instruction, *and not* silver; and knowledge *rather* than choice gold'; and 17^{12}, 'Let a bear robbed of her whelps meet a man, *rather* than a fool in his folly,' in Hebrew, וְאַל, '*and not* a fool.' Not so common as this rhetorical figure (the negative instead of the comparative) is the opposite (the comparative instead of the negative). As example for it I may quote a passage from Herodotus, which has puzzled many translators: viii. 120: Τὰ δὲ Ἄβδηρα ἵδρυται πρὸς τοῦ Ἑλλησπόντου μᾶλλον ἢ τοῦ Στρυμόνος καὶ τῆς Ἠιόνος, ὅθεν δή μίν φασι ἐπιβῆναι ἐπὶ τὴν νέα. For a long time this has been translated: 'Abdera lies *nearer to* the Hellespont than to the Strymon, where Xerxes is said to have embarked,' while it must be 'Abdera lies towards the Hellespont *rather than = and not* towards the Strymon.'

1 S 15^{22}, Hos 6^{6} are sufficient to guarantee the right understanding of Jer 7^{22}; but it is meet to refer to such a sober theological treatment as in Oehler's *Theology of the* O.T., §201, who justly quotes the Grammars of Winer and Buttmann; and to a very useful but forgotten book on Hebrew syntax; G. Chr. Storr, *Observationes ad analogiam et syntaxin hebraicam pertinentes* (Tubingae, 1779), where (p. 251 f.) the whole question is treated in combination with the מִן *comparativum*.

EB. NESTLE.

Maulbronn.

III.

In response to Dr. HOMMEL's appeal (THE EXPOSITORY TIMES, June, p. 429), and in illustration of his article (*ibid.*, July, pp. 439–441), it may be pointed out that a similar construction has been found by Professor BLASS (*Grammatik des N.T.-lichen Griechisch*, p. 261 n.) in N.T. Greek. He interprets the idiom οὐ . . . ἀλλά (LXX, Dt 5^{3}, Jer 7^{22}) simply as a depreciation, not as a blunt negation, of the first member. Thus Mk 9^{37} would read, 'Whosoever receiveth Me, receiveth not so much Me as Him who sent Me'; Mt 10^{20}, 'For it is not you who speak, so much as the Spirit of your Father that speaketh in you'; Jn 12^{44}, 'He that believeth on Me, believeth not so much on Me as on Him who sent Me'; Ac 5^{4}, 'Thou hast lied, not so much to men as to God,' etc. If the usage can be established, it may have passed into the Gospels from an Aramaic construction similar to that which Dr. Hommel finds

[1] By the bye, what is his Christian name? The title-page of my copy runs: Matthaei Poli Londinensis Synopsis (Frankfurt, 1712); Diestel (*Geschichte des Alten Testaments*, p. 439 and index) calls him Matthias.

[Matthew, without doubt: Diestel must have guessed off the Latin.—ED.]

in Arabic and Hebrew, both idioms springing from the same desire to emphasize the second member by employing an extremely antithetical expression. JAMES MOFFATT.

Dundonald, Ayrshire.

IV.

SOME little time ago I sent to the *Expositor* an article on Jer $7^{22\,f.}$, in which *inter alia* there is a discussion of the attempt to explain this difficult passage which is adopted by Professor Hommel in his *Anc. Heb. Tradition*, and most recently in THE EXPOSITORY TIMES, p. 439 ff. At present, therefore, I content myself with the following short examination of the position maintained by Professor Hommel.

1. Above all it requires to be emphasized that the absolute sense of the negation must not be exchanged for the relative except where this is inexorably demanded. What a danger to any certainty in exegesis might arise, if the negatives 'not' and 'no' are not meant to signify 'not' and 'no'!

2. For myself, I confess that in my judgment the Arabic sentences quoted by Professor Hommel do *not* make this inexorable demand for the relative sense of the negation. The first couplet may mean, 'not he who died and rests in the grave is really dead, but really dead is he to be called who comes into captivity and thus drags on a life of want and shame.' For the soul of the man who is physically dead lives in the cheering hope of the day of resurrection.—In the same way, it appears to me, the true sense of the next two Arabic sayings cited by Professor Hommel may be discovered. The author of the first of these was not disposed to allow the claim of strength at all to the man who strikes down his foe, he found the true strength, and consequently strength in general, in this that a man rules himself. Further, in the third of Professor Hommel's examples the meaning intended to be expressed appears to me to be that true childlessness, and thus childlessness in general, is to be attributed to the man who, on his entrance into the world beyond, receives no greeting from any of his children. Accordingly the Arab rhetoricians appear to me to have good ground for discovering in these sayings 'a denying of the original sense of a word.'—Again, I do not think it impossible that the poet quoted in the fourth Arabic saying meant to say that he and his kindred spirits desired to seek out an Omayyade actually 'in the east of the wide earth and not in the west.' May he not have wished to emphasize the circumstance that for him the eastern portion of the Caliphate was its principal portion?—Finally, the author of the fifth example did not mean, I think, to speak at all of those who were accustomed to approach the prince by land. In writing as he did, he desired to characterize those exclusively who came to the prince by the unusual water road and not by way of land. His 'not' must be kept to the meaning 'not,' instead of being explained away as = 'not only.'

3. What was the object of the speaker who said in Dt 5^{3}, 'The LORD made this covenant not with our fathers but with us, those (namely) who are here alive to-day?' He meant to prevent his contemporaries from shifting the obligation to keep the Horeb covenant from themselves on to their forefathers. And in that sense are we to deny its full force to the negation he states? No, he desired really to insist that the Horeb covenant was not made with a generation which was no longer in existence. Besides, the generation which was upon the point of crossing the Jordan, consisted in part of persons who had actually stood at Horeb. Recall, for instance, Moses himself, Caleb and Joshua, Eleazar and others. The addition 'those who,' etc., is most likely due to the circumstance that the preceding 'us' did not include the whole body of persons with whom Jahweh had spoken at Horeb. It is meant to convey the sense 'with those (at least) who,' *i.e.* 'in so far as we.' Further, Professor Hommel has failed to note that in Dt $29^{13\,(14)}$ ('Neither with you *only* do I make this covenant') the Heb. equivalent for 'only' is actually present (לֹא אתכם לבדכם).

4. Least of all is the language of Jer $7^{22\,f.}$ such as to commend any weakening of the force of the negation. Let it not be forgotten that the contrasted statement which is expressly added in v.^{23} confirms the view that the preceding negation is to have its full meaning given to it. At present I will not, however, go at length into the matter of Jer $7^{22f.}$, as my explanation of this passage may be looked for in an early number of the *Expositor*.

ED. KÖNIG.

Bonn.

The Date of the Composition of the Talmud.

L'appétit vient en mangeant. Professor Margoliouth is not satisfied with having disposed of the Sefer Ha-Galuy of Saadya. His Sirach hypothesis demands a greater, an unheard-of sacrifice. The whole body of the Jewish tradition-literature must be swept out of the way. The Talmud, to which the grievous stain attaches of containing valuable citations from the Hebrew Sirach, is no genuine product of earlier centuries, it did not owe its existence to the development of the Jewish spirit, and to the activity of the Jewish schools of Palestine and Babylonia during the first half millennium after Christ, but 'the Talmud is an imitation of the Mohammedan Collections of Traditions, and the latter are the only source whence the Talmud will ever be properly understood. . . . Hence the *terminus a quo* for the date of the compilation of the Talmuds is to be found in the date of the compilation of the Mohammedan tradition' (THE EXPOSITORY TIMES, April, p. 332b). It is difficult, in presence of such an assertion, to remain either serious or calm. For we have here to do not with the old controversy as to whether the Talmud was originally in written form, or whether, after a long oral currency, it was first reduced to writing, with various additions, in the time of the Saboreans (about a hundred years before Mohammed). Professor Margoliouth absolutely maintains that the compilation of the Talmud itself, and thus the division and arrangement of the matter contained in it, had its motive in the similar efforts of Mohammedan scholars. 'The time of Muslim and Bokhari [Muslim died in 875 A.D., and Bokhari in 870] was that in which the compilation of tradition was a specially fashionable pursuit, and this was the time when the Jews took up the idea.'

No one who has even the slightest acquaintance with the contents of the Talmud and with the course of Jewish tradition can fail to be simply dumbfoundered by such monstrous pretensions as the above, and one involuntarily receives the impression that Professor Margoliouth is making sport of his readers. But, unfortunately, the Laudian Professor is quite in earnest with his theory of the compilation of the Talmud under Mohammedan influence. He has recently brought forward a concrete argument in support of the correctness of his view. This argument is founded upon the Talmudic expression, כרגא, which signifies 'poll-tax' (*Kopfsteuer*); but this term, we are told, is derived from the Arabic, in which language, however, it is alleged, *kharâj* first acquired the meaning of 'poll-tax' through the legislation of the Caliph Omar I.; 'therefore the Talmud is later than the Caliph Omar I.' (THE EXPOSITORY TIMES, June, p. 427). It will be worth while to look more closely at this argument, in order that we may be convinced of the flimsy character of Professor Margoliouth's reasoning.

In the first place, let it be noted that כַּרְגָּא does not mean merely 'poll-tax,' but signifies 'tax' and 'tribute' in general. In the Targum on La 1[1] and Est 10[1] כרגא appears as the rendering of מַס. In the Targum on 2 Ch 9[14] מביאים is rendered by מובלין כרגא. In a legend contained in the Bab. Talmud (*Sanhedrin*, 109a), the hero of this, who has to bring a present from the Jews to the court of the Roman emperor, says קא מובילנא כרגא לקיסר. A place in the neighbourhood of Jerusalem was called (according to *Sukka*, 45b) מוצא, because it was free from the royal tax (דמיפק מכרגא דמלכא). In *Baba Mezia* (73b), in a conversation between Papa and his teacher Raba (fourth century), there is mention of the tax which is paid to the (Persian) State, and this is called כרגא. In *Kethuboth* (87a), and in other parallel passages of the Bab. Talmud, a principle of law laid down by the teachers of Nahardea is enunciated thus: לכרגא למזוני ולקבורה מזבנינן בלא אכרזתא, *i.e.* 'For the paying of taxes, for aliment (of widow or daughters), and for defraying of funeral expenses, one sells (landed property) without exposing to public sale.' In the special sense of 'poll-tax' we find the word כרגא in a very interesting saying handed down by Rabba b. Nachmani, and which goes back to the famous Samuel, the great teacher of Nahardea (third century). In this saying (*Baba Bathra*, 55a) כרגא, 'poll-tax,' is distinguished from טסקא, 'land-tax.' Anyone who not only makes acquaintance with the above passages in the Dictionary of Kohut, but reads them in their context, will readily be convinced that כרגא was a common term amongst the Jews who lived in Babylonia under the Persian domination; and that at the time of the Sassanides it was used to designate the taxes to be paid to the State,

primarily the poll-tax, but also taxes and royal imposts in general. According to Professor Margoliouth, however, the word כרגא first found its way into the text of the Talmud after the time of Omar! But the presupposition with which he starts, that כרגא is derived from the Arab. *kharâj*, is quite baseless. Rather is כרגא to be traced to a Persian word, from which the Arab. *kharâj* likewise comes. The Persian radical form has not, indeed, survived, but the fact that *kharâj* is not a native Arabic word admits of no doubt. I may be allowed here to quote the words of Professor Th. Nöldeke of Strassburg, contained in a reply he kindly sent to an inquiry of mine on this point:—'Of course *kharâj* first acquired the technical sense of "land-tax,"[1] I mean for the Arabs, in Omar's legislation. But it is quite possible that in the Persian royal legislation—Omar's laws about taxes are based wholly upon those of Chosrau II.—the Persian prototype had the special sense of "land-tax," while כרגא is rather "poll-tax." By the way, *kharâj* is the name given also to the sum which every slave working independently had to pay per day to his master. . . . Of course the Talmud would be older than Omar, even if Professor Margoliouth were right in holding that כרגא is derived from *kharâj*, for we should then have merely to assume that occasionally a later term found its way into the long completed Corpus. But his view is in itself extremely improbable. I do not believe that the Arabic ج would have been reproduced by the Heb. ג, for it can easily be proved that, in 'Irâq and the neighbouring districts, ج was even in earlier times pronounced essentially as we pronounce it now, and as it is pronounced in all schools in the reading of the Koran, and not like *g*. On the other hand, the Arabs uniformly expressed the Aramæan and Persian *g* by ج.' So far Professor Nöldeke, to whose words I have nothing to add.

There is only one other point to which I would direct the attention of any readers who may be disposed to take seriously Professor Margoliouth's absurd hypothesis of the late post-Mohammedan compilation of the Talmud. The systematic collecting and arranging of traditions, to which, according to Professor Margoliouth, the Jews were first incited by the example of the Mohammedans, may be seen already in the Mishna, to which the Talmuds, both Palestinian and Babylonian, are the commentary and amplification. But the Mishna, to which the Talmud owes its whole form, in a way its literary existence, the very essence of its structure, is surely, even in the view of Professor Margoliouth, older than Omar and than the Mohammedan collectors of tradition.

Finally, one question more to Professor Margoliouth, similar to what I asked him last month *apropos* of the Sefer Ha-Galuy. Granting that the Talmud was not compiled till the eighth or ninth century, are the citations it contains from the Hebrew Sirach thus got out of the way? And if not, *cui bono* the new hypothesis of the late origin of the Talmud?

W. Bacher.

Budapest.

[1] Professor Margoliouth says erroneously, 'That meaning of "capitation-tax" was given the word by the Caliph Omar.' He appeals to Kremer, *Kulturgeschichte des Orients*, i. 59, where, however, it is expressly said: 'The taxes . . . were twofold—(1) poll-tax (*gizja, tributum capitis*), (2) land-tax (*kharâj, tributum soli*).'

The Sefer Ha-Galuy.

Professor Bacher deserves warm commendation. He has no hesitation in asserting that *Sefer Ha-Galuy* does not mean 'Book of the Exile,' and that Harkavy's translation of the Arabic title of the work is no less impossible. Harkavy himself confesses that his translation of the work is so inaccurate that it was a kindness to attribute it to someone else; and his friends agree that he went entirely wrong over the title. I submit that there is little probability of his being right about the purport of the work. The laws of evidence are not ours to alter or abrogate.

The *Sefer Ha-Galuy* is condemned by a single consideration. The real work was dated 930. The first sentence of the text of the book edited by Harkavy is in incorrect Hebrew; but the same sentence in correct Hebrew was criticized by Rab Mubasshir, Levite and Gaon, who died in 926. A man cannot review a book when he has been four years in the grave. Therefore, the work edited by Harkavy is a lampoon on Seadyah or his school.

Since the praise of the Cairene Ben-Sira expressed by Seadyah would be entirely inconsistent with the neglect of it by Seadyah's followers, I certainly hold that the evidence of the *Sefer Ha-Galuy* is equally damaging to it whether the *Sefer* be Seadyah's or not.

The interest of the question lies also to some extent in its bearing on the history of Persian literature. Where the Cairene Ecclesiasticus is not translated from Syriac, it is translated from Persian; the attempts to explain the proof-passages in any other way are all absurd and contradictory. The Persian translation was in the Arabic character, and mixed with Arabic words. I have in my study a document from Eastern Turkestan of the year 1010 A.D. (401 A.H.), in Persian, in the Arabic character, and mixed with Arabic words. This was written by men whose parents were Mongols. In the *Jewish Quarterly Review* for 1898 I published a Persian document in the Hebrew character, largely mixed with Arabic words, of the year 1021; this was from Ahwaz. The Persian of Avicenna (980–1037) is also as full of Arabic as a modern newspaper would be. It is certain, then, that by the year 1010 the habit of mixing Persian with Arabic in written documents was widely extended; and the poetry of Daḳiḳi (ob. about 940; see Pizzi's *Chrestomathie Persane*, p. 58) shows that the use of them in poetry was in vogue a century before that date. Still the existence of a Persian translation of Ecclesiasticus in the Arabic character before 1000 A.D. seems to me highly improbable. I was glad, therefore, to be able to prove from Pinsker that the lampooning of Seadyah extended well into the middle of the eleventh century. That the author of the *Ma'asiyyoth* got some lines of the Cairene Sirach from the *Sefer Ha-Galuy* seems certain; but the Cairene Sirach must have been discredited before the former book was written, since the author mentions among his authorities the twenty-four books of the Bible, the Scroll of Esther, and the Scroll of the Hasmoneids, but *not* the Book of Ben-Sira. If Nissim of Kairawan was the author, its date may be put at 1030, or later; for the author had a son-in-law, and must, therefore, have been over thirty-six; and we know that Nissim was a man of vigour in 1050 (*Yuḥasin*, ed. Filipowski, p. 209). If it be not by Nissim, then, at anyrate, we know that it is an imitation of the work called *Al-faraj ba'd al-shiddah* of Al-Muḥassan Al-Tanukhi, in which the year 957 A.D. (346 A.H.) was mentioned as long past (Ibn Khallikan, Cairo, 1299, i. 563). The Mohammedan work was then not earlier than about 970, and the Jewish imitation probably later than 1000 A.D., at which time Al-Muḥassan's book was very popular (*Yatimat Al-Dahr*, Damascus ed., ii. 115). Hence no sound reason has as yet been alleged for placing either the Cairene Ecclesiasticus or the existing *Sefer Ha-Galuy* earlier than 1000 A.D.

The great variety of the issues that come into this question makes it, to my mind, most instructive; and I particularly regret that Professor Bacher should assist in maintaining error, because, owing to his knowledge of Persian, he could give valuable help in ousting it.

D. S. Margoliouth.

Oxford.

The Hebrew Sirach.

1. The term כרגא in the sense of a capitation or ground-tax occurs several times in Rabbinic literature, but twice in the name of the authorities Rab She'heth and Rab Hunna in the fourth century (Baba Mezia 73B and Baba Batra 55A; cf. also Yoma 77A, which, as is clear from the whole context, can only date from the Persian period). The legitimate conclusion from such evidence would be, that Professsor Margoliouth's authorities, as von Kremer or Kohut, were wrong in their statements. Altogether I must point out that when I challenged Professor Margoliouth to give some evidence of his acquaintance with Rabbinic literature, upon which he is now sitting in judgment, it was not dictionary learning that was meant, but real knowledge of the subject, such as the ability to read and translate a page of the Talmud unseen, and to comment upon it in a manner satisfactory to specialists.

2. Maimonides, as is clear from the context, had to explain the dictum of the Talmud, which includes Sirach among the heretical books, and thus of course he could not refer it to our Ecclesiasticus, as there is nothing in our recension of the book which, in the opinion of Maimonides, would have justified the Rabbis in ostracising it. He therefore took the passage of the Talmud to mean a book different from ours. He was probably thinking of the well-known Alphabeta of Ben-Sira. The imputation of Professor Margoliouth, that Maimonides made guesses from the name of the author, confusing Sirah with Shirah, is beneath consideration.

3. The last ally which Professor Margoliouth has discovered is physical science. He says, 'Lightning precedes thunder; it does not precede hail.'

On the basis of this statement he proceeds to declare Sir 32^{10} a wrong translation of the Greek. If Professor Margoliouth would turn to the Bible, he would find there the expression אש וברד (fire and hail, the former being caused by *Barak*). Cf. also the Rabbinic phrase with regard to the physical effects of shame, אזיל סומקא ואתי חיורא. Ben-Sira was probably thinking of a similar change of colour, not of colour and voice. Perhaps I may point here, too, to Berachoth 59A, where Rab Acha explains the thunder as caused by the effect which *the lightning* has upon the masses of hail in the clouds. This may be bad science, but shows the peculiar connection between lightning and hail dominant in the Jewish mind. It is not impossible that Rab Acha's sentence was suggested by Ben-Sira.

4. The proper reading in Sir 2^{28} is undoubtedly בצפור אוחז (cf. Ec 9^{12}), the word בעוף having come in from the line before. The statement of Professor Margoliouth, that the verse from Jer 5^{27} was inserted by the 'translator,' is a mere perversion of fact, since this verse also occurs in the long quotation from Ben-Sira given in the Talmud (Sanhedrin 100b). That the Rabbis of the Talmud had still a book of Ben-Sira is a fact which will not be explained away by misunderstanding the words of Rashi, or by misrepresenting Maimonides, because, as pointed out in previous numbers of THE EXPOSITORY TIMES, the Tosephta, the Talmud of Babylon, and the Talmud of Jerusalem, as well as the Midrashim, speak of a ספר or סיפרא of Ben-Sira.

5. Professor Margoliouth's attacks upon Professor Nöldeke are childish. He must himself know what Semitic students owe to this great scholar, and even those who are happily proficient in twenty-three or thirty-eight languages (see *Daily Mail* and other learned papers), are not above constantly referring to his monumental works. It is not quite clear to me what bearing this controversy has upon Bible criticism, the judicious gentleman of the *Spectator* notwithstanding. If the Cairene fragments are genuine, then we may learn from them something as to the state of the Hebrew language about 200 B.C., which would of course (as I have pointed out in my Introduction to the volume of the Cambridge Fragments) greatly affect the question of the Maccabean Psalms, as well as the date of other parts of the Bible, held by some to have been written about that period. But if we had no literature of that time, we would be in the same position as we were in the year 1897, when Professor Margoliouth chaffed Hommel, who wanted to restore to many the Paradise of their faith; and when he identified himself with 'those of us who have been convinced by the reasoning of Kuenen and Wellhausen' (THE EXPOSITORY TIMES, vol. viii. p. 499 f.).

S. SCHECHTER.

Cambridge.

Saramel-Asaramel.

1 MAC. XIV. 28.

IN spite of repeated attempts by some of our best scholars to discover the key to this enigmatical expression, I think it will be generally admitted that the true explanation is still to seek. The expression in question occurs in the opening sentence of the popular decree in honour of Simon the Hasmonean, of which a transcript is professedly given in 1 Mac $14^{25ff.}$ This sentence runs in the Authorized Verson thus: 'The eighteenth day of the month Elul, in the hundred threescore and twelfth year [*i.e. anno* 172 of the Seleucid era], being the third year of Simon the high priest, at Saramel in the great congregation of the priests and people, etc.' ($14^{27.28}$). The translators followed the reading of the Codex Alexandrinus (A), ἐν Σαραμέλ, but it is of importance to note that the preponderance of MS. evidence is in favour of ἐν Ἀσαραμέλ (so the Sinaiticus, Venetus, and several cursives, also the Vulgate). Our Revisers, accordingly, have given us, 'in Asaramel.' It is assumed in the sequel that this is the correct reading of the Greek text.

Modern scholarship is now fairly unanimous in recognizing in the letters of Ἀσαραμέλ the transliteration of a word or group of words in the original Hebrew of 1 Mac which was unintelligible to, or misunderstood by, the Greek translator. A similar unanimity prevails as to the second part of the expression, which at once suggests the Hebrew words עַם אֵל, 'the people of God' (but see below). The real crux is plainly in the first half of the word with its accompanying preposition. With regard to these it will be found that almost all the numerous explanations hitherto suggested fall into two groups: (*a*) those that find in Saramel-Asaramel a honorific title of Simon the Hasmonean, and (*b*) those that find therein an indication of locality.

(*a*) From the fact that Saramel is itself good Hebrew (שַׂר עַם אֵל = 'prince of the people of God'), it was first suggested by Wernsdorf (1747) that we have here an additional title of Simon 'the high priest *and* (וְ) prince, etc.' The original ושר, it is conjectured, had, in the translator's copy, been corrupted into בשר, and the whole read and rendered as the name of a place 'in Saramel.' This is the explanation which has found most favour with modern commentators (so Scholz, Grimm, Schürer, Zöckler, R.V.marg., and most recently Kautzsch (*Apokryphen d. A. Test.*) and *Encycl. Biblica*, art. 'Asaramel,' where other, less happy, conjectures are hazarded). The chief objection to our acceptance of this apparently simple explanation is that it is based on the inferior reading Σαραμέλ; for Grimm's suggestion (*Kurzgef. Exeget. Handbuch zu den Apokryphen, in loc.*) that the *nomen regens* may have had the article הַשַּׂר עַם אֵל = 'Ασαραμέλ, will not readily be approved by anyone with an elementary knowledge of Hebrew syntax.

(*b*) The alternative view that we have here some indication of the place where the decree was passed is naturally suggested by the preposition. That Saramel may be a corruption of Jerusalem (see A.V.marg. 'peradventure by corruption and transposition of letters') is no longer seriously entertained. Not to mention other conjectures, for which Grimm's commentary, just cited, may be consulted, we may say that the only conjecture which now holds the field is that of Ewald, who proposed to read בַּחֲצַר עַם אֵל, 'in the court of the people of God' (*Geschichte*,[3] vol. iv. 438, note 4). According to this reading, which has the approval of Keil, Rawlinson (in *Speaker's Commentary*), and others, the meeting was held in one of the temple courts. Ewald's conjecture has the advantage over Wernsdorf's that it suits better the assumed correct reading 'Ασαραμελ, but it has the fatal defect, to my mind, of *being too simple*. Why should the translator have stumbled over so simple an expression? Or, if he understood the words, why did he leave them untranslated?[1] The analogy of similar difficulties in the canonical books compels us to infer that the translator was met by a text already corrupt, or at least in part illegible, and that we must look for a less evident original than either Wernsdorf or Ewald has proposed. In this belief I venture to submit the two following suggestions to the judgment of experts.

i. In so precise a document an indication of the place of meeting may fairly be expected, and is, moreover, suggested by the preposition which there is no *primâ facie* reason for rejecting as spurious. Ewald, accordingly, I consider to have just missed the true original by forgetting that the older term חָצֵר, as applied to the courts of the temple, was gradually supplanted by the later synonym עֲזָרָה (see below and cf. Targum to Is 1^{12}, etc.). This word was first used, in our extant literature, by Ezekiel as the name for the ledge or narrow platform that ran round the lower stages of his altar of burnt-offering (Ezk $43^{14.\ 17.\ 20}$ 45^{19}, E.V.V. 'settle'). We meet it next in the Chronicler, who represents the temple of Solomon as having two courts, which he names respectively חֲצַר הַכֹּהֲנִים, 'the court of the priests,' and הָעֲזָרָה הַגְּדוֹלָה, 'the great court' (2 Ch 4^{9}). The former is probably the same as that in which Solomon's prayer was offered, named simply הָעֲזָרָה (6^{13}, compared with v.^{12}, 'before the altar of Yahweh'). Now in this arrangement and terminology the Chronicler is reflecting, as elsewhere, the usage of his own time (*c.* 250 B.C.). A century later we have still the two courts, an outer and an inner, separated by a wall which was partly destroyed by Alcimus, the then high priest (1 Mac 9^{54}, comp. with $4^{38.\ 48}$). Now the outer and larger of the two courts, 'the great court' of the Chronicler, was called in the reconstructed temple of Herod 'the mountain of the house' (הַר הַבַּיִת, Middoth i. 1 and oft.), a name also, and more accurately, applied to the whole temple area.[2] But this terminology, it is interesting to note, was already in common use in the time of the Hasmoneans (see 1 Mac 4^{46}; cf. 13^{52} 16^{20}, in every case the original was doubtless הַר הַבַּיִת).

By what name, let us next inquire, was the inner court (9^{54}) known at the same period? We shall be guided to the answer I propose to give, if we first note an important distinction in the matter of the accessibility of the inner court between the

[1] Ewald's suggested explanation (*loc. cit.*) is singularly inept.

[2] In this sense it was first used by Micah (3^{12}, quoted by Jeremiah, 26^{18}). The full original form of the expression, הר בית יהוה, is found Is 2^{2}=Mic 4^{1}.

temple of Zerubbabel and the temple of Herod. All classes of Jews, male and female, provided they were not in a state of uncleanness, were admitted to the court of the women (עֲזָרַת הַנָּשִׁים) in the later temple; all males to the court of Israel (ע" יִשְׂרָאֵל); but priests alone to the court of the priests. But in the simpler temple of the early Hasmoneans, *the whole inner court was accessible not only to priests but to laymen* (1 Mac $7^{33ff.}$), and perhaps to women as well (cf. 1 Es 8^{91} with $9^1 = \text{Ezr } 10^{1.6}$). This arrangement continued to the reign of Alexander Jannæus, who, in consequence of an incident familiar to readers of Josephus (*Ant.* xiii. 5, Niese § 372 f.), fenced off the temple proper and the altar from the rest of the inner court by a wooden balustrade. This was without a doubt the origin of the 'court of Israel' as distinct from 'the court of the priests.' Still the consciousness of its original unity is seen in the fact that הָעֲזָרָה, '*the* court,' is the standing designation in the Mishna for the inner court as a whole (Middoth i. 1; Sanhedrin xi. (x.) 2, and elsewhere), as distinguished from the great outer court, 'the mountain of the house,'[1] on the one hand, and from the three lesser courts into which it was divided on the other. In view of all this, is it too violent an assumption to suggest that previous to the action of Alexander Jannæus the temple court *par excellence* was known not only as 'the court of the priests' (1 Ch 4^9), but also as 'the court of Israel.'

Let us return now to the point from which we set out, the presumed place of meeting of the 'great congregation' summoned to do honour to Simon. It is in the highest degree probable that it was 'within the precinct of the sanctuary' (1 Mac 14^{48}, cf. v.^{27}). It was here, it will be remembered, that the people met at a later date to appoint generals to conduct the war against the Romans (Josephus, *Wars*, ii. 20. 3 [§ 562]). And if the former meeting was held within the precincts, where more appropriately than before the holy altar in the court to which priests and laity alike had access, in the court of Israel (בְּעֲזָרַת יִשְׂרָאֵל)? It is no far-fetched conjecture, therefore, that I now submit, viz. that the words בעזר[תישר]אל *are the original of the enigmatical* ἐν Ἀσαραμελ. The letters within brackets we must suppose had become indistinct, and the whole read as a proper name 'in Asaramel.' Remembering how much alike are the letters ה and י, מ and ש in the older Phœnician characters, I am inclined to think what the translator deciphered was בעזר־המ־אל, which he transliterated as above.[2] In further support of ישראל as the last word of the expression, I am tempted to adduce the evidence of the Syriac translator: *rabbâ dîsrâel*, or, as Lagarde (*Libri V. T. Apocr. Syriace*) reads, *bîsrâel*, = 'the prince of Israel,' although it is more than probable that, like ourselves, he had to recourse to conjecture (cf. G. Schmidt, *Die beiden syr. Uebersetzungen des* 1 *Makkabäerbuches ZATW*, xvii. [1897], pp. 4, 17).

ii. As an alternative to the conjecture suggested above, I would very briefly propose another, which has at least the merit, if it be a merit, of simplicity. Recently I had occasion to study the passage of Josephus (*Ant.* iii. 10. 6, Niese § 252), where the historian refers to the feast of Pentecost ἣν Ἑβραῖοι Ἀσαρθὰ καλοῦσι, 'which the Hebrews call Asartha.' This is of course the Aramaic עצרתא, the equivalent of the classical Hebrew עֲצֶרֶת. I was at once struck by the identity of the first part of Ἀσαρθά with the corresponding part of Ἀσαραμέλ. None of the standard commentaries seems to have noticed this clue. The original phrase would have read בעצרת עם אל (in those days probably pronounced ba'aṣart 'am 'el), of which the translation should have been ἐν πανηγύρει τοῦ λαοῦ τοῦ Θεοῦ, 'in an assembly of the people of God.' Both terms of the expression have their parallels in extant Hebrew literature, for though עֲצֶרֶת is more frequently used in the earlier literature to denote an assembly for religious purposes (*e.g.* Am 5^{21}, LXX πανήγυρις), it may and does signify a public assembly such as that here convened (see Jer 9^1 [Heb. text]). The whole expression, further, is a variant of the equivalent בְּקְהַל עַם הָאֱלֹהִים in Jg 20^2, a passage which in its

[1] Now usually named 'the court of the Gentiles,' a name not known to Josephus or to the authors of the Mishna (Nowack). By whom then was the name originated? Was it invented by Christian scholars under the influence of Rev 11^2?

[2] I am aware that σ in Ἀσαραμελ rather suggests ש or ס (see my second conjecture below), but a glance at, say, the opening chapters of Chronicles in the LXX will show that ז (*zayin*), though generally transliterated by ζ, was also occasionally rendered by σ, especially by the translator of MS. B (cf. 1-Ch 1^{35}, Ελειφας, B—φαζ, A; 4^{17} Εσρει, B—Εζρει, A; Ez 2^{24} Ασμωθ, B—Αζμωθ, A, etc.

present form is probably not more than a hundred years older than the time of the Maccabees (see Moore and Budde *in loc.*).[1] But how was it that the translator stumbled over so simple an expression? My conjecture is either that the final ת of עצרת had been dropped in his copy of the original, or *was indicated by a contraction which he overlooked.*[2] The remaining letters making no sense, the whole expression was understood as the name of a locality, and rendered 'ἐν Ἀσαραμέλ.' The main objection to the reading now proposed lies in the mention of λαοῦ, the people, in the very next clause, where, however, it may denote, as Grimm suggests, the laity as opposed to the priests. In this case 'the people of God' would be an appropriate general term for the whole community of Israel. It is difficult to decide between the two restorations of the Hebrew original now submitted. On the whole, I am inclined to prefer the first 'in the court of Israel,' as supplying the desiderated indication of locality, and as being less evident than the other, for simplicity is not always a recommendation of a restored reading of a Hebrew text.

A. R. S. Kennedy.

Edinburgh University.

[1] The N.T. use of the phrase, 'people of God,' will occur to everyone (He 11^{25}, of Israel; 4^{9}, 2 P 2^{10}, of the Christian Church).

[2] For the neglect of a contraction as a *vera causa* of textual corruption, see Lagarde, *Anmerkungen zu d. griech. Uebersetzg. d. Proverbien*, p. 4; Merx, *Hist.*, p. lxix.

The Oxford Hexateuch.[1]

By Rev. J. A. Selbie, M.A., Maryculter.

One of the surest indications that many of the results of the so-called 'higher' criticism are now widely recognized as relatively final is to be found in the increasing number of publications intended to place these results not only before scholars but also before non-professional students of the Old Testament. Above all, does this remark apply to the results that have been reached by the literary criticism of the Hexateuch. Much has been done both for German and for English readers since the publication of Kautzsch and Socin's well-known *Genesis*. We need recall only the works of Fripp (*Genesis*), Addis (*The Documents of the Hexateuch*), Kautzsch (*A.T.*), not to speak of the *Polychrome Bible* now in course of publication. So far as we are aware, no Hebrew scholar, now that Professor Green of Princeton has passed away, disputes the presence of different documents in the Hexateuch or the possibility of distinguishing, at least in their broad outlines, between these. The only difference of opinion relates to the details of the analysis.

The work before us is the most important of its kind that has as yet appeared in English. It consists of two volumes. The first contains an Introduction to the Hexateuch, and Tabular Appendices, of which A gives a very complete and useful list of words and phrases characteristic of (1) the Prophetic narrators, JE, (2) the Deuteronomic school, D, (3) the Priestly Law and History Book, P; B gives a tabulated comparison of the three sources as regards Laws and Institutions; while C contains an Analysis and Conspectus of the Hexateuch. The second volume contains the Text and Notes, the latter being of course mainly engaged with points of literary criticism.

The work, we are told, was first executed by a small Committee appointed by the Society of Historical Theology, Oxford, in 1891. The original members were G. Harford-Battersby (to whom we owe the very careful and elaborate articles 'Exodus,' 'Leviticus,' and 'Numbers' in Hastings' *Dictionary of the Bible*), J. E. Carpenter (best known perhaps by his work *The First Three Gospels*), E. I. Fripp (author of *The Composition of the Book of Genesis*), C. G. Montefiore (of the

[1] *The Hexateuch, according to the Revised Version, arranged in its constituent documents, by Members of the Society of Historical Theology, Oxford.* Edited, with Introduction, Notes, Marginal References, and Synoptical Tables, by J. Estlin Carpenter, M.A.(Lond.), and G. Harford-Battersby, M.A.(Oxon.). London: Longmans, Green, & Co., 1900. Two vols., price 36s. net.

Jewish Quarterly Review), and W. B. Selbie (then Tutor in Mansfield College, Oxford), with Professor Cheyne for consultative reference in special matters. The place of Mr. Selbie, when he left Oxford, was taken by G. Buchanan Gray (author of the well-known and extremely valuable *Studies in Hebrew Proper Names*), and the Committee obtained also the co-operation of Professor W. H. Bennett. The work of analysis, we are not surprised to hear, occupied about three years, another year was devoted to revising the results, and then the preparing of the work for the press, in which an earnest endeavour was made to keep pace up to the very last with the advance of critical literature, was entrusted to Mr. Carpenter and Mr. Harford-Battersby. The two editors accept a joint responsibility for the arrangement of the text and the substance of the notes. The Introduction in vol. i. (with the exception of chap. xv. contributed by Professor Cheyne) is the work of Mr. Carpenter, who also prepared the notes, word-lists, and marginal references, having the aid of draft lists for J and E and of notes on Leviticus and the early chapters of Numbers placed at his disposal by Mr. Harford-Battersby. The latter compiled the Tables of Laws and Institutions, and the Synopsis of Narratives. The whole work has been read either in MS. or in proof by Mr. G. Buchanan Gray, to whom the Editors own their indebtedness for many useful suggestions. The text employed is that of the Revised Version, except that, with the sanction of the Delegates of the University Press, a few changes have been introduced, such as the substitution of 'Yahweh' for 'the LORD,' and the occasional transposition of phrases which there was reason to think had become detached from their true context in the processes of editorial compilation.

The names cited above are an amply sufficient guarantee for the quality of the work contained in the two volumes, which will be everywhere recognized as highly creditable to English scholarship. The general standpoint of the authors is that of Dr. Driver's *Introduction*, although the analysis is deliberately carried out much more minutely than is done in that standard work. We may be permitted to doubt the wisdom of this last action. It is quite possible to agree with the authors in their admiration for B. W. Bacon's *The Genesis of Genesis* and *The Triple Tradition of the Exodus*, and yet to question whether for English readers, to some of whom at least this will be practically a pioneer work, a less elaborate analysis would not have been more opportune at present. No doubt the value of the work is increased for scholars, but may it not be lowered for non-experts? When we take into account, further, the unavoidably complicated notation whereby the sources are indicated, and the sloth that so frequently characterizes human nature, we confess to a fear that only earnest and patient students (and these are all too few) will face the task of mastering the system. No doubt all these considerations have been present, however, to the minds of the authors, and our misgivings may be unfounded. While we are in this carping mood, it may be as well to notice another point. Was there any good reason for omitting marks of abbreviation where these are usually inserted? After considerable experience ourselves, we hold pretty strongly that, except in the names of books of Scripture (*e.g.* Gn, Ex, etc.) or in symbols (such as *LOT* for Driver's *Introduction to the Literature of the Old Testament*) which cannot be mistaken, it is a mistake to abbreviate without indicating that it is done. We object even to 'cp' for 'cp.', and there is a decidedly unsatisfactory appearance about 'Clem *Strom*', '*De Cult Fem*', '*Clem Hom*', etc. It is even worse when the words abbreviated are Greek or German. Especially inexcusable does this practice appear to us when there is no need to save space, and when, as a matter of fact, space is often not saved. We trust also that, when a second edition of the work is called for, a very full Index will conclude the second volume, as an excellent Table of Contents opens the first.

The opening chapter of vol. i. dealing with 'Criticism and the Old Testament' is calculated to be of extreme value to those who with their modern notions have no conception of how documents were treated in ancient times, and who accordingly are staggered by what critics tell them about the various strata found in the Hexateuch, and the processes of revision and interpolation that can be detected. The critical position is supported in the Introduction by analogies drawn from (α) Asser's *Life of Alfred*: the *Saxon Chronicle*; (β) Early English Laws; (γ) Buddhist and Brahmanical sacred literatures; (δ) the *Diatessaron* of Tatian; (ε) the *Books of Chronicles*. By the way, in this valuable discussion either we misunderstand one remark or the author has

been guilty of an oversight. Under (β) he cites from 'Alfred's Dooms' a passage containing the apostolic letter of Ac 15^{23-29}, which, he says, has 'an interesting addition of his (Alfred's) own'—

> It seemed good to the Holy Ghost and to us that we should set no burthen upon you above that which it was needful for you to bear; now that is that ye forbear from worshipping idols, and from tasting blood or things strangled, and from fornications; *and that which ye will that other men do not unto you, do ye not that to other men. From this one doom a man may remember that he judge every one righteously; he need heed no other doom-book. Let him remember that he adjudge to no man that which he would not that he should adjudge to him, if he sought judgment against him.*

Something here calls for explanation. The italics above are Mr. Carpenter's own, implying apparently that the whole passage italicized is the king's own addition to the apostolic letter. But while the original decree in the Acts did not contain the negative form of the Golden Rule given above, and while the hortatory expansion beginning 'From this one doom' is doubtless an addition of Alfred's, the practice of adding the Golden Rule to the Apostolic Decree or substituting it for some of the enactments of the latter, is very much earlier, actually appearing in the Western Text of Ac 15^{29} (see Harnack in *Sitzungsberichte d. königl. preuss. Akad. d. Wissenschaften zu Berlin* [Philos.-histor. Classe], 2nd March 1899, and cf. THE EXPOSITORY TIMES, June 1899, p. 395 f.). It is inconceivable that Mr. Carpenter is unaware of this, but his language tends to convey a wrong impression.

We turn from these minor points to the many admirable features of this great work. We have nothing but unstinted praise for the account given of the Rise of Historical Criticism and the gradual evolution of opinion regarding the documents until the Graf-Wellhausen hypothesis came to hold the field. It is hardly necessary to say that Mr. Carpenter ascribes to D the priority over P, and there are not wanting indications that this will come to be the universal opinion of scholars. Even so high an authority as Baudissin holds the opposite view with such restrictions and explanations that the difference between him and the great majority of critics is reduced to infinitesimal dimensions.—The history of the discovery of the Law-book by Hilkiah is discussed in a way that leaves nothing to be desired. We confess to sharing Mr. Carpenter's difficulties about ascribing the book to the reign of Manasseh rather than Josiah, and we think he hits the situation exactly in what he says about Hilkiah.—The question of the priority of J to E or of E to J is discussed in full detail, as well as the supposed connexion of these sources with the Judæan or the Ephraimite kingdom respectively.—We are thoroughly at one also with the author in his remark that as to Gn 14 'nothing has yet refuted the suggestion of Meyer (*Gesch. d. Alterthums*, i. 166) and Tiele (*Bab.-Assyr. Gesch.* 1886, p. 123) that a Hebrew author may have utilized a tradition first learned in Babylon to glorify the great ancestor of Israel.'

The special chapter (xv.) on 'Criticism and Archæology,' by Professor Cheyne, cannot be too highly commended. Of Professor Cheyne's scholarship and thorough acquaintance with any subject upon which he might choose to write, no one would be likely to entertain a doubt. But not a few are known to us to cherish the suspicion that 'extreme' views have too great an attraction for him, and that he is only too ready to set aside ancient tradition. Certainly in the chapter before us Professor Cheyne says nothing to justify any such suspicion. It is all the other way. Nowhere, in fact, have we met with a more successful effort to do justice alike to criticism and archæology, and to avoid the error at once of those extreme critics who ignore or disparage archæological discoveries, and of those unscholarly archæologists (we name no names) who look upon criticism as worse than folly. We feel that either praise or blame from us to Professor Cheyne savours of presumption, but perhaps he will allow us to say that we have read nothing from his pen with more satisfaction than this chapter.

We trust, then, that this great work, prepared with so much labour and at so great expense, will have the success it merits. It can scarcely fail to be for long to come the standard English authority on the important subject with which it deals.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'The Emotional Decline and Fall of the Stars' is the subject of an article by Professor Nash of Cambridge, Massachusetts, in a recent issue of *The New World*. The stars have touched the imagination of man from the earliest times. They touch it still. But their touch no longer issues in good conduct, because it no longer inspires to passion and devotion, making large and generous conduct possible. The stars have fallen from their highest estate. Professor Nash traces the history of their fall.

The history begins in Babylon. It was in Babylon, so far as we yet know, that Astrology was born. And Astrology is the study of the stars in their good and evil influences over men. The stars gathered to themselves a large and potent part of all the influences with which Nature encompasses man. Astrology sought to bind the influences that were evil and let loose the influences that were good. Thus Astrology became the trade of the most powerful, and the stars had a supreme commercial value.

Nor was the power of Astrology always exercised for ill. In some degree the imagination of man was touched to finer issues, and the spiritual touch issued in right conduct. Then Astrology was great gain. And more than that. From the astrological, that is to say, the devotional, study of the stars, came much mathematical knowledge. For it is so often observed that when man sets out to do one thing he does another, that Professor Wundt has raised this habit to the dignity of a law, and has called it by the dignified name of 'the law of heterogeneity of motive.' Under this law the Romans set out to defend their altars and hearths and ended by establishing the Roman Empire, which gave Christianity its grand opportunity. And under this law the Chaldæans of Babylon studied the stars to determine the time and extent of their good and evil influences, and founded the great science of the accurate measurement of Time.

Or shall we not rather say it was God, making the error as well as the wrath of man to praise Him? For when we pass from the Babylonians to the Israelites we find the error in Astrology exposed. God is one, and there is none beside Him. The stars are the creatures of His hand and unworthy of man's worship. It may be that there was a time when Israel went to church with the Babylonians and worshipped the host of heaven. It may be that a recollection of that time survives, as Vatke urges, in Amos 5^5. But that time is past. God telleth the number of the stars, He calleth them all by names. Israel and

they acknowledge a common Master. The God of Israel is the Lord God of Sabaoth. The Hebrew prophet pours his scorn upon the city that has only astrologers, star-gazers, monthly prognosticators to stand up and save her. The stars have greatly lost their high commercial value.

But the gain of man is equally great. It may be that the Israelites never could have made the calculations or devised the instruments to measure time accurately. But they rescued the imagination of man from a quagmire of myth; they gave the soul of man an object worthy of its worship; they delivered his daily life from superstitious dread and degradation. And it is better to do justly, to love mercy, and to walk humbly with thy God than accurately to tell the time of day.

Still the worship of the stars lived on. We pass by the Greeks, who worshipped the beautiful rather than the good or evil in the stars. Plotinus, the deepest mind in Greek philosophy after Aristotle, calls them brothers, reproaching the early Christians for calling the basest men so while they refused to call the sun their brother; but he does so more imaginatively than religiously. To the early Christians themselves there were two extremes to guard against. On the one hand, they claimed the kinship of the visible world with God, against the Gnostics who gave everything material to the devil. On the other, they refused with the heathen to worship the stars as gods. 'Nor is it,' says Origen, 'with a view to depreciate these great works of God's creative power, that we thus speak of the sun and moon and stars, but because we perceive the inexpressible superiority of the divinity of God and of His only-begotten Son.' The Hebrew prophet said nearly as much as that, but he was a voice crying in the wilderness; now the meanest of the followers of Christ can use the words of Origen. The stars have fallen far.

For a time in the Middle Ages they rose again and regained not a little of their influence. Even Roger Bacon ascribed the failure of the Crusades to the astrological wisdom of the Saracens. The stars began again to rule the religious life of man. They also touched his poetic imagination, as Dante is abundant witness. And now science, that had once among the Chaldæans been debtor to theology, returns her debt. Leonardo discovers that the stars are of the same nature and governed by the same laws as the earth. They told him that by showing the earth to be a star he had raised it much in dignity. What he did was to reduce the stars from their illegal religious influence over the mind and soul of man. That the earth may rise to the stars, the stars must come down to the earth. And now, with Kant, we may admire the stars above us and the moral law within us beyond all else, but it is not as independent objects of worship, it is as illustrations of the universal reign of law, of the universal rule of a beneficent Lawgiver. The stars are not less admired, but they are not worshipped. Religion has given place for ever to imagination, and God is supreme.

Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are fresh and strong.

The new issue of the *Journal of Theological Studies*, the issue for July to September, contains an article by Professor Sanday on St. Paul's equivalent for the 'Kingdom of Heaven.'

Why should we have to look for an equivalent? The Kingdom of Heaven is a leading conception, Dr. Sanday says 'perhaps the most central of all,' in the Gospels. Why is it not a leading conception of the Epistles?

There are those who would answer at once, Because the Epistles do not reflect the teaching of Christ. Back to Christ, they cry; back to the ethical Christ of the Sermon on the Mount, and leave the theological and rabbinical hair-splitting of St. Paul alone.

Dr. Sanday does not answer so. That there is a difference between the Gospels and St. Paul's Epistles he freely acknowledges. The Gospels are 'simple, pellucid, profound with the profundity that comes from elemental ideas and relations, and that is quite consistent with great apparent artlessness of expression.' The Epistles are 'involved and laboured, only at times emerging into real simplicity of language, often highly technical, and, if profound, not seldom also obscure.' It is a contrast which strikes the eye at once, and it represents 'not only two styles of writing, but two distinct types of thought.'

What does this mean? It means, says Dr. Sanday, that we can trust the Gospels. It means that the teaching of our Lord as it is recorded in the Gospels has been preserved substantially as it was given. But it does not mean that we cannot trust the Epistles. Their theology is their own. It has neither corrupted the teaching of the Gospels, nor been mixed up with their teaching to its own obliteration. We can trust both the Gospels and the Epistles just because they are different.

No doubt if they were diverse as well as different our confidence might be shaken. We should then probably throw the Epistles overboard and join the cry of 'Back to Christ.' But it is not so. There is a continuity of thought between them. It has not yet been fully traced—Dr. Sanday hopes that that promising field will yet be worked—but it is there. And Dr. Sanday chooses this central conception of the Kingdom of God in order that he may show that it is not absent from the Epistles though it is found there under another name.

That other name is 'the Righteousness of God.' Dr. Sanday traces the history of the Righteousness of God, first as it came to St. Paul from the Old Testament, and then as it was developed through the apostle's own experience. 'There is perhaps hardly any word in the Old Testament that was so rich and full of meaning as this word *Righteousness*, especially as applied to God.' But for St. Paul it had all that meaning and more. For him the whole Gospel is summed up as a revelation of the Righteousness of God. For it was through the operation of that Righteousness that it became the power of God unto salvation to every one that believed. But when we try to express in untheological language what St. Paul meant by the Righteousness of God, we find that it was simply *God at work in the world*. And when we try to express in unmetaphorical language what Christ meant by the Kingdom of God, we find that it was precisely the same—*God at work in the world*.

The language, says Dr. Sanday, is different. 'The language of the Gospels turns on a phrase that runs all through the Old Testament, beginning with the Books of Samuel and ending in the Book of Daniel, to be kept alive in the popular Messianic expectation. The language of St. Paul is based perhaps mainly on that of the Psalms and the second part of Isaiah. But the contents of the two cycles of language and of thought is substantially the same; or it only throws into relief slightly different aspects of that which has a fundamental identity. The central and cardinal point of the Christian dispensation is the same, whether we call it the "Righteousness of God" or the "Kingdom of Heaven." In either case it is the goodness and love of God, actively intervening to guide, redeem, sustain, and bless His people.'

Under the editorship of Mr. J. W. Rowntree, a series of *Present Day Papers* are being published monthly by Messrs. Headley Brothers. The number for July contains two articles. The one is a somewhat thin review of Dr. Stalker's *Christology*. The other is an able and popular article by Professor Peake of Manchester on 'The Permanent Value of the Pauline Theology.'

Professor Peake's paper is apologetic. There are those who deny that the Pauline theology is of any permanent value, and Professor Peake writes to answer them. But a man may be as scientific when he is apologetic as when he is not. Professor Peake is scientific. He goes out to meet the enemy as far as he can go without giving himself away. And then he verifies each step of the argument by appealing to a consciousness that is practically universal.

First of all, however, he asks what it is that has made men deny the permanent value of St. Paul's theology. And he answers that it is chiefly that far-reaching change which has come through the breakdown of the old doctrine of inspiration. When inspiration was verbal, St. Paul's theology was all of value, all equally of value, and all equally of value for all time. It is not verbal now, and we must seek some new basis on which to ground our acceptance of the Pauline theology.

There are other reasons for the denial of permanent value to St. Paul's theology. There is the rise of 'Biblical Theology,' which has enabled us to trace within the New Testament itself divergent types of doctrine. There is the vague yet actual enmity to all theology as barren speculation or dogmatic assertion. And there is the assumption that the progress of physical science has cut away the basis of the Pauline system.

There are these reasons for the rejection of the Pauline theology. But the chief reason is the surrender of verbal inspiration. We can no longer preserve the Pauline theology by simply saying it is there, we have to consider what it is that is there, we have to rest its permanence upon its worth.

Now, in estimating the intrinsic worth of the theology of St. Paul, Professor Peake begins, as we have said, by coming out as far as he can to meet the enemy. He begins by claiming that St. Paul knows his subject. His subject is religion. There are masters in science and in art, and we give them reverence. St. Paul is a master in religion, and we ought to give him at least respectful attention. The claim may seem a light one, but it delivers from the superciliousness that will not even look at what St. Paul has to say.

But when it is granted that St. Paul was a religious genius, how far does that carry us? He was not a greater religious genius than Jesus. The complaint is that the teaching of Jesus is simple and ethical, and all that is necessary for salvation, and St. Paul has corrupted it. He may have been the greatest *theological* genius that ever lived. So much the worse for him and us. It was the bread of Christ's simple ethical religion we wanted, and St. Paul has offered us a theological stone.

Professor Peake stops the adversary there. *Is* the teaching of Jesus all that is necessary for salvation? Jesus Himself never says so. He always says the opposite. He always urged that what He taught was of less account than what He was and what He did. Now St. Paul had to do with what Jesus was and did. After the 'teaching of Jesus' was over, there occurred His death. His death altered the whole situation. St. Paul had to take the death of Jesus into account as well as His teaching. And Jesus Himself said that His death was the explanation of His teaching and His life. 'The Son of Man came to give His life a ransom.'

We have made a step forward. We began by claiming that St. Paul, speaking about things religious, was at least worth listening to. We have now to claim that he fixed his attention most on what was of most religious significance—the Death of Christ. He tried to explain that Death. It is something that his explanation is in harmony with that of St. Peter and St. John. No doubt it is theological. But theology is indispensable. If we think at all about religion, we cannot help

becoming theologians. 'Carlyle,' who sneered at the Christian world rent in twain over a diphthong, in later years grew wiser, and confessed that what was involved was no mere subtlety of theologians, but the very essence of Christianity itself.'

It is quite true that St. Paul's explanation of the death of Christ is theological. But that does not mean that it is not religious, it does not mean that it is not ethical. The Sermon on the Mount, claimed as the ethical or religious gospel of Jesus, is in reality highly theological. And, on the other hand, even the most theological of St. Paul's dogmas are full of instruction in right living. Take the pre-existence of Christ. Beautiful and moving as is the earthly life of Jesus seen in itself, much more impressive is it when set against the background of eternity. He who was poor, for our sakes *became* poor, that we through His poverty might be rich.

St. Paul's explanation of the death of Christ is theological, but how ethical is its theology. Was His death the death of a martyr, a death to remind us that we can make our deaths sublime? It was much more than that. He who died, died for our salvation. In dying, says St. Paul, He gave more than knowledge, more than example; He let loose motive power to render the knowledge ethically effective, the example operative in life and in death. That motive power is ours through *union with Christ.* It is a theological conception; it is even highly mystical, for it means union with Christ in His sufferings, death, and resurrection. But how practical are the conclusions St. Paul draws from it, how commonplace are the duties he links to it. St. Paul believed himself to be one with Christ, and it was that oneness that enabled him to realize victory over sin and life in conformity with God's will.

Thus the Pauline theology, even when it is most theological, is of value to-day, when the cry is for an ethical gospel. It is both ethical and a gospel. For it sets before us the highest standard of morality, and it gives us the power to reach it.

But is it not largely composed of false exegesis and discredited history? Professor Peake is half inclined to give away St. Paul's exegesis. He calls it scholasticism. He says that to the dialecticians St. Paul became a dialectician; he claims that he could Rabbinize with the best of them. But even his Rabbinism, he says, was not the hair-splitting of the Rabbis. It was never logic for logic's sake, but for the sake of some precious and vital truth. And as for St. Paul's use of history, even if it is true that science and historical criticism have discredited the truth of the story of Adam, it is quite evident, says Professor Peake, that St. Paul's system is not bound up with the historical character of the Garden of Eden. For his doctrine is not so much historical as psychological. It never occurred to him to doubt the historical truth of the story; it is all the more remarkable that his doctrine is so constructed as to be really independent of it. 'In the historical Adam he has little interest, but he is deeply interested in the psychological or theological Adam.' When he does speak historically, he says that it was Eve, and not Adam, who was the first in the transgression. But when he speaks theologically, Eve drops out of view, 'in *Adam* all die.'

Thus St. Paul's theology is of value to-day alongside of the latest scientific possibility. Its prominence, however, rests chiefly on its being an accurate transcript of experience. The problems with which St. Paul had to deal were permanent problems. They are vital for ourselves. St. Paul's solution was his own, and it depended on his view of the Christian facts. But he was so endowed as to make his experience and his solution marvellously representative. He had a deep conviction of sin, and his sense of sin did not proceed merely from dread of God's wrath. It arose from his profound consciousness of dis-

harmony with the moral ideal. He was deeply concerned for conduct. He had a genius for morality.

And inflexible moralist as he was, he was also a man of the most marvellous richness and depth of feeling. He would be anathema from Christ for his brethren's sake, his kinsmen according to the flesh. And yet it was towards Christ that all the passionate ardour of love which possessed him was turned. With his genius for morality he combined a genius for religion of the most transcendent kind.

And yet, again, he was not swept away from sobriety by the flood-tide of feeling which bore him on its bosom. 'The visionary who was caught into the third heaven and heard unspeakable words, the enthusiast who saw in the ecstatic phenomena of the Corinthian Church the gifts of the Spirit and himself spake with tongues more than they all, yet knew how to keep these revelations and gifts in their proper place.' It is the almost irresistible temptation of religious leaders whose career is marked by such phenomena, to set an inordinate value upon them, especially when they are themselves endowed. It is no small tribute to the sanity of St. Paul's mind that he relegated such things to a position of very slight importance compared with the fundamental graces of faith and love, and that he tested their value not by their extraordinary character, but by their fitness for edification.

And to this enthusiasm for morality, this passion for religion, this cool practical sagacity, St. Paul added a genius for speculation. 'It touches us with wonder,' says Professor Peake, 'and at times almost with awe, to see how easily he moves amid the most intricate problems, how sure and steady is his flight in the rarest atmosphere of speculation.' And so his theology, which took its rise in experience, in a many-sided marvellously profound experience, is always being verified in new experience, and Professor Peake believes that it will continue to be so verified. Deep still calls to deep as his experience is answered in our own.

The doctrine of the Atonement seems to have fallen out of the company of those things that most deeply interest us. Age after age it absorbed attention beyond every other doctrine. In the last generation it was the centre of theological debate. In our generation it has been pushed aside.

It has been pushed aside by the doctrine of the Incarnation, which shows at once that it is not the Atonement in its large and legitimate sense that has been displaced, it is only that narrow and illegitimate view of the Atonement which would confine it to the *death* of Christ. The Atonement can never lose its interest, for it is the source of that power of God unto salvation on which we all depend. The Atonement, in short, is the modern equivalent for the Cross, when both are used in their large and rich meaning.

Some time ago the editor of the *Christian World* invited a number of theologians to tell him briefly what the Atonement meant to them. Their articles have now been republished by Messrs. Clarke of London in a generous volume (crown 8vo, pp. 376, 6s.), under the title of *The Atonement in Modern Religious Thought.* It is not to be supposed that the writers were chosen at haphazard. Nor is it to be supposed that they were chosen so that they should certainly annihilate one another. But whatever the choice, the result is marvellous confusion. One writer says there is an Atonement, but there can be no theory of it. Another says there is no Atonement. Another—and he is the man we should take to first—tells us that to return to the Atonement as an expiatory sacrifice is the only hope that is left for the Church.

This is Dr. P. T. Forsyth of Cambridge. There is no spiritual history of our time more instructive than that of Dr. Forsyth. A Scotsman and a

theologian by birth, he took the way to England quite early, because he feared there was no room in his native land for the utmost breadth of theological speculation. Then he fought his way back. Not back to Scotland, but to that creed which has had much of the making of Scotland, and to the expiatory doctrine of the Atonement.

But Dr. Forsyth would not admit that in those early days he was all wrong. In the balance of doctrine he was wrong. But even when he made subordinate things central, and central things, like the Atonement, subordinate, he was wrong only as the learner is wrong. He has gone back to the Atonement, not only to the fact of it as the centre of all spiritual life, but even to the theory of it as the centre of all theology; but the new theory is different from the old. Before telling us what that doctrine of the Atonement is which he holds to-day, Dr. Forsyth tells us what it is not.

It is not a doctrine which says that God has to be reconciled. We have outgrown, he says, the idea that God was in Christ reconciling Himself to the world. We know now that the satisfaction made by Christ flowed from the grace of God and did not go to procure it.

We have also outgrown, he says, the idea that Redemption cost the Father nothing. We realize now that the Son could not suffer without the Father suffering. We realize that a forgiveness which cost the Forgiver nothing would lack too much in moral value or dignity to be worthy of holy love or rich in spiritual effect.

We have also outgrown, he says, the idea that Christ took our punishment in the quantitative sense. We see now that what He suffered was not the equivalent punishment of sin—so much punishment for so much sin. We see that it was the judgment of sin, its condemnation that was laid on Him. But that, we further see, means very much more than the human travail, the sympathetic suffering of a Man. We see that it was the condemnation of sin in the flesh.

Dr. Forsyth does not say we have outgrown, he says we are only just escaping from, the idea that God, being a loving Father, had nothing to do but forgive us. He calls that the modern and sentimental idea of love. And he says it is an immoral love that has no moral hesitation about mercy. God was not in Christ reconciling Himself to the world, and yet there are conditions in the very nature of God Himself that have to be satisfied. And these conditions come within our reach. For they bear so closely on the dignity of man that Dr. Forsyth is constrained to say that the dignity of man would be better assured if he were shattered on the inviolability of the holy law of God's nature, than if that law were ignored so that he might simply be forgiven.

But there is the opposite idea. There is the idea that forgiveness was impossible till God's justice was appeased by the death of Christ. Dr. Forsyth says we have outgrown that.

And he says we have left behind us the idea that the satisfaction of Christ was made by mere suffering. There was suffering in Christ's Atonement, but only as its condition; it was not suffering that gave it its worth, it was obedience. It is true that the effect of the Atonement would not have been won if Christ had passed to heaven from the Mount of Transfiguration. He had to be obedient unto death. But that was not because there is saving value in the mere act of dying. It was because the obedience had to be shown and the righteousness of God acknowledged in every part of man's experience, especially in that final and so vital a portion of his experience which we call death.

And so, says Dr. Forsyth, we can no longer separate Christ's life of obedience from His expiatory death. He was obedient, not merely in death, but *unto* death. But this, he adds, is not a

tuning down of His death; it is a tuning up of His life. His whole life was expiatory. Each miracle cost, and was preceded by, a small Passion. He was in deaths oft before He died the outward death. And it was on this account that He could forgive sins during His life.

Dr. Forsyth hopes that we are giving up the idea that in order to glorify God we may twist Scripture to our liking. Scholarship, he says, has given up the idea that justification in St. Paul means making just. He hopes we are ready to give it up also. So he hopes that as we are ready to acknowledge that justifying means declaring just, we are also ready to acknowledge that the 'righteousness of God' means the gift of God as a status conferred on us, not the ethical attribute of God conveyed to us.

He believes that we are about to leave behind us the hazy idea that having the fact of the Atonement, we need no theory of it. The Crucifixion is a fact, but the Atonement is the explanation of the Crucifixion and what accompanied it. It is a fact assuredly, but it is a fact 'that can be separated from theory of some kind only by a suffusion of sentiment on the brain, some ethical anæmia, or a scepticism of the spiritual intelligence.'

We are also about to abandon the idea that an adequate theory of the Atonement can be drawn from our own personal experience. It is too vast a subject for any single experience. Our single experience, besides, is too subjective to be the measure of a fact which has an objective ground and is inseparable from the death of Christ. We must add to our experience the experience of the Church. And more than that, we must add to the Church the Bible.

Finally, Dr. Forsyth hopes that we are beyond the idea that expiation and forgiveness are mutually exclusive. It is as old as Socinus, and we ought to be past it now. If the crime is expiated, said Socinus in answer to Anselm, the account is cleared, where is the need for forgiveness, where is the room for grace? Socinus was right if it is the quantitative theory of the Atonement that we hold, so much suffering for so much sin. But if our theory is that the obedience is the expiation and the Atonement is an atonement in kind, not in quantity, then it is of the grace of God to accept it as adequate for every man, and He is left free to pardon as every man repents and believes on the name of the only-begotten Son of God.

Ne Illotis Pedibus.

By the Rev. David Smith, M.A., Tulliallan.

Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.—John xiii. 5.

It was customary, alike in Palestine and in Greece, that, when guests came to the house of their entertainer, they were received by slaves, who took off their sandals and poured water over their hot and dusty feet (Lk 7^{44}; cf. Becker's *Charicles*, exc. 1 to sc. vi.). And this custom has been regarded as sufficient explanation of that scene in the Upper Room. Our Lord's purpose was to teach His disciples humility, and it was certainly a very striking enforcement of that lesson when He, their Lord and Master, went round the astonished circle and wrought on each that menial office.

Obvious and sufficient as this explanation may at the first glance appear, it is not without its difficulties. The feet-washing was customarily performed on the entrance of the guests; but here it was not until the supper was over (if γενομένου

be read in v.[2]), or until it was in progress (if γινομένου be preferred), that Jesus arose and addressed Himself to the menial task. It may be possible to explain away this circumstance, but at anyrate an explanation is required. Westcott is of opinion that this feet-washing was not the ordinary usage at all, but 'a parable in action exhibited in order to illustrate some thought of the coming kingdom which had just found expression.' If it be so, the significance of the parable would not be at all obscure to the disciples. The Greeks had a proverb derived apparently from the Mysteries, and, in view of the Oriental origin of the Greek Mysteries, it must have been as familiar and intelligible in the East as in the West. They spoke of entering upon an undertaking 'with unwashed feet' (ἀνίπτοις ποσίν), or, in precisely the same sense, 'with unwashed hands' (ἀνίπτοις χερσίν). Suidas renders the phrase 'without any preparation' (χωρίς τινος παρασκευῆς), and the meaning of it is admirably illustrated by Lucian's use of it in his biography of the eclectic philosopher Demonax. Demonax, he says, was no novice when he entered on his life-work. 'He did not rush at it, as the saying goes, "with unwashed feet," but he had been nurtured with poets and remembered most of them, and had been trained to speak, and had a thorough acquaintance with the philosophic schools.'

Enlarging on this proverb in his *Adagia*, Erasmus applies it to the quarrel then raging between the obscurantist monks and the scholars of the Renaissance. 'It will be rightly employed,' he says, 'against those who enter on a business too boldly or inadequately equipped; as, if one should attempt to interpret the Holy Scriptures unskilled in the Greek, Latin, and Hebrew tongues, indeed in all antiquity; without which it is not only foolish but even impious to undertake the treatment of the mysteries of Theology. Yet, oh the sin of it! this is everywhere done by the majority who, equipped with some frigid syllogisms and childish sophistries,—eternal God!—dare anything, enjoin anything, determine anything. Could they perceive what laughter, nay rather what grief, they excite in men skilled in the tongues and in antiquity, what monstrosities they put forth, what shameful errors they are continually falling into, they would assuredly be ashamed of such rashness and, even in their old age, go back to the rudiments of learning. Many judge rightly without the rules of dialectic, let alone sophistic quibbles. There were wise mortals even before their god Aristotle was born. One who is ignorant of the three tongues is no theologian, but a violator of sacred Theology. Truly, with hands and feet alike unwashed, he does not treat of the most sacred of all subjects, but profanes, defiles, and violates it.'

Such is the significance of this proverb, and it may be the true key to the interpretation of our Lord's symbolic action, His acted parable, in the Upper Room. Even in that solemn hour, when the shadow of the approaching catastrophe was upon them, His disciples were wrangling about the pre-eminence (Lk 22^{24-27}); and, when He took the basin and the towel and washed their feet, it was as though He had said, 'So long as you are proud and self-assertive, you are strangers to the law of My kingdom, uninitiated into its mysteries. If you would be My disciples, you must be clothed with humility and be willing to be made of no reputation, even as the Son of Man came, not to be ministered unto, but to minister, and is among you as he that serveth. Until the spirit of self-forgetting, self-effacing love reigns in your hearts, you have never been initiated into the mysteries of My school. Presume not to enter it "with unwashed feet." If I wash you not, you have no part with Me.'

St. Luke and Josephus.

By the Rev. John A. Cross, M.A., Little Holbeck Vicarage, Leeds.

The article on the 'Acts of the Apostles' in the *Encyclopædia Biblica* is written by Professor Schmiedel of Zurich, who advocates a late date for the composition of the book, arguing chiefly from (i.) the acquaintance of the Gospel of St. Luke with the circumstances of the fall of Jerusalem in 70 A.D., and (ii.) the indebtedness of the writer of the Gospel and the Acts to Josephus, who wrote in the end of the century. On the latter point Professor Schmiedel appeals to Krenkel (*Josephus und Lucas*, 1894) and the article by the author of *Supernatural Religion* in the *Fortnightly Review*, 22 (1877), pp. 485–509. The following extract is from the latter:—'It is recognized by almost all modern writers that the author of the Third Synoptic and Acts was not a Jew, but a Gentile Christian. Where did he get such knowledge of Jewish history as he displays? The reply is: he got it from the works of Josephus. The whole of the historical personages introduced into his two books, as well as the references to contemporary events, are found in those works, and, though sometimes erroneously employed and distorted from his pious point of view, there still remain singular coincidences of expression and of sequence which show the effect upon the author's memory of his study of Josephus. The high priests, Annas, Caiaphas, and Ananias; Gamaliel; the two Herods; Agrippa and Philip, together with Herodias, Berenice and Drusilla; and the Roman procurators, Felix and Festus; Simon the magician, and the Egyptian (Ac 21^{38}), Theudas, and Judas the Galilean, as well as others, seem to be derived from this source, together with such facts as the enrolment under Cyrenius, and the great famine (Ac 11^{28}). Josephus furnishes the material for drawing the character of Ananias, who commanded those who stood by to smite (τύπτειν) Paul on the mouth, and was characterized by the apostle in such strong terms; and Josephus even states that the servants of the high priest smote (τύπτειν) those priests who would not give up their tithes (xx. 9, § 2 f.),' pp. 502, 503.

The assertion that the writer of the Acts was a Gentile who got his knowledge of Jewish history from Josephus seems to have been hastily made. In the earlier part of the history, where we can compare Acts with the Septuagint and Josephus, there is convincing evidence that Josephus was not the source from which the writer of Acts derived his knowledge of Jewish history. The main source appears to have been the Septuagint, as is proved by numerous verbal and other coincidences. Jewish tradition outside of the Books of the Old Testament was also used. But though this tradition coincides in a few cases with Josephus, it does not often do so, and it sometimes comes nearer to Philo. In Stephen's speech, for example, in Ac $7^{2\text{-}53}$ there is hardly a verse in which the use of the Septuagint or of a tradition different from Josephus is not evident.[1]

Though the author of *Supernatural Religion* can cite a number of names occurring in St. Luke which are also to be found in Josephus, it does not follow of necessity that St. Luke used Josephus. On the contrary, there are some considerations which point to a different conclusion. Let us look at the Gospel, because we have a little more knowledge of its sources than we have in the case of the Acts. In his volume on *Some New Testament Problems* the Rev. Arthur Wright gives

[1] (i.) In Ac 7^{14} the souls which went down into Egypt with Jacob were seventy-five, as they are in the LXX (Gn 46^{27}), while Josephus agrees with the Hebrew in giving the number seventy (*Ant.* ii. 7. 4, vi. 5. 6). (ii.) In Ac 7^{16} St. Stephen says that the bodies of the patriarchs who went down to Egypt were brought back to Canaan and buried at Shechem 'in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.' There is evidently a confusion here between Jacob's purchase of a field near Shechem (Gn 33^{19}) and Abraham's purchase of a burying-place at Hebron. But, whatever confusion there may be, it is evident that the passage in Acts cannot have been derived from Josephus, who does not mention the purchase of Shechem at all. (iii.) The speech of the Israelite to Moses in Ac $7^{27\text{-}28}$ is taken word for word from the LXX, while the incident does not occur in Josephus at all. (iv.) A glance at W. and H.'s New Testament will show that a great part of the speech of St. Stephen consists of quotations from the LXX. Against such evidence as this it is useless to cite isolated passages like Ac 13^{20} (Judges for 450 years) and 13^{21} (Saul's reign of forty years), which certainly agree with Josephus against the LXX, the explanation probably being that Acts and Josephus follow one chronology, while the Hebrew follows another.

a complete list of the names of contemporary persons which are mentioned in the Third Gospel. They amount to fifty in all. Of these, thirty-two are also mentioned in the First or Second Gospel, and are therefore probably derived from a common synoptic tradition. There remain eighteen names which are peculiar to St. Luke as distinguished from the other Synoptic Gospels. Of these eighteen, only five are to be found in Josephus, namely, Augustus Cæsar, Tiberius Cæsar, Lysanias, Quirinus, and Annas. The name of Annas does not appear to be taken from Josephus, (i.) because in Josephus Annas is always called Ananus. If St. Luke had learned the name from Josephus he would probably have called it Ananus as Josephus does. (ii.) No one who was dependent on Josephus for his information could possibly have spoken of Annas and Caiaphas as being high priests together. In Josephus the office of the one is distinctly separated from that of the other by more than a year. (Compare Jos. *Ant.* xviii. 2. 2 with St. Luke 3^1.) (iii.) Finally, the name of Annas occurs in the Fourth Gospel as well as in the Third, and is therefore probably derived from Gospel tradition rather than from Josephus. With regard to Lysanias, the name certainly occurs in Josephus, but there is no statement in Josephus that any prince named Lysanias was tetrarch of Abilene at the time named by St. Luke (Lk 3^1). There remain, therefore, only the names of Augustus Cæsar, Tiberius Cæsar, and Quirinus to show the indebtedness of St. Luke's Gospel to Josephus.

In the Acts there are, no doubt, more names than in the Gospel which may have been derived from Josephus. But knowing so little as we do of the sources of the Acts, we ought to be cautious about accepting the statement that the writer of the Acts got these names from Josephus. Mr. Wright—to refer to his volume again—notices the great number of names, both personal and geographical, in the Acts. 'In the Acts of the Apostles alone,' he says (p. 83), the writer 'mentions 32 countries, 54 cities, and 9 of the Mediterranean islands.' This abundance of knowledge suggests sources of information other than Josephus.

The correspondence between the order in which Theudas and Judas of Galilee are placed in the speech of Gamaliel (Ac $5^{36.37}$) with the order in which the two names occur in the passage in Josephus (xx. 5. 1, 2) is certainly noticeable, and there is nothing impossible in the theory that is founded on it, that St. Luke's error in placing Judas after Theudas was due to his hasty misreading of this passage in Josephus. The mistake attributed to St. Luke is certainly one that may have been made by a careless reader of Josephus. He must have been a very careless reader. Still we have the authority of the late Dean Alford for believing that another error in Acts was due to a somewhat similar cause. Writing about the statement in Ac 7^4 that Terah died before Abraham left Haran, he says: 'It seems evident that the Jewish chronology which Stephen follows was at fault here, owing to the circumstance of Terah's death *being mentioned* Gen. xi. 32, before the command of Abram to leave Haran;—it not having been observed that the mention is *anticipatory*. And this is confirmed by Philo having fallen into the same mistake (de Migr. Abrah. § 32).'

In any case, we cannot be content with the common solution of the difficulty about Theudas, namely, that 'Theudas' was not an uncommon name, and that there may have been more than one Theudas who played the part described by St. Luke and Josephus. This is not likely. There are certainly some Jewish names which were very common, such as John and Joseph, Simon, Judas, etc. But what reason is there to suppose that Theudas was one of these? We do not find the name again in the index to Josephus or in the concordance to the Old or New Testament or the Apocrypha, while some of the more common Jewish names are of frequent occurrence. It is worth noticing, too, that the more common names are frequently marked by some distinctive addition. We meet with many combinations, such as Judas Maccabæus, Judas Iscariot, Judas Jacobi, Judas of Galilee, and so on, but the name of Theudas stands alone without any addition either in Josephus or Acts. If Gamaliel or St. Luke had known of two rebels named Theudas, it is likely that he would have specified the one which he meant.

There are three points in this question about Theudas and Judas of Galilee, namely: (1) that the speech of Gamaliel (Ac 5^{36}, etc.) is unhistorical; (2) that the error of putting Judas of Galilee after Theudas was due to a confusion between the rebellion of Judas and another later rebellion, for which his sons suffered, in the time of Tiberius Alexander, the successor of Fadus;

and (3) that this confusion on St. Luke's part was due to a misreading of Jos. *Ant.* xx. 5. 1, 2. Now the first two of these assertions may be true, and the third may be unproved. As Keim says (*Jes. of Naz.* vol. v. p. 161, note): 'Jos. *Ant.* xx. 5. 1 makes the revolution of Theudas precede that of the sons of Judas, which, perhaps, explains the error of Luke, even though he was not acquainted with the Jewish historian.'

We have said that St. Luke uses the name Annas, while Josephus has Ananus, and that a writer who followed Josephus could not have said that Annas and Caiaphas were high priests in the fifteenth year of Tiberius. These facts are in themselves positive arguments against the theory that St. Luke used Josephus. So is the case of Lysanias. And these instances are further supported by others of the same kind. The difference between Josephus and Acts in relating the death of Herod (Ac 12^{21-23}; Jos. *Ant.* xix. 8. 2; see Headlam in Hastings' *Dict.* 30b), and in telling the story of the revolt of Theudas (Ac 5^{36}; Jos. *Ant.* xx. 5. 1; Headlam 30a), and the misplacement of Theudas in the history, these are all arguments on the same side. It is possible that one or two of these may have been slips of a careless writer, but it is not likely that they all were. Even when we make every allowance for the historical carelessness of St. Luke, they do not look as if he got his history from Josephus.

Perhaps the strongest reason for thinking that the author of the Third Gospel and the Book of the Acts had read Josephus is the similarity of language between the preface to St. Luke's Gospel and a corresponding passage in Josephus. In the short paragraph which forms the introduction to St. Luke's Gospel there are five words, and these not very common words, which occur also in a passage of little more than the same length in which Josephus speaks of the composition of his works on the *Antiquities of the Jews* and the *Jewish Wars*. To which may be added that the epithet κράτιστε, which St. Luke applies to Theophilus, is also used by Josephus in dedicating his work to Epaphroditus. On these six words the main strength of the linguistic argument seems to depend, though it may perhaps derive some little support from other verbal coincidences elsewhere.[1]

[1] Ἐπιχειρεῖν, παραδιδόναι (παράδοσις), αὐτόπτης, παρακολουθεῖν, ἀκριβῶς, κράτιστος. Dr. Salmon says that 'Galen's prefaces have closer affinities with St. Luke's than have those of Josephus. Thus we find in Galen's prefaces the complimentary epithet κράτιστε, the commencement by ἐπειδή with δοκεῖ for *apodosis*, the phrases ἀκριβῶς ἀκολουθῆσαι and ἐπιχειρεῖν.' It is not unlikely that literary prefaces and dedications commonly followed set forms.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS VI. 14.

'But far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.' (R.V.).

EXPOSITION.

'Far be it from me to glory.'—Having mentioned the 'boast' which was the selfish aim of the Judaizers, he passes along the line of this word to the noble 'boast' of the Christian. The best commentary on this passage is Ph 5^{1-12}.—HOWSON.

WE might have expected that St. Paul would have named 'the Spirit' or the 'new creature' as the object of his boasting, in immediate contrast with 'the flesh,' the seat of the outward rite, in which the false teachers gloried. He does mention it at the end of v.[15]. But he here names that which is the root and source of 'peace and mercy' in this present life and of eternal salvation in the life to come. There is nearly the same contrast in Ph 3^{3}, with the verbal substitution of 'Christ Jesus' for the 'Cross of our Lord Jesus Christ.'—PEROWNE.

'Save in the Cross of our Lord Jesus Christ.'—The essence of the gospel revealed to Paul lay in its conception of the office of the Cross of Christ. Not the Incarnation—the basis of the manifestation of the Father in the Son; not the sinless life and superhuman teaching of Jesus, which have moulded the spiritual ideal of faith and supplied its contents; not the Resurrection and Ascension of the Redeemer, crowning the divine edifice with the glory of life eternal; but *the sacrifice of the Cross* is the focus of the Christian revelation. This gives to the gospel its *saving* virtue. Round this centre all other acts and offices of the Saviour revolve, and from it receive their healing grace.

From the hour of the Fall of man the manifestation of the divine grace to him ever looked forward to Calvary; and to Calvary the testimony of that grace has looked backward ever since. 'By this sign' the Church has conquered; the innumerable benefits with which her teaching has enriched mankind must all be laid in tribute at the foot of the Cross.—FINDLAY.

IT quite emasculates the energy of his utterance to paraphrase 'the Cross' as being 'the doctrine of the Cross, or of Christ's Atonement.' Rather it is the Cross itself which rivets his admiring view; sneered at by Gentile, abhorred by Jew, but to his eye resplendent with a multiplicity of truths radiating from it to his soul of infinite preciousness. Among those truths, one group, which to us is apt to appear of but small interest, was to the apostle's heart and conscience productive of profoundest relief. In former days he had experienced the burden and the chafing or benumbing effect of the Law, both as a ceremonial institute and as a 'letter' of merely imperative command. It was the Cross which released him, as from the guilt and servitude of *sin*, so also from all the worry and distress of bondage to ceremonial prescriptions.—HUXTABLE.

'Through which the world hath been crucified unto me.'—Commentators are not agreed as to the antecedent to the relative pronoun. Is it the Cross, or Christ Himself? The Greek admits of either. We have few data by which to decide. But practically it matters little. The Cross does not, it cannot mean the material cross on which our Saviour died. That has long ago ceased to exist in its original form, even if the tradition of its discovery could be historically established. If we read 'by which,' the reference is not to *a* cross, but to *the* Cross, *i.e.* the atoning death of Christ; if 'by whom,' it is not Christ as the glorified Son of Man, but Christ crucified that is referred to.—PEROWNE.

THE construing of the passage which takes the relative *οὗ* as reciting 'our Lord Jesus Christ,' loses sight of the image which is now the one most prominent to the apostle's view; this surely is not Christ Himself but His cross; as in 1 Co 2^2 the apostle determines the more general term 'Jesus Christ,' by the more specific one, 'and Him crucified.' The reference of the relative is to be determined, here as often elsewhere, not by the mere propinquity of words in the sentence, but by the nearness of objects to the writer's mind at the moment.—HUXTABLE.

'The world.'—In its most comprehensive signification *kosmos* comprises 'the whole framework of nature and all that it contains, all creatures animate and inanimate, with all their peculiar modes of thinking, feeling, acting, being, and all circumstances connected with their existence.' But seeing that 'the world' is here said to be 'crucified' to the Christian, it is plain that it is to be understood in a more limited sense, as comprehending only so much of the world as 'is opposed to the spiritual kingdom of Christ—that which belongs to the old man, in a word, the object and aim of the old man.'—CALVIN.

LITERALLY, *a world*—a whole world was crucified for Paul when his Lord died upon the cross. The world that slew Him put an end to itself as far as he is concerned. He can never believe in it, never take pride in it, never do homage to it any more.—FINDLAY.

THE world, he says, had become to him a thing crucified; not only a *dead* thing, ceasing to interest or attract him, but also a *vile*, *accursed* thing, something he loathed and despised. And, conversely, he himself had become a crucified thing unto the world; not only had he ceased to present to the world ought that could interest or attract it, but also become to it a thing scouted and abhorred.—HUXTABLE.

'And I unto the world.'—Saul the Pharisee was a reputable religious man of the world, recognized by it, alive to it, taking his place in its affairs. But that 'old man' has been 'crucified with Christ.' The present Paul is in the world's regard another person altogether—'the filth of the world, the off-scouring of all things,' no better than his crucified Master, and worthy to share His punishment. . . . Faith in Jesus Christ placed a gulf, wide as that which parts the dead and living, between the Church of the apostles and men around them. The Cross parted two worlds wholly different.—FINDLAY.

METHODS OF TREATMENT.

I.

Glorying in the Cross.

By the Rev. Charles Jerdan, LL.B.

To glory is natural to the mind of man, and if we know in what a man glories we have an index to his character. St. Paul gloried in the Cross, that is, in the doctrine of the suffering and atoning death of the Son of God. Why should we glory in the Cross?

1. Because the Cross is the restorer of our lost relation to God. We were made to glorify God, and to enjoy Him as sons and heirs of His glory. But instead of obedient children we have been rebels. Yet God loved the sinner in spite of his sin, and we see His love in the Cross to which He gave His only-begotten son, whose death has purchased pardon for the guilty.

2. The Cross is the spring of our spiritual life. The death of Christ has changed the Christian's relation to God inwardly, and made him a new creature. Christ is not only 'righteousness' to us, but 'sanctification.' From the Cross is derived the *power* which produces holiness, from the Cross comes *motive* and *stimulus* to holiness, and in the Cross is exhibited an *example* of perfect holiness.

3. The Cross is the signal of our defiance to the world. To live to God means to cease to live in communion with the world, and thus the Cross is the emblem of our defiance of the world—that is, of the sphere of sense, of wealth and power, and of all that is external, unspiritual, and transitory, as opposed to the inward, spiritual, and eternal.

It is part of our fallen human nature to love the world, but God forbids us to love it, for the love of the world is incompatible with the love of God. Where is the power which can deliver us from the grasp of the world? Only in the Cross of Christ. There St. Paul found it, and so may we. He became dead to the world and the world to him; not because he was disgusted with the hollowness of earthly joys, but because he felt the expulsive power of a new affection. The man who has learned the meaning of the Cross can despise the world, and abjure it as his portion.

II.

The World and the Cross.

By the late Very Rev. C. J. Vaughan, D.D.

What is the world which St. Paul found crucified for him by the Cross?

1. Was it the world of nature? Must that world which God pronounced 'very good' be crucified to us? Must the Christian cease from studying and admiring, and occupy himself wholly with his soul? Some censure the occupations and distrust the conclusions of science, but we cannot call this enthusiasm 'worldliness,' nor can we think that the 'Cosmos' which the Cross of Christ crucifies is that which He created in the beginning.

2. Must we then understand the Cosmos in the sense of the universe of men? This is nearer the meaning, for worldliness is a malady of human nature. But the sin of worldliness is often imputed to innocent enjoyment of the society of others, as though seclusion should be the aim of the Christian. There are indeed amusements which it may be prudent for Christians to avoid, but it is not worldliness to enjoy, nor unworldliness to refrain, from such association with others as is not sinful. It is not in the universe of mankind that we find this 'worldliness' which we seek. This is the world God loved, and for which He gave His Son.

3. But there is another Cosmos,—not the beautiful universe, not the race made in God's image, but that aspect of each which sin has defiled, matter as the foe of spirit, and man as the slave of the devil. St. John enumerates its contents, and there are but three: sensuality, covetousness, vanity,—the lust of the flesh, the lust of the eyes, and the pride of life. This is the world which the Cross is to crucify. What is it then to be worldly? Not to enjoy God's gifts, not to love the society of others and innocent gaiety; it is to have in the heart the lust of the flesh, the lust of the eyes, and the pride of life. It is the world of forgetfulness, folly, and sin which Baptism renounces, and which the Cross must crucify.

In this crucifixion there are two stages.

(1.) *A testimony.*—The Cross is a witness against the world. The world is the power of the present, and its three ingredients make the present real and the eternal visionary. The body lusting after indulgence, the mind bent on gain, the soul filled with conceit, has no room for the spiritual. But the Cross is a testimony for the value of the unseen, against self-gratification, against worldly gain, against the applause of men.

(2.) *A power.*—'I, if I be lifted up from the earth, will draw all men unto Me.' Yes, this terrible object has become the magnet of humanity, and wherever it is preached proves its power to attract men.

This Cross and its crucifying power is your one hope in joy and sorrow. Turn to it when the world is with you, and you will take the world's measure. Turn to it when life is sad and learn that time is short, and the power of the present shall wane before a mightier. He who lives his life at the foot of the Cross will find the world crucified to him, and anticipate the peace of a world not seen.

Illustrations.

Talibodeen was a Mohammedan soldier in India, who, in 1850, was led to read the New Testament. He hoped to find in it flaws which he could turn against Christianity, and so strengthen his faith in Islamism, which had been a little disturbed by the inconsistencies which he had observed in studying Mohammedan literature. In spite of his purpose and prejudice, the character and teaching of Jesus gained his heart, and he was obliged to confess himself a convert. He became a noble consistent Christian, and was held in very high esteem by Sir Hope Grant and other Christian officers who knew him. On being asked what part of the gospel narrative had specially impressed him, he said, 'It was the story of the Cross that broke my heart, and for ever took my pride away; the story of Him who gave Himself to such a death so completely overwhelmed me that I sat down and wept three days.'

I will exult in Him because I know He has redeemed me, who would have been a poor slave of my own lusts and my own vanity if I had been left to myself. I will exult in Him because He has redeemed all mankind as well as me;

because there is no creature in any corner of God's wide universe whom He has been ashamed to call His brother. That is my warrant for boasting in this Cross, and nothing can take that right from me. If it is said that I am good for nothing, I confess it, therefore I glory in this Cross. If it is said that death and the grave have set their mark upon me, I confess it, therefore I glory in this Cross. If it is said that I cannot make out any reason why God should care for me any more than for any vagabond on the earth, I confess it, therefore I glory in this Cross. If it is said that the Cross itself was humiliating and degrading, I confess it, therefore I glory in Him who submitted to the Cross.—F. D. MAURICE.

WHEN Hannah More was dying, one of her friends ignorantly endeavoured to encourage her by speaking of her good works. 'Talk not so vainly,' was her reply, 'I utterly cast them from me, and fall low at the foot of the Cross.'

WHOSE gold is double with a careful hand,
His cares are double,
The pleasure, honour, wealth of sea and land
Bring but a trouble;
The world itself, and all the world's command,
Is but a bubble.
The strong desires of man's insatiate breast
May stand possessed
Of all that earth can give; but earth can give
no rest.
. . . . . .
True rest consists not in the oft revying
Of worldly dross;
Earth's miry purchase is not worth the buying;
Her gain is loss;
Her rest but giddy toil, if not relying
Upon her cross.
How wordlings droyl for trouble! That fond
breast
That is possessed
Of earth without a cross has earth without a
rest.—QUARLES.

THIS sign of the cross shall be in the heaven, when the Lord shall come to judgment.

Then all the servants of the cross, who in their lifetime conformed themselves unto Christ crucified, shall draw near unto Christ the judge with great confidence.

Why therefore fearest thou to take up the cross which leadeth thee to a kingdom?

In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the cross.

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His cross, and died for thee on the cross; that thou mightest also bear thy cross and desire to die on the cross with Him.

For if thou be dead with Him, thou shalt also live with Him. And if thou be His companion in punishment, thou shalt be partaker with Him also in glory.

Behold! in the cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life, and unto true inward peace, but the way of the holy cross, and of daily mortification.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—THOMAS À KEMPIS.

WHAT is this above thy head,
O Man?—
The World, all overspread
With pearls and golden rays
And gems ablaze;
A sight which day and night
Fills an eye's span.

What is this beneath thy feet,
O Saint?—
The World, a nauseous sweet
Puffed up and perishing;
A hollow thing,
A lie, a vanity,
Tinsel and paint.

What is she while time is time,
O Man?—
In a perpetual prime
Beauty and youth she hath;
And her footpath
Breeds flowers through dancing hours
Since time began.

While time lengthens what is she,
O Saint?—
Nought: yea, all men shall see
How she is nought at all,
When her death-pall
Of fire ends their desire
And brands her taint.

Ah, poor man, befooled and slow
And faint!
Ah, poorest man, if so
Thou turn thy back on bliss
And choose amiss!
For thou art choosing now:
Sinner,—or Saint.—C. ROSSETTI.

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The Missionary Methods of the Apostles.

By the Rev. John Reid, M.A., Dundee.

VIII.

The Treatment and Organization of Converts.

We have already seen how simple were the conditions on which converts were received into the Church in apostolic times. The principle which ruled the method was to confine attention to essential matters, and interfere as little as possible with existing customs, forms, and distinctions. Not only the national, but even individual and social differences were left untouched. For instance, in receiving converts from heathenism, it did not occur to the apostles that there was any necessity of changing their names. The converts continued to bear, in their new life and in the new society, the names by which they had been known beforehand. A few had surnames given to them, but these for the most part were evidently intended to distinguish them from others of the same name. For instance, Joseph (Ac 1^{23}) was surnamed Justus, probably to distinguish him from Joseph of Arimathea; Joses was surnamed Barnabas (Ac 4^{36}) that he might be distinguished from Joses, the Lord's brother (Mt 13^{55}). John, whose surname was Mark, was most likely thus distinguished from the Apostle John, and Simeon was probably called Niger (Ac 13^{1}) to distinguish him from Simeon, or Peter, the great apostle. Except in such cases, no change was made. The practical difficulty which led to such alterations or additions appears to have arisen for the most part among Jewish Christians. Converts from heathenism, with names derived from heathen divinities, were allowed to retain their familiar names. Many missionaries at the present day insist upon changing the names of converts at baptism. The writer once asked an Indian missionary why he thought this was necessary. He replied, 'Because the converts bear the names of heathen deities, like Child of Krishna, Child of Siva, and it would never do for Christians to be known by them.' He was asked, 'What do you think of Epaphroditus (*i.e.* devoted to Aphrodite) as the name of a Christian?' In reply he confessed that he had never noticed the names of believers in the New Testament which were derived from heathen deities, such as 'Apollos,' 'Zenas,' 'Hermas,' 'Diotrephes,' 'Hymenaeus.' Had the missionaries who agreed with him noticed how their great predecessors had left these names unchanged, we would never have read such incongruous conjunctions as 'Jeanie Ram,' 'James Wang,' 'John Ntintili,' or 'Nehemiah Goreh,' an Indian friend of Max Müller, whose name as a heathen had been Nîlakantha Goreh. Nor would the poor native have puzzled his brain till the missionary, after a long interval, came to answer his question, 'What was the name you gave to my little child when you were here before?' No doubt many converts expressly desire such names, but the missionaries would be wise to refuse their

request. It is an interference with existing usages which has no real justification, and it tends to strengthen the prejudice which regards Christianity as a 'foreign religion.' In some instances heathen names are positively indecent or obscene, but in such cases native names could easily be provided which would be free from associations of that kind. Of course, it has to be admitted that Christian names among ourselves are mostly drawn from the Bible. We cannot say if this custom was begun by those who first preached the gospel to our forefathers. If it was, they did not follow an apostolic example. The custom is of no importance to us now, but it has deprived us of a certain element of picturesqueness in our nomenclature, and has made it almost impossible for the unlearned to recognize our racial descent from the tribes which named the days of the week.

The principle of confining attention to essentials, and allowing the influence of Christian truth to destroy or to change whatever was opposed to it, may also be seen in the burning of the books at Ephesus. These were evidently employed in connection with superstitious rites. The belief in 'magic,' 'incantations,' and the power of 'names' was universal, and the practice of such 'curious arts' was widespread. Most likely those who made a bonfire of their beforetime precious manuscripts had made their living as 'soothsayers,' etc. But they had not been required to forswear the practice of superstitious arts when they accepted Jesus as Saviour and Lord. The Authorized Version, in missing the force of the perfect tense in the phrase *πολλοί τε τῶν πεπιστευκότων*, obscures this point, but it is clearly expressed in the translation given in the Revised Version—'many also of them that had believed came confessing and declaring their deeds' (*πράξεις*, Ac 19[18]). And not all who thus confessed brought their 'books' to the fire. The A.V. again obscures the point by translating *ἱκανοί* (Ac 19[19]) as if it were *πολλοί*, 'many.' The R.V. reads, 'and not a few of them that practised (*πραξάντων*) curious arts, brought their books together and burned them in sight of all.' The conclusion is not unwarranted that some retained the 'books.' The confession and the burning were due to the impression which had been produced by the uncommon powers (*δυνάμεις οὐ τὰς τυχούσας*, Ac 19[11]) which were manifested by Paul, and by a recognition of the might of the 'name' of Jesus as a means of exorcism (Ac 19[13-17]). Their action was voluntary. It was not due to any injunction on the part of their teachers. The spiritual powers, which were so marked a feature in the preaching and life of the time, were relied upon to destroy whatever was out of harmony with the gospel. The incompatibility of believing in Jesus and practising 'curious arts' became apparent very gradually. It took centuries of Christian teaching and influence before the general belief in superstition was broken, and even yet there are remnants of superstition in the modern Christian world. The decay of superstition seems to be associated with the spread of general knowledge, as well as with the preaching of the gospel, but everywhere the decay has been slow. Instead of insisting upon separation from such things, as a condition to be fulfilled by converts beforehand, would it not be wiser if missionaries of to-day recognized how gradually belief in superstition has faded away, and be content to follow the example of the apostles;—not laying down separations like these to be accomplished beforehand, but so preaching Christ that His name would be 'magnified,' and the folly of trusting in any other name would be manifest?

It is scarcely in keeping with the line of illustration hitherto followed to say much about the apostolic treatment of slavery. The apostles left it untouched as a social arrangement, because they did not perceive the inherent incompatibility of slavery with the truth which they preached. Their practical teaching brought a new spirit into the relations of master and slave. Unconsciously they sowed the seeds of emancipation, which ripened late, whose harvest is not yet fully gathered. But their unconsciousness should at least teach us to have patience with those who are equally unconscious of this and many other inconsistencies and incompatibilities from which the influence of the gospel, working through long centuries, has delivered the peoples of Christendom. There are still not a few inconsistencies and incompatibilities from which even yet the peoples of Christendom need to be delivered.

There are several other illustrations which might be given of this principle of economy in applying the gospel to the life and customs of those who received it—such as the treatment of marriage, the position and dress of women, the observance of the Sabbath. The agapé is possibly an illustration of how certain

social arrangements among the heathen were not forbidden, but Christianized. It was most likely introduced from the Gentile side of the Church, and had some connexion with the ἔρανος, or club dinner, which was common among the Greeks.[1] We can recognize the working of this principle in several of the festivals of the Christian Church in Europe, *e.g.* Christmas and Easter. As Ramsay says: 'Christianity directed the religious feeling of the country towards new objects, but preserved the old seasons and festivals. . . . The licence of the old pagan ceremonies had been given up, but in many respects there was no doubt a striking resemblance between the old pagan and the new Christian festival.'[2]

The same principle is seen at work in regard to the forms of organization which began to take shape in the lifetime of the apostles. We believe that the references to the Church in the Gospels are the genuine words of the Lord, but it is evident that no particulars as to special forms of association were given by Him. The apostles show no eagerness to institute forms of government. They still retained, and allowed their Jewish converts to retain, their old ecclesiastical connections. 'The Jerusalem Ecclesia never acted other than as part of the existing Israel. . . . They simply added to their old usages connected with the Temple and the Law those of the inner and purer fellowship inspired by Jesus their Messiah.'[3] The Christian assembly was an ἐπισυναγωγή (He 10^{25}), an extra meeting. 'The Church in the Home' was the original form of meeting, and should perhaps not be regarded as a form of organization. It, however, served as a beginning until the increase in the number of believers and the necessity of the young society compelled the adoption of more definite forms. The development was never in advance of requirements. There are also traces that there was no effort after a uniform scheme. The organizations took shape in accordance with familiar forms of association in the Jewish and Gentile worlds. There were 'differences of administration.' In the Jewish Churches the synagogue model was followed. 'At Jerusalem, as in all the Churches of Jewish origin, elders alone were known. The name of "bishop" appears only in Churches of Greek origin.'[4] 'The same term had been employed by the Greeks to describe the officers of private associations, and also of municipalities. The "bishops," or *Episcopoi*, were persons to whom authority had been delegated by the bodies over whom they presided.'[5] The general principle seems to have been that converts were organized after forms of association with which they were familiar. Jewish Churches followed the village synagogue; Gentile Churches followed types of association which belonged to their own social life.[6] The passion for uniformity came later, and both strengthened and weakened the Church. The example of the apostles in this matter is of great value in relation to the question of organization in the mission field to-day. It is to be noted that, as a general rule, the form of organization adopted is that of the missionary or Church in charge of the mission. In the same country, and often in the same city, the different forms of organization with which we are familiar are to be found. It is one of the evils which almost all missionaries confess, that the ecclesiastical divisions of Christendom are being reproduced among the converts from heathenism. For instance, the late Dr. Williamson says: 'We have all the leading societies of England and America, with their separate organizations and customs, all their articles, creeds, and confessions, reproduced on the soil of China. But that is not the worst aspect of it. One denomination has eight subdivisions, and several others are split in two or three parts. . . . . Look at the matter locally! Begin with Shanghai, with the representatives of no fewer than seven different denominations in England and America. . . In Tien-tsin there are four. . . . In Pekin there are five. . . . We must either give up the hope of Christianizing China at all, or adopt some other method' (*Report of Missionary Conference*, London, 1888, vol. ii. p. 461). Some missionaries and mission societies are wedded to the idea that there is a divine authority for the method of church government which they represent. Appeal to such is almost useless. But to others, who are not under the power of this *idolon*, one may say, is it needful or wise to organize believers according to the

[1] Conybeare and Howson's *St. Paul*, vol. ii. p. 59; Bartlet's *Apostolic Age*, p. 468.

[2] *Expositor*, fourth series, vol. iii. pp. 336, 337.

[3] Bartlet's *Apostolic Age*, p. 459.

[4] Pressensé's *Early Years of Christianity*, i. p. 86.

[5] Gladden's *Christian Pastor*, p. 62.

[6] See Hatch's *Organization of Early Christian Churches*, chap. ii.

methods of government of the Churches which had sent them into the mission field? Happily there are a few bright examples of a better method. 'The Church of Scotland missionaries at Darjeeling, who have based their native Church organization on the Hindoo *Panchayat*: the Presbyterian Church missionaries, who have laid hold of the village representative system in China; and Bishop Patteson, who made similar use of native organization in the South Seas, have all unconsciously followed the apostles when they suggested the Jewish village government as the basis for the first organization of the Christian Church.'[1] The wisdom of such methods was early recognized. 'The Council of Constantinople, in its Second Canon, said "the Churches of God established among the barbarians should live according to the laws taught them by their forefathers."'[2] Why should this wise rule be forgotten? Is there any reason why converts in other lands should not be organized according to this apostolic principle, adapting forms of association and methods of business which are indigenous and familiar? In almost every country, however primitive its civilization, there are such forms or methods. The fact that the form or rules would be familiar would tend to develop native self-government, and prepare the way for a united church in the future. Natives cannot be expected to master forms which are alien to them. They are an additional burden, and a needless tax on powers already sufficiently strained. The writer has heard of one much respected native minister in Africa who, as a member of Presbytery, was elevated to the moderator's chair. The particular matter of business on one occasion led to a prolonged discussion among the European members. Their coloured president found it tiresome, and, slipping from the chair, composed himself to sleep on the floor! Possibly, if the business had been conducted after the familiar native 'palaver' form he would have found it more interesting.

Respect for native methods and habits in all matters of church association ought to be a first consideration. Even the church buildings should follow native forms of architecture as far as possible. The less that is introduced of foreign and unfamiliar organizations and forms the better. Natives will work more easily in systems which are in agreement with their accustomed ways than in any system, however admirable, which may be devised for them. Their ways may not approve themselves to Europeans; they may make many a blunder, but liberty is a first essential of independent action. The future church must be a native organization, and it is at least expedient to let the lines of the foundations follow native ideals.

[1] Professor T. M. Lindsay, *Contemporary Review*, vol. xviii. p. 553.

[2] *Contemporary Review*, vol. lxviii. p. 559.

Recent Foreign Theology.

Professor Wendt on 'The Gospel according to St. John.'[1]

In vol. i. of his *Lehre Jesu*, published in 1886, Professor Wendt maintained that the Fourth Gospel is derived to a considerable extent from a written apostolic source, a theory of which he made a good deal of use in vol. ii., the only volume translated into English. This theory has met with very little acceptance, and Professor Wendt has accordingly felt impelled to publish this treatise, in which he attempts to prove it more conclusively. After a short introduction, in which he discusses the critical problem and the best way of solving it, he, in chap. 1 compares the historical narrative in the Fourth Gospel with the primary synoptic tradition as regards (*a*) our Lord's visits to feasts at Jerusalem, (*b*) the date of His death, (*c*) the witness of the Baptist to His Messiahship, (*d*) His own announcement of His Messiahship, (*e*) the stress laid upon the miraculous signs wrought by Him in evidence of His Messiahship and divine Sonship; and arrives at the conclusion that this narrative cannot have

[1] *Das Johannesevangelium.* Eine Untersuchung seiner Entstehung und seines geschichtlichen Wertes. Von D. Hans Hinrich Wendt, o. Professor der Theologie in Jena. Göttingen: Vandenhoeck und Ruprecht; Glasgow: F. Bauermeister, 1900. 8vo, pp. vi, 239. Price M.6.

been written by a personal disciple of our Saviour. The literary dependence of the Fourth Gospel on the Synoptists points to the same conclusion. But though the Fourth Gospel is not the work of the Apostle John, it does not necessarily follow that its author freely invented either his historical narrative or the discourses and conversations of our Saviour. Like the authors of the First and Third Gospels he may have drawn from written sources. There are several indications that this is the case (chap. 2). In the first place, there are peculiar differences between the view of the evangelist and the thoughts of our Lord's discourses reported by him; such differences as would be incomprehensible, if he himself had freely composed these discourses. (*a*) The 'signs' wrought by Jesus, which are so prominent in the historical parts of the Fourth Gospel, are altogether ignored in the discourses, the term σημεῖα occurring but once in them (6^{26}). And yet the problem, how the claim of Jesus to divine glory and divine Sonship is verified, is continually discussed in them. But whereas the historical parts solve this problem by pointing to the 'signs' of Jesus, the discourses solve it by calling attention to His words, His work, and His works. The term 'works' may be used of miraculous works; but it may also be used of such as have nothing miraculous about them; and a comparison of the various passages in which it occurs shows that our Lord means His one great work of revealing the Father in word and deed. (*b*) The evangelist has misunderstood several sayings of our Lord, *e.g.* $2^{19.\ 21}$ $7^{37f.\ 39}$ $12^{32.\ 33}$ 17^{12} compared with 18^{8f}. In the second place, there are several cases in which there is a peculiar incongruence between the discourses and their historical setting, as *e.g.* (*a*) between the history and the discourse in chap. 5, and (*b*) in chap. 6; (*c*) 7^{15-24} is separated from chap. 5, to which it really belongs; (*d*) a number of connected sayings in chaps. 7 and 8 are represented as having been spoken on different occasions; (*e*) 12^{44-50} is torn from its connexion with $12^{35.\ 36a}$; (*f*) the connexion within the section 13^{12-20} is disturbed by the insertion of v. ^{18f}; and (*g*) in the farewell discourse chaps. 15 and 16 stood originally between 13^{34f} and 13^{36}. These phenomena are all so many symptoms that the author of the Fourth Gospel made use of an earlier tradition, especially in the passages containing the longer discourses. They find their natural solution in the hypothesis that he had access to a written source.

In chap. 3 Professor Wendt attempts a reconstruction of this written source. It consisted mainly of discourses and conversations of our Saviour, after the manner of the Logia of Matthew used in our First and Third Gospels; of purely historical matter it contained only short notices regarding the occasion of these discourses and conversations. The evangelist has not always reported these discourses in the order in which they stood in the source from which he derived them; *e.g.* there are plain indications that our Lord's saying to the Jewish authorities after the cleansing of the temple, and His conversations with Nicodemus and the woman of Samaria, belonged to the closing period of His ministry; it is probable, therefore, that these passages stood in the original source at a much later place than in the Gospel. We may mention that, according to Professor Wendt, this written source contained, besides much else preserved to us, 1^{1-18}, with the exception of vv. $^{6-8}$ and ^{15}; 3^{1-21}, with the exception of v. ^{2b} and the words 'water and' in v.^{5}; 6^{27-69}, with the exception of a few expressions; nearly the whole of chap. 10; chaps. 14–17, except the last clause of 16^{13}; 18^{33-38a} and 19^{9-11}.

In chap. 4 Professor Wendt adduces the external evidence in favour of his hypothesis. Several documents of the Early Church show close kinship with the source used by the fourth evangelist, while they contain no references or allusions to the historical frame in which he has set it. The First Epistle of St. John is so kindred to the Fourth Gospel that it is generally admitted that both are by the same author. But there is also an essential difference between them. In the Epistle there is no reference whatever to the 'signs,' which play such a part in the Gospel as the essential revelation of the divine glory of Jesus Christ and as the decisive ground of faith in Him. All the resemblances of the Epistle to the Gospel in expression and thought are resemblances to the discourses in the Gospel; while the difference between the two is exactly that which is found in the Gospel itself, between the discourses derived from the source used by the evangelist and his historical narratives. This is true also of the Second and Third Epistles of St. John. The Epistles and the source of the Fourth Gospel are therefore by the same author. The Letters

of Ignatius are also greatly influenced by Johannine thoughts and conceptions; but he nowhere takes notice of the historical narratives of the Fourth Gospel, not even where it would have been exceedingly natural for him to have done so. The relation of Justin to the Fourth Gospel is analogous to that of Ignatius. The 'Johannine' echoes found in the Apostolic Fathers and in the Didache are echoes of the discourses and the prologue, which derive from the evangelist's source. Tatian's *Diatessaron*, so far as we can prove, first makes use of the historical material contained in the Fourth Gospel.

Chap. 5 treats of the historical value of the contents of the evangelist's written source, taking as standard the primary synoptic tradition. As regards its historical notices, it represents a distinct tradition; but there are no contradictions between it and the synoptic history; while that which is new and special in it does not bear the stamp of inner improbability. Discussing its teaching under the heads (1) the formal character of the discourses, (2) the general religious view of the discourses, (3) the statements of Jesus regarding Himself, (4) the absence of predictions *ex eventu*, Wendt sums up by saying, 'In all essential points these discourses are in harmony with the older synoptic tradition. When we study them apart from the historical frame in which the evangelist has set them, and the occasional additions which he has made to them, we can easily understand them as utterances of the historical Jesus. It follows from this, that they derive from *good* tradition, from actual recollection of the historical Jesus. Their form belongs to the author of the source; but no valid objection can be taken to the historicity of their essential content.'

In chap. 6—'The author of the written source'—Professor Wendt argues from (1) the statements of the author regarding himself in Jn 1^{14} and 1 Jn 1^{1f}, (2) the hints of the fourth evangelist, and (3) the tradition regarding the stay of St. John in Asia Minor, that the author was certainly one of our Lord's most intimate disciples, and in all probability the Apostle John. He also meets the objections to this theory, that the apostle could not have been the author: (1) because of the improbability of a simple fisherman having, in his old age, written such profound religious speculations as we find in the discourses and in 1 Jn, in such flowing Greek, and (2) because of the acquaintance shown by the author of the Prologue with Alexandrian speculations regarding the Logos.

Chap. 7 treats of the origin of the Fourth Gospel. The main portion of this Gospel, chaps. 1–20, is the post-apostolic redaction of an apostolic tradition. The evangelist belonged to the circle in Asia Minor, amid which the aged apostle had lived many years. He probably wrote his Gospel after the apostle's death, within the first quarter of the second century. Whether he was a personal disciple and hearer of the Apostle John we cannot say; but he was naturally acquainted with the oral teaching of the apostle, from which he must have derived many traditions of a trustworthy character, neither found in the Synoptists nor in the written source, upon which he is mainly dependent, and which he also worked up in his Gospel. But all this material he naturally apprehended in a sense corresponding to his own post-apostolic standpoint. His chief aim in writing his Gospel was undoubtedly to issue the discourses and conversations of Jesus noted down by John in a form intelligible to the Church of his own day. With this end in view he added glosses to make clear the meaning of obscure utterances of Jesus, set forth more clearly and in fuller detail the historical situations of the individual discourses, and wherever he found in his source hints of historical occurrences, narrated these occurrences in accordance with his general view of the Person and work of our Lord. Writing primarily for the circle in Asia Minor, amid which St. John was so highly esteemed, he naturally reported everything he knew regarding the close intimacy of the beloved disciple with Jesus. His dogmatic interest in the 'signs' of Jesus has also influenced to a considerable extent the form of the account he has given of the Gospel history. It was probably the existence of a sect of disciples of John the Baptist in Asia Minor that led him to say so much regarding the relation of the Baptist to Jesus. Chap. 21 is an appendix written by someone else than the fourth evangelist; but the author of this chapter also drew his material from early tradition. 'In spite of its post-apostolic origin, and its frequently untrustworthy elements, the Fourth Gospel has for us an eminently historical value. It is really an historical source; but a source that must be used with criticism.'

We have done little more than mention Professor Wendt's main positions. He has worked them out with great fulness, and in doing so has

frequently helped us to a better understanding of the teaching of our Saviour. His book should be widely read. For the Gospel according to St. John does in many ways raise serious problems; and every work that discusses these with seriousness and adequate learning should be heartily welcomed by us, even though its conclusions are not those which we are prepared to accept.

D. Eaton.

Glasgow.

Among the Periodicals.

The Sirach Controversy.

The Hebrew fragments of Ecclesiasticus continue to form the subject of articles in most of the theological periodicals. Thanks to one or other of four manuscripts, more than half of the book has now been recovered. For an account of the more recent discoveries the reader may be referred to an article by Dr. C. Taylor in the July number of the *Journal of Theological Studies*. Dr. Taylor's interesting and important article closes by suggesting 'for consideration the hypothesis that oral teaching and tradition are partly responsible for the present imperfections of a text of which complete transcripts were never everywhere accessible.'

In the *Studien und Kritiken*, Professor Ryssel continues his critical study and translation of the Hebrew text of the fragments, and similar notes are contributed to the *Revue des études juives* by Professors Bacher and Israel Lévi.

The *Theologisch Tijdschrift* for July contains an article by Professor Houtsma of Utrecht, who discusses the most important of the recent contributions to the Sirach controversy, devoting special attention to Professor König's examination of Professor Margoliouth's views. Houtsma sees no reason why the dogmatic statements of Margoliouth and the ease with which he can convince himself of the truth of his retranslation hypothesis should shake our faith in the genuineness of the Hebrew fragments. He examines in detail some of the passages dealt with by König, and strongly recommends a study of his work to those who might be inclined to despair of the genuineness of the Hebrew fragments. Much yet remains to be done, he feels, ere a critical edition of the Hebrew text is possible; but, with what has already been recovered, and in the by no means impossible event of the recovery of the remainder, he cherishes the hope that we may come to possess the genuine text of Sirach, stripped of doublets, glosses, and textual errors.

In the *Revue Biblique* for July Dr. H. Grimme, the well-known author of a metrical and strophical theory of Hebrew poetry, commences a series of articles, in which he means to apply his system to the Hebrew fragments of Sirach. The chief importance of these articles at the present juncture will be found in the results arrived at by Grimme regarding the text, which in many instances requires to be emended, in order to conform to the metrical laws he imposes upon it, or may stand in need of emendation even when the metre is correct. His emendations are carried out by the aid of the Greek, Syriac, Syro-Hexaplar, and Latin versions, whose stichical relations to the Hebrew text are in every instance carefully stated. The question of the value of emendations based solely upon the requirements of a metrical hypothesis, is, of course, one which cannot be discussed here.

Dr. M. Gaster publishes in the *Jewish Quarterly Review* for July 'a new fragment of Ben-Sira,' which he describes fully from the palæographical point of view. The text is reproduced in facsimile with tentative translation and notes. The fragment contains, according to the numeration of the Greek version, the following verses: 17^{31-33} 19^{1-2} 20^{5-7} $37^{19.\ 22.\ 24.\ 26}$ 20^{18}, altogether thirteen verses, of which four are known already (namely, $37^{19.\ 22.\ 24.\ 26}$), and in two recensions, whilst the rest appears for the first time, belonging to the chapters still missing. Dr. Gaster reserves meanwhile all discussion as to the authenticity of the Hebrew text. This he is making the subject of a special study, begun with the first publication of Neubauer and Cowley's text, and which is being amplified and completed in consequence of subsequent discoveries. He has no doubt that the Hebrew text now published by him is not the original Hebrew of Ecclesiasticus; but he feels that the final word cannot be spoken till we have recovered the remaining portions of the book.

The same issue of the *J.Q.R.* contains three short articles on the Sefer Ha-Galuy, whose genuineness has recently been attacked by Margoliouth. The first of these is by Bacher, who meets in somewhat more detail than he did in the July number of The Expository Times Margoliouth's argument that the Sefer Ha-Galuy is divided in such an illogical fashion as we cannot suppose to have been the work of Saadya. Bacher

argues that Margoliouth himself is mistaken as to the principle upon which the book is divided, and, moreover, that he applies to Saadya and his age canons of taste borrowed from the nineteenth century. — Next comes a note by Margoliouth directed against Harkavy's answer to his article in the previous number of the *J.Q.R.* A certain Rab Mubashshir, who is called by Ibn Ezra 'Gaon' and 'Levite,' died, says Margoliouth, in 926. According to Margoliouth, this Rab Mubashshir was identified by Harkavy with the Rab Mubashshir 'the priest,' who is said to have criticized the Sefer Ha-Galuy, which, however, was written only in 930, four years after its alleged critic was in his grave! 'There was only one Gaon named Mubashshir,' says Margoliouth, and Ibn Ezra's inaccuracy in calling him "Levite" instead of "priest" is too slight to be considered.' He now charges Harkavy with tacitly abandoning his former identification (after Margoliouth had shown its inconsistency with the genuineness of the Sefer Ha-Galuy) and making it appear as if he (Margoliouth) had been negligent in not noticing that the author of the document was called 'Levite.'— Finally follows Harkavy's rejoinder. This 'straw,' he declares, will not save Margoliouth's drowning theory. He (Harkavy), in *Stud. u. Mitth.* v. 68, simply quoted the words of Ibn Ezra, but at the same time expressly pointed out that Mubashshir wrote after Saadya's death [Margoliouth denies that Mubashshir speaks of Saadya as deceased], and consequently cannot be identical with Mubashshir *Kohen* ('the priest'), who died in 926. Harkavy urges, further, that Margoliouth makes too much to turn upon the title *Gaon* applied by Ibn Ezra to Mubashshir. He cites instances, such as that of Achai, Chefer b. Tazliach, Nissim of Kairuan, and even Maimonides, to all of whom this title is given by Rabbinical writers, to show that it is very bold to assume, with Margoliouth, that there can have been only one Gaon Mubashshir. To the same effect Zunz declares: 'In the writings of the twelfth century the older teachers are often called Gaons. In fact, the term *Gaon* is pretty nearly synonymous with רב חכם, etc. Every distinguished Talmudist belongs to the number of the Gaons.' On the other hand, says Harkavy, no instance is known as yet of the title 'Levite' being given to a priest (*kohen*), nay, it frequently happens (*e.g.* in Ibn-Gajjath) that Samuel In-Chofni and Samuel Nagid are distinguished simply by the former being called Samuel *ha-kohen* and the latter Samuel *ha-levi*.

J. A. Selbie.

Maryculter, Aberdeen.

Request and Reply.

Will you kindly tell me who are the best authorities on the Doctrine and Work of the Holy Spirit.— H. T. P.

A completely satisfactory and up-to-date book on the Holy Spirit is still, perhaps, a *desideratum*. Dr. John Owen's work on the subject, published two hundred years ago, is still referred to as the standard book. Vol. vi. of Dr. Thomas Goodwin's works also deals with *the work of the Holy Spirit in our salvation*. Seriously, I would recommend the *New Testament* itself as the best book on this particular subject. I believe that more will be got from a thoughtful and prayerful study of its pages than from any other book. Among recent books on the subject there are: Dr. James S. Candlish's *The Work of the Holy Spirit*, an excellent little book; Dr. Robson's *The Holy Spirit the Paraclete* (Oliphant); Dr. A. J. Gordon's *The Ministry of the Spirit* (Baptist Tract and Book Society); Dr. Adamson's *The Spirit of Power* (T. & T. Clark); Rev. J. D. Robertson's *The Holy Spirit in Christian Service* (Oliphant); Professor Clark's *The Paraclete* (T. & T. Clark), which has been strongly recommended as a good book to begin with; Dr. A. Kuyper's *The Work of the Holy Spirit* (Funk and Wagnalls). Part iv. (the concluding section) and part v. of Dr. W. N. Clarke's *Outline of Christian Theology* (T. & T. Clark) should also be mentioned. The *history* of the doctrine has been treated by Dr. Swete of Cambridge in two volumes—(1) on the Early History; (2) from the Apostolic age to the death of Charlemagne.

W. L. Walker.

Laurencekirk.

[Add Mr. Walker's own original and most suggestive book, *The Spirit and the Incarnation.*— Ed.]

Outline Suggestions for the Study of Christian Ethics.

By the Rev. Prebendary B. Whitefoord, M.A., D.D., Principal of Salisbury Theological College.

It has occurred to the writer of this article that there may be many readers of The Expository Times to whom the subject of Christian Ethics is little known, or apprehended with some vagueness, and to whom therefore a first aid to such a subject would be really welcome in the form of the following notes, which were prepared for delivery at two lectures given to the students of the College over which he has the honour to preside. Other readers of The Expository Times there will doubtless be who are entirely familiar with the topic. They will more readily excuse the imperfections and necessary limitations of the following outlines. Of these two types of readers, the former need have no fear that a little knowledge on the subject is a dangerous thing; and the latter may at least appreciate the effort to show that it may be worthily, if not adequately, comprehended by those who are neither technical scholars nor philosophers.

The following simpler works on the subject are suggested for further study and reference:—

The Christian Ethic. Professor Knight; quoted in these notes as K.
The Light of the World. Professor Wilkins; quoted as W.
History of Ethics. Professor Sidgwick; quoted as S.
Lux Mundi, Essay xiii. Mr. R. Ottley; quoted as O.

The first three named are inexpensive in price, while the last is easily accessible through public libraries. A very competent knowledge of the subject may be gained by a study of these books alone, but when these are read, the enthusiastic student may be led to explore the wide field of literature, German and English, upon which some of the highest intelligence of modern days has found delight to work. Of such works there is only space to mention two which have but to be read in order to be appreciated, namely, Luthardt's *Moral Truths of Christianity*, and two fine volumes of Dean Church, happily well known to the Christian public, his *Influence of Christianity* and his *Discipline of the Christian Character.* As the object of this article is to meet the needs of elementary students, it will not be out of place to suggest the method of study.

They will therefore do well to read K carefully through once or twice; taking brief notes, if read a second time, so as to gain a general conception of the subject under the guidance of a sympathetic and graceful writer. A good dictionary will be needful wherever any term is strange, or not of ready comprehension. Later on this should be supplemented by the study of W or S, so that the subject may be pursued from the historical point of view. O, which regards Christian Ethics more particularly from its devotional aspect, will serve so far to complete the knowledge of the elementary student. Whatever books are read, students should carefully read and note, before and after, any indices or analyses supplied through the headings of chapters or elsewhere.

For an adequate definition of Ethics, a Greek lexicon must be studied, or the help of some competent scholar invited. The term originally included all matters falling within the province of inquiry into human character. Later it became employed with a wider application, covering all investigations into that which belongs to man's ultimate good. A still more modern conception of Ethics claims for it the whole province of the principles of Duty, or of Right Action for human life.[1]

Ethics being such by definition or description, it follows of necessity that the Christian faith has not only something to say upon the subject, but that it will inevitably illuminate and elevate it. It is of exceeding importance to observe that no real truth won by ancient moral philosophy was ever lost in the gospel. There is no parade of moral principles in the Pauline literature, but there they lie in term, in phrase, in insistence, but transfigured into a new life, and enriched by the wider hopes of the Incarnation.

But for Christian Ethics, specifically, there can be but one source, namely, the gospel as illustrating the life and teaching of the Master, supplemented as this will ever be by the witness of

[1] It is beyond the scope of this article to differentiate between the Greek 'Ethics' and the Latin 'Morals.' There is a shade of distinction in the meaning of the terms, but the elementary student should not dwell upon it.

apostolic writers who knew what He was upon earth, and whose one desire was to reflect in word and deed all that His great example inspired. For all virtues which may be seen in men in rudimentary germ are first to be observed, so Christians claim, in full development only in His unique Personality, and such virtues become in His disciples, not only the reflection of His character, but a leavening of the life of the whole human family (K, chap. 7). The source and strength of Christian Ethics being thus different in character and intensity, it will be seen to present distinctive and original features of its own. These will be best observed by contrast with precedent moral teaching. And first with Judaism.

The moral teaching of the Old Testament can only be rightly appreciated as part of a long providential discipline which culminated in the Incarnation. It differed from later Pagan Ethics in claiming to be based on a personal relationship between men and the One true God. The Decalogue, despite its negative character, is an announcement of this relation. It is a revelation of Jehovah's displeasure against moral evil. It differs from Christian Ethics inasmuch as it is provisional and incomplete, prohibitive rather than hortatory. But the moral teaching of the Old Testament would be improperly described as barely negative, for it points onward to what the Messiah would be and accomplish for his own, and that in some wider sphere than the polity of Israel. Further, in Christian Ethics the coming of the Christ into the world is regarded not only as implying a new capacity to fulfil the Law, but also as an assurance of the possibility of moral goodness in men (O).

The contrast between Christian Ethics and the highest type of moral philosophy in Greece or at Rome is no less striking. In the earliest and purest teachers in Greece—Socrates, Plato, and Aristotle, there was the common element of a strong enthusiasm for virtue, an enthusiasm so powerful that the death of Socrates offers a wonderful parallel to the Passion of the Lord.

With such teachers the main point of emphasis lay in the strenuous effort to teach a perfect life in conformity with universal law.

But the system was hampered by two capital defects. The morality inculcated was held to be only appropriate to a small privileged class, or caste, *i.e.* to an intellectual aristocracy. As a movement it was doomed to failure because it began and ended with the upper strata of society. Secondly, no suggestion even of the faintest is anywhere made in surviving Greek literature as to a source whence strength may be drawn in order to attain to this moral life. Stoicism in its later development in Rome shows Pagan Ethics perhaps at its best. The most prominent feature of the Roman as contrasted with the Hellenic temper in the sphere of moral teaching was the desire to rest it upon a purely external order; but while Latin Ethics was thus saved from 'the curse of an aristocracy of intellect,' no sure foundation was laid for the fair building proposed to be raised. In Roman Stoicism the emotions were not merely to be controlled, but to be eliminated. Under its iron rule there was no place for the finer parts of a man's nature; much of the best in him was starved, and Stoicism, lacking life in itself, had no power of reproduction, as its after-history made manifest.

It will thus be seen that Christian Ethics has no antagonism to any true and pure moral teaching which preceded it, or appeared alongside with it (W, chap. 5). Rather it has a secret affinity with, and a characteristic faculty of, appropriating to itself all that was permanent in Judaism, all that is best in the moral philosophy of East and West.[1]

Students who have proceeded thus far will now be led to inquire into the scope and influence of Christian Ethics. How wide and potent these are may be seen by comparing the fertility and energy of the message of the Faith with the moral systems of the great religions of the East, which are largely sterile and mainly unprogressive. But mere contrasts are insufficient to indicate this scope and influence. Results are recognisable in national life. Christian moral teaching has had a strong determining effect upon national character. The religion of Mahomet has practically consecrated polygamy, despotism, slavery. But when the gospel has had free play, it has bequeathed to nations a conception of the Fatherhood of God, an impress of a new spirit of brotherhood in and through Christ, and a legacy of hope; it has brought to the nations strong and fresh lessons of obedience, sympathy, and aspiration. Christian Ethics, differing in its results according to the

[1] For illustrations under this head see Lightfoot's *Philippians; Essay on St. Paul and Seneca.*

mind and temper of the nation upon which it has acted, has in the Latin races changed the old Roman hardness (compare, if possible under a competent teacher, the poetry of Virgil and Dante), and given to those races a new and full play of the affections. Again, to the Teutonic peoples it has imparted fresh ideas of mercy, pity, and love, without loss of ancient strength or manliness, while it has taught all nations the progressive conception of oneness in blood, and of a kingdom of God upon earth.

But if the influence of Christian Ethics is observable in national life, it is still more strikingly noticeable in the sphere of social movements.

Here the student will mark its effects in relation to slavery, which Christianity, save in rarely surviving instances, has finally rendered impossible; in relation to war, which alas it has not yet stopped, but has, at least between races affected by Christianity, rendered less inhumane; in relation to philanthropic effort, of which it from the first initiated new departures by the institution of asylums, penitentiaries, and hospitals (K, chap 6).

The influence of Christian Ethics has also made itself felt in the sphere of the Family (W, chap 4). It gave new ideas as to the inherent dignity of womanhood. It has insisted upon the sacredness of the marriage bond. It has thrown its protection over human lives at the extreme points of their weakness, namely, infancy and old age. Nor has Christian Ethics been silent in these later days in regard to the vexed questions of Wealth and Poverty. Christian people have felt that it would be a false inference from New Testament teaching to advocate an impossible communism. They have learnt from the lips of the Master not to trust in such riches as they possess, but rather to put these in trust, to perceive the responsibility attaching to having and holding, to mark the claim of the poor and suffering for pity and relief.

The last illustration of the influence of Christian Ethics may be taken from its exhibition in individual life. The discipline of the Christian character is seen to be reached by the practical carrying out of the principles of Christ in personal conduct. This becomes in individuals not merely the exhibition of a moral system, but the humble patient imitation of His example (O). The Christian moralist, therefore, stands distinguished from others, not because he is indifferent to the study of character, not because he is less obedient to rule, but because of his enthusiastic devotion to a living Person, whose law is within his heart (W, chap 4).

A yet further claim may be made and substantiated on behalf of Christian Ethics. If it is too much to say that Christian Ethics absolutely evolved new virtues, it certainly developed rudimentary ones. The old world reckoned but four cardinal virtues—Wisdom, Justice, Fortitude, Prudence—as being the best features in human character (O). By observing and aiming at these it was imagined that man (though his conditions must be favourable to the end) might reach the highest moral perfection. Ancient morality was thus mainly connected with these virtues, but Christian Ethics has ever suggested the unity of all virtues, and, on the other hand, has indicated the inadequacy of the fourfold division.

The charge of a want of originality against Christian Ethics breaks down the moment that students reflect upon the subordinate and subsidiary virtues which it has emphasized. Some of these seem non-existent before the gospel, while others were in germ so rudimentary as to require its new force for right development.

Thus Christianity not only threw open a fresh avenue for moral investigation, but facilitated the free passage along it of fresh or developed virtues by which the world has become the richer.

It has thus taught as a fundamental the virtue of Humility, or a lowly self-esteem arising out of the sense of imperfection (K, chap 8). How foreign such a conception is from the atmosphere in which Aristotle lived and taught, students of the Nicomachean Ethics will not need to be reminded. As another fundamental it has emphasized Love, boldly transferring the pagan term ἀγάπη, with its doubtful associations of the past, into the pure context of Christian usage, until it passes out to its proper climax of devotion and service for others. By this spirit of love, revenge is made impossible, and men are enabled not only to forgive, but to accept forgiveness (K, chap 11). As corollaries to these primary virtues Christian Ethics emphasizes Patience and Purity, giving shape and substance to what were merely phantoms before. Thus Patience is newly observed in a repudiation of the common methods of secular strife, substituting for these the endurance even of suffering for righteousness' sake, while

Purity has an original connotation, for Christian Ethics lays stress not only upon outward chastity, but inward cleanness of heart (S, chap 3).

Such virtues, original or developed, receive a special colouring from the Christian atmosphere in which they are found. Heaven lies about them; they catch its glow and warmth, as flowers draw their brightness from the influence of the sky. Hence the happy part played in Christian morals by Hope and Joy. Hope springs from the confidence of the new relation between mankind and God through Christ. Joy, which is the message of the Incarnation, and reaches its proper climax in the thought of the Resurrection, is, notwithstanding the sorrows and trials of life, a permanent note of Christian experience. As a fruit of Christian Ethics, Joy stands in striking contrast to that pessimistic spirit which is not absent even in Epicureanism (K, chap 13). This seems the more singular since Christians own as a Master a Man of Sorrows and One acquainted with grief. But their sorrow, like His, according to His own gracious figure, grows up into Joy, and this joy is inalienable, eternal.

Christ, therefore, is not only the supreme pattern in morals, but He is the source of its strength. This fact imparts to Christian Ethics an element of unquenchable aspiration, and of undying life. This makes its study not only a noble pursuit in itself, but fruitful, if rightly and reverently followed, in every good word and work.

It will remain for students to examine with care the chief passages in the New Testament in which the first principles of Christian Ethics are determined. The following list of such passages is by no means to be regarded as exhaustive. The references rank from the merest hints to explicit directions for Christian conduct. In the Gospel narrative they appear patent in miracle, latent in parable, luminous in the Sermon on the Mount. In the Epistles they are mainly observable at the close or postscript resting upon the solid ground of doctrine. Sometimes they occur, as in the Pastoral letters, as describing the qualities which mark a vocation for ministerial offices. Often they are so subtle as to elude anything but the most careful attention. But this is always rewarded by the discovery of ever fresh instances by which the separation is seen to be impossible between doctrine and practice.[1]

i. St. Matt 5, 6, 7; St. Luke 6^{20-45}.—Beatitudes on distinctive features of the Christian character.
ii. 1 Cor 13.—The panegyric of Love.
ii. Gal 5^{14} to 6^{3}.—The fruit of the Spirit.
iv. Eph 4^{25} 5 and 6 to v.^{9}.—The morals of the family.
v. Phil 4.—Joy as a note of Christian experience.
vi. Col 3.—The discipline of the character in social life.
vii. Philemon.—The attitude of Christianity towards slavery.
viii. Heb 13.—Christian Ethics and self-discipline.
ix. The Epistle of St. James.—Christian Ethics in relation to religious belief.
x. 1 St. Peter 5.—Christianity in relation to citizenship and to domestic and married life.
xi. 2 St. Peter 1^{3} to 3^{14}.—Christian Ethics and Church discipline.

[1] Students must note the broad distinction between Christian Ethics and Dogmatics. The latter is concerned with the central facts of the Faith, with evidence and inferences. The former assumes these, presenting them in their practical application, regarding all such truths as teaching men what is morally good, and as moving the will to realize it.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE LIFE OF JOSEPH. By the Rev. Thomas Kirk. (Edinburgh: *Elliot*. Crown 8vo, pp. 320. 3s. 6d.)

Mr. Kirk's way with the Patriarchs is well known, for this is the third volume of Old Testament biography he has published. He reads the writings of specialists in criticism and archæology (especially in archæology), but he is not anxious to be the first to publish a discovery or an emendation of the text. He reads criticism and archæology, but he reads the Bible more. His aim is edification, not instruction. He chiefly tells us why the story of Joseph was written, not when or where. He is a preacher, and as the writer of the history of Joseph was a preacher also, he probably gets very near that writer's purpose, telling his story somewhat as he himself would have told it had he lived in our day.

MENTAL INDEX OF THE BIBLE AND A COSMIC USE OF ASSOCIATION. By the Rev. S. C. Thompson. (*Funk & Wagnalls.* Crown 8vo, pp. xvi, 280. 6s.)

The title is not perfectly luminous, but it is daylight to the midnight darkness of the book itself. After much distracting research, we have come to the conclusion that Mr. Thompson's purpose is to enable us to go from home without a concordance. And the way to do that is to learn by heart a volume of unconnected and separately meaningless sentences like this: 'Firemen and Fasters are involved in the calamity.' We have also to remember that 'Firemen,' 'Fasters,' and 'involved' are printed in clarendon type, that 'and' and 'are' are in roman type, and that 'in the calamity' are in italics; also, that 'Firemen' and 'Fasters' have capitals, while the rest have not. It would surely be almost as easy to carry the concordance. But Mr. Thompson will not allow that. He says we can carry a whole chapter in our head (which goes with us in any case) if only we take the trouble to commit to memory the sentences that describe it (together with their variety of type, capitals, parentheses, and other things). Thus the complete concordance to the 25th chapter of Acts is ours if we learn the following sentences (and remember them): 'XXV. **Infesting** (Festive, Feasting) **Pork** (Beasts) **associate** *with Porcius Festus.* (A Seized Heron associates *with Herod Agrippa.*) The **Imperial Head** was **appealed** to.' And for our encouragement it is promised that our 'poetic and scientific imagination' will be stimulated as we persevere.

Messrs. Funk & Wagnalls have published a third series of Dr. Pierson's *Miracles of Missions* (crown 8vo, pp. ix, 265, 4s.). Dr. Pierson knows where the good missionary stories are to be found, and they do not suffer in his telling. There are realistic illustrations also. It is a book that will arrest the eye, and perhaps convert the soul, when more elaborate arguments and more responsible statements would fail.

STUDIES IN EASTERN RELIGIONS. By Alfred S. Geden, M.A. (*Kelly.* Fcap. 8vo, pp. xii, 378. 3s. 6d.)

Mr. Geden is best known yet, and will perhaps always be best known, by his share in the Moulton and Geden *Greek Concordance to the New Testament.* But two years ago he published a volume of *Studies in Comparative Religion*, which was well received, and showed him capable not only of the niceties but also of the generalizations of scholarship. To follow that so soon with a volume of *Studies in Eastern Religions* seems to prove that the Concordance was an *obiter factum*; this is the serious work of life. For no man can write on the Eastern Religions—write anything that is worth reading—unless he makes the study of religion the business of life. Mr. Geden might have epitomized some larger book without much knowledge, but he would not have got off with that. We can read the large books now as easily as the small. Great scholars have learned how to write. He has not done that. He has gone to the sources, to the Eastern Bibles, and given us the impressions which they have directly made upon him.

In all such study of Comparative Religion there is a risk on either hand. On the one hand, there is the risk of treating all religions except the Christian as 'inventions of the devil'; on the other, there is the risk of finding one religion to be as good as another for its own worshippers. Professor Geden has escaped both Scylla and Carybdis.

Messrs. Longmans have issued Edersheim's *Life and Times of Jesus the Messiah* (the complete edition, in two handsome volumes of 1568 pages aggregate) at the price of 12s. net. This is ample atonement for the original price of two guineas. It was that price, we have always believed, that kept the book from the popularity and circulation which it deserved. It is true, Edersheim had not Farrar's skill in setting things out to best advantage, but the style is not heavy or awkward, and the matter has all the advantages of the finest scholarship and the deepest spiritual insight. Readers of Dr. Sanday's article Jesus Christ in the *Dictionary of the Bible* will remember that among existing Lives of Christ he places Edersheim first, and remarks on its 'very ample illustrations from Jewish sources.'

A HISTORY OF GREECE. By J. B. Bury, M.A. (*Macmillan.* Crown 8vo, pp. xxiii, 909. 8s. 6d.)

A complete History of Greece, from the heroic age to the death of Alexander the Great, competently written, fully illustrated, and in one

handy volume—that is what Professor Bury has given us, and that is just what we were most in need of. There are small histories in existence, but they are incomplete or out of date; there are large histories that look well on bookshelves, but cannot be read for lack of time. Professor Bury's volume has all the appearance of a student's manual, and it has no doubt been written for students. But they also who have joyfully left the days of examinations behind them will read it.

A HISTORY OF THE ENGLISH CHURCH. III. THE ENGLISH CHURCH IN THE XIVTH AND XVTH CENTURIES. By W. W. Capes, M.A. (*Macmillan.* Crown 8vo, pp. xi, 391. 7s. 6d.)

The second volume of this History of the English Church was undertaken by the general editor, the Dean of Winchester, but 'various hindrances' have kept it from being ready, and the third is issued before it. The period covered by the third volume is a most difficult one. The great name is Wyclif. Canon Capes has evidently worked through the 'sources' for himself, even read much manuscript, and formed conclusions that carry with them the weight of thorough knowledge and great impartiality of judgment. His treatment of Wyclif is full and on the whole admirable. But it is the time, not the men, that he has to deal with. He does not attempt to separate individual biographies; he draws a picture of the period, and inserts its small men and movements as well as its large. The degree of minuteness he allows himself is surprising. But there is no confusion. And every chapter may be read with pleasure, and without turning back a single page. There is no rhetoric, for this series is not meant to catch the eye of the lazy general reader, but the style is clear and good. If we mistake not, this volume will prove that the series to which it belongs is to become the Standard History of the Church of England. There is a science of history, and this volume belongs to it.

In the year 1864 (some of us were not born then) the Bampton Lectures were preached by the Rev. Thomas Dehany Bernard, M.A. There is no record of an overflowing audience, it took the book nearly ten years to get into a third edition. But many careful students had made a discovery. Year after year *The Progress of Doctrine in the New Testament* went on selling; other two editions were exhausted, and many new friends were made. And in this year 1900, thirty-six years after their delivery, Messrs. Macmillan have published a fifth edition (crown 8vo, pp. xxvi, 236, 6s.), telling the author, as they did so, that 'the demand, though not large, was still fairly steady.' All those who hope to publish books would like a record such as this. The average life of a book is three months. Five thousand copies in thirty-six years is better than thirty thousand copies in three months. The one is a sensation, the other an education.

SOME THOUGHTS ON THE BIBLE. By Francis Hales, B.A. (Melbourne: *Melville, Mullen, & Slade.* Fcap. 8vo, pp. xvi, 156. 4s. 6d.)

Archdeacon Hales of Launceston is a bold man, or else Tasmanian church-people are tolerant. He has prefixed to this volume an essay on Inspiration, which frankly says that much in the beginning of the Bible is mythical. He follows it by papers on the earliest chapters of Genesis, and traces the mythical element from verse to verse. It is disconcerting till one is accustomed to it. Probably his hearers are accustomed to it. There is an evident determination to be open and honest at all costs. And we heartily believe that the truth will always hold its own whenever, as here, it gets the chance.

CHAPTERS FROM ARISTOTLE'S ETHICS. By J. H. Muirhead, M.A. (*Murray.* Post 8vo, pp. xiii, 319. 7s. 6d.)

If it is possible for 'the general reader' to profit by Aristotle's *Ethics*, this is the book that has made it possible. The Aristotelian scholar usually despises the general reader. He is a Pharisee. He says, 'This people that knoweth not Aristotle's *Ethics* is accursed,' and makes no effort to acquaint him. Professor Muirhead has broken away from that sect. An ardent accomplished Aristotelian, he has deliberately written this book for 'the people of the land.'

It is mostly translation—crisp, clear translation, good Greek turned into good English. But the portions chosen to be translated are just the portions that should have been chosen. And they are 'introduced' and linked together so carefully and so masterfully that the book is no gathering of selections, it is a book readable and captivating.

If the Aristotelian Pharisee has usually scorned 'this people that knoweth not Aristotle,' this people has paid back the scorn in indifference. Who is Aristotle, and what has he done for the the life that I must live? But the life that we must live is an ethical life; and Professor Muirhead has shown that even Aristotle has much to give us by means of which we shall be able to live our life the better. Is it not the great discovery of our day that only socially is ethical progress possible? The individual by thinking cannot add a cubit to his ethical life,—to his 'progress in grace,' if he calls it so. He adds his cubits by forgetting himself in service for his fellow-men. But is not this the very truth that Aristotle discussed long ago, and insists upon beyond all other truths?

PAUL OF TARSUS. By Robert Bird. (*Nelson.* Crown 8vo, pp. 515. 6s.)

Dr. George Matheson has been recently pointing out that the characters in the Bible are without time or circumstance. You can make them live now, for there is no generation they can call their own; you may clothe them in your own garb, for they have no distinctive clothing. Mr. Bird gives them their time and clothing. He does not bring them down to our day; he does not put on them our tailor-made garments. He tries to discover the clothes they would have worn, the circumstances they must have moved in. He makes vivid the Scripture narrative, not as the Bible does, by appealing to the universal imagination, but by appealing to the eye and the ear—the things that are most real of all to most of us, while they last. So 'Ananias the glutton, the men from the council, and their lawyer rode their slow-footed asses, in the melting heat, back to Jerusalem'; and 'When Paul appeared in the palace, it was to stand with naked feet on the floor of coloured tiles, under a gilded roof that rested upon marble arches, while Felix and Drusilla reclined on silk couches, with their servants round them.' Paul 'could see the muscular arms and face of a slave in Felix; while in the deep red cheeks, the dark eyes, and the black hair of the princess he saw a true daughter of his own race, as she lay smiling, in pale-lined robes, with jewels at her throat and wrists, her slave-girls fanning her with feather fans.' And Paul himself, 'wearing a gilded tunic, his grey hair covered with a traveller's striped kerchief that shaded his piercing eyes, stood in the doorway.' It will not live as the Bible will, but it is a fascinating book to-day.

OUR NATIONAL CHURCH TROUBLE. By A. S. Lamb. (*Nisbet.* Crown 8vo, pp. 77. 1s.)

Mr. Lamb believes that the only way to escape the Disestablishment calamity is to insist on the radical protestantism of the Church of England. In the best spirit he insists on this. He will not persuade the 'Romanisers,' but he hopes to persuade the Evangelicals that even 'Romanising' is better than Disestablishment.

Mr. Nister has published a Birthday Text-Book made of quotations from the writings of the Rev. C. M. Sheldon, and has called it *In His Steps*.

SERMONS. By the Rev. Rayner Winterbotham, M.A., LL.B., B.Sc. (*Oliver & Boyd.* Crown 8vo, pp. 492. 5s.)

Mr. Winterbotham does not count his sermons worth publishing, but his congregations do, and it is they that have published this volume. They are worth publishing. There is directness of vision in the eye that looks at Scripture, there is moral earnestness in the voice that carries the message to us, and when these things are there, the sermons are always worth publishing. Once and again there is originality in the study of Scripture, and it is so undisguised as to touch the border of eccentricity. But it takes nothing away from the moral earnestness—that is the note of the book.

Messrs. Simpkin, Marshall, & Co. have published in a single volume a revised edition of Professor Kirk's *Papers on Health*, a very well-known series of volumes, which have taught not a few to be their own doctor. The new edition is admirably edited by the author's son, the Rev. E. Bruce Kirk, of Barrhead.

WHAT I HAVE TAUGHT MY CHILDREN. By Martin R. Smith. (*Williams & Norgate.* Crown 8vo, pp. 329. 3s. 6d.)

Mr. Smith is a member of the Theistic Church. He reached that Church after much conflict in his mind between Reason and Faith, in which he thanks God that he found Reason was stronger than Faith. He then taught his children (in lectures) the things he had come to hold, and on the advice of Mr. Voysey, published what he

taught. The strength of the lectures is their morality—a lie is a lie everywhere and always; their weakness is the want of motive. For though it may be true that Mr. Smith's children tell the truth because it is the truth, many other men's children do not, and it has been found by large experience that the best way to get them to tell the truth is to fill their hearts with the love of Christ. But no one need find fault with the book (except for the incredible way it gets rid of the Gospel miracles). It proceeds from first to last on a fallacy, a fallacy expressed in the preface, that Faith is the opposite of Reason; but it proceeds harmlessly, and even tenderly, trying to bring us near to God—as near as we can get without the Cross.

A number of pamphlets have been issued lately. In the multitude of books it is difficult to find room for pamphlets either in our notices or on our shelves. Yet some of them deserve attention and preservation. They include *Primitive Christianity and Sunday Observance*, an essay by a theologian of originality and power, the Rev. J. R. Milne, M.A. (Norwich: A. H. Goose); *The Vision of Isaiah*, by Dr. E. W. Bullinger (Eyre & Spottiswoode); *Actual Experiences in a Sickroom* (Marshall Brothers); *Pocket Notes on the International Lessons*, by F. Spooner, B.A. (S.S. Union); *In the Shadows*, thoughts for mourners, by May Wynne (Marshall Brothers); *The Aim of a Congregational Church*, by D. Macfadyen, M.A., an address of much catholicity and loyalty; *Miniature Gardening* (Wells Gardner); *Two Sermons*, by the Rev. C. B. Waller, M.A., the one on the 'Material Creation,' the other on the 'Spiritual Creation' (Unwin); *For Young Communicants and Christian Beginners*, by the Rev. J. Robertson, D.D. (R.T.S. of Scotland)—a third edition of a very good guide to the first steps in the new life; *Our Church's Holy Days*, by E. A. Strong (Stock); *The Holding of Truth*, by the Bishop of Rochester (Macmillan); also *Transformation* and *Experimental Religion* (Marshall Brothers). It ought also to be mentioned that Messrs. Passmore & Alabaster are publishing every month a sermon by the Rev. C. Silvester Horne, M.A., under the title of 'The Kensington Congregational Pulpit.' They are sermons great enough to make a preacher's reputation, but this preacher's reputation is made already.

Mercy.

AN EXEGETICAL STUDY.

By the Rev. James Wells, D.D., Glasgow.

III.

Mercy in God, mercy in Christ, mercy in man,—these three are the sum of Christian theology and experience. Mercy in God, as unfolded in the Old Testament, has been studied in the two foregoing papers. It is covenant mercy; it is what may be called temple-mercy, that is, bestowed at the mercy-seat in the temple; and it is godlike in both its quality and its abundance.

We are now to consider

I. Mercy in Christ.

The Shorter Catechism (question 87) makes 'the apprehension of the mercy of God in Christ' the turning-point in a man's spiritual history. Dr. Denney, in his *Studies in Theology*, tells us that a Hindoo society was formed which tried to appropriate all that, in their view, was good in Christianity, and to drop the rest. They accepted the definition of repentance in the Shorter Catechism, with the exception of these two words, 'in Christ.' They saw that these two words contained the essence of Christianity: 'they felt that here was the barb of the hook, and as they had no intention of being caught, they broke it off.'

All the mercy of God comes to us 'in Christ.' He is the Revealer of the Father. His mission was an errand of mercy. His history is an embodiment of mercy; His cross is the climax of mercy. A mistake here is fatal, and one would naturally think that such a mistake is scarcely

possible. Yet Luther tells us that in his boyhood he was taught that Christ was a stern, angry judge, and that he suffered all his life from this false teaching. 'Mary is Queen of Mercy as Christ is King of Justice: they divide the empire between them,' so writes a Roman Catholic teacher. In the average Roman Catholic this portentous error lies at the foundation of his Mary-worship. The New Testament must be practically a sealed book where such a mistake is possible.

We have the same mercy in the Old Testament and in the New: but mercy in the Old is, relatively, mysterious; in the New it is fully manifested. As the old Divines, who dearly loved antithesis and epigram, used to say, what is latent in the Old Testament is patent in the New. And yet it is surprising that the Old Testament saints so firmly grasped, and constantly rejoiced in, the sheer mercy of God. It is the darling theme of the praises of psalmists and prophets. Our surprise grows when we remember how profoundly they were overawed by the revelation of God's law and holiness. They had, it seems, a fuller realization of mercy than the average Christian has to-day. It was the very life of their life.

A simple illustration may help us to understand the completeness and effectiveness of the manifestation of God's mercy in Christ. Suppose that an effort had been made by teaching to persuade the savages in the heart of darkest Africa that white men and Christians loved them. How poor would have been the impression! The very conception of unselfish love had to be created in them. But Livingstone goes to them, lives among them, and dies for them. His words and deeds of love carry home to the minds of the rudest a true conception of, and a firm faith in, the love which Christians bear to them.

II. Mercy in Man.

The modern Jews are divided into four parties: the Rationalists or Deists, with whom Judaism is a nationality rather than a religion; the Pharisees or Talmudists, who are devoted to Rabbinism; the Karaites or Readers, who reject the Talmud and follow the Old Testament only; and the Chasidim or Chasids, the most mystical, earnest, and fanatical of their race. Their name is the Old Testament word for a saint. *Chasid*, the passive participle of חָסַד, 'to be merciful,' is translated *godly* in Ps 4^3 12^1 32^6, and *holy one* in Ps 16^{10} 86^2 89^{19} 145^{17}. Isaiah (57^1) speaks of 'merciful men'; his phrase there is men of *chasid*. *Chasid* literally means be-mercied, mercy-made, a receiver of mercy, steeped in or saturated with mercy, one in whom mercy has done all its blessed work. It was probably words like this which led Luther to say that he would not part with the little Hebrew he had for all the Turkish Empire. The Evangelic creed is in this word, for it proclaims that Jehovah's man (as Rabbi Duncan used to call him) is the child of Jehovah's mercy. 'I am Grace's man,' Samuel Rutherford used to say. 'I am Mercy's man,' the ancient saint said in effect every time he used this familiar word. It brings down to us the universal consent of the ancient Church concerning the mercy of God as the deciding and creative spiritual power among them. This one word is their confession of faith.

We shall briefly analyse this creed of the Old Testament saint.

1. He *believes* in God's mercy. To him it is a fact, indeed the fact of facts. It is the crowning gift of God, the heart of the covenant, the sum and substance of the teachings of the rich and varied symbolism of the temple. The awful holiness of God does not becloud this mercy. His faith is the self-renouncing, despairing attitude of the soul, which exactly answers to God's free mercy.

2. He *yields* to it; for it is offered mercy, and so is all his for the taking. This mercy steals into his soul, and masters and wins his heart. It becomes the very atmosphere of his life. He is like the persecuted Russian Jew when he reaches London. He often goes into the open air,—so Zangwill says,—expands his chest to its utmost compass, and opens his mouth wide that he may take in a large draught of the life-giving air of freedom. Mercy is his life-sphere, his life-element. As a student his aim is to explore its length, breadth, height, and depth. As a saint, his problem is to keep himself in the mercy of God. His hymn-book, the Psalter, shows that he is constantly rehearsing and reciting God's mercy to his soul.

3. He is *satisfied* with mercy. He believes that God has no way to satisfy him but the way of mercy. Satisfied with it, he desires more of it, and so makes his own the prayer of Moses, 'O satisfy us in the morning with Thy mercy, that we may rejoice and be glad all our days' (Ps 90^{12}).

As the pathetic images in that Psalm—all borrowed from tent-life—show, he is a child of mortality, of sorrow, of sin, and of failure. His soul reveals its excellence by its profound dissatisfaction even with its best earthly experiences: it has instincts far too great for its environment. It thus turns to God, its true home, and solaces itself with His mercy. This mercy is to be the companion of all his journey, the sweetener of every part of life, his death-song, and his guide to the mansions of eternal mercy (Ps 23^6).

4. He *represents* God's mercy. It begets in the receiver a merciful temper, and conforms the heart to its own nature. It makes him merciful, that is, full of mercy. His soul, like the dyer's hands, is subdued to that he works in. The sweetness of the divine mercy has created in him that congenial sweetness which we call saintliness. Barrow translates *chasdim* 'gentle ones.' Jeremy Taylor defines the Christian as 'a son of everlasting mercy, to whom pity belongs as a part of his inheritance.' He is the child of his Father in heaven, who, as we have seen, has רַחֲמִים, 'bowels of mercy.' This mercy creates an overflowing wellspring of pity in the heart: it becomes a new and benignant nature, which, like God's, embraces man and beast. 'I will have mercy and not sacrifice,' is the divine law; and all Christ's benedictions are for the merciful. The poet puts it well—

> . . . You are as god above us;
> Be as a god then, full of saving mercy.

5. He *spreads* God's mercy. He is called to be its messenger and herald. He wishes it to be proclaimed and received through all the earth. He has the spirit of Home and Foreign Missions, which is just the spirit of Christ in happy action. Our pity, like the divine mercy, should flow low and reach the lost. 'The Colony of Mercy' is the fitting name which von Bodelschwingh has given to his hospital for epileptics. The names for the various parts of it, as in most of our Orphan Homes, are all borrowed from the Bible. We may envy the Romanists the beautiful name which they have given to their deaconesses, 'Sisters of Mercy.' Mrs. Hilton has given the name of Crêche to her homes for poor little children. She thereby intimates that this merciful work has been inspired by the Child who lay in the manger at Bethlehem. All kindred institutions are the outgrowths of Christian mercy. 'How gracious a thing is a man, if he be but a man,' says an old church-father.

But our thoughts should take a wider range.

For the preacher and the thoughtful Christian there is probably no more fascinating and fruitful employ than the historical study of mercy among mankind. It can scarcely fail to be a liberal education and also a diet of confirmation in the faith. We can now easily remount the stream to its source. Lay alongside of each other B.C. and A.D. Take Rome in the days of Christ—it was just a fair specimen of heathendom. What strikes us most in it, is its cruelty, which baffles both our belief and our imagination. Think of the infant Church standing by the deathbed of the old world and at the cradle of the new. Trace its career on its mission of mercy—freeing the slaves, tending the sick, caring for children, women, and widows, abolishing gladiatorial shows, bringing in just laws. At the top of the list of excellent masters in this fascinating and fruitful study, I would place Brace's *Gesta Christi*, and Uhlhorn's *Christian Charity in the Ancient Church*, and his *Conflict of Christianity with Heathenism*; Storr's *The Divine Origin of Christianity*; Schmidt's *The Social Results of Early Christianity*; Lecky's *History of European Morals*; and Kidd's *Social Evolution*. All these books show that the hearts of fishermen and slaves, when quickened by the divine mercy, at once, by instinct or intuition, by direct spiritual vision,—call it what you will,—became the seers, prophets, and pioneers of all our modern humanities. Their faith in God's mercy created in them the genius to discover and the power to achieve: it made them heaven's *chasids* in this poor loveless world.

Taking a hint from Matthew Henry, I shall close this study of Mercy with a few words upon

III. The Great Parable of Mercy.

The fifteenth chapter of Luke is Christ's own exposition of such a text as Ps 103, 'Like as a father pitieth his children.' Mercy's *eyes*, love-quickened, saw the son 'when he was yet a great way off.' He was on the outlook, then: he had been watching for weary months or years. Love and longing had trained his eye, as need trains the touch and ear of the blind. And he recognized his son though crushed, and bemired, and covered with rags, while, probably, the dogs that

had played with him when a boy barked fiercely at the suspicious ragged stranger.

Mercy's *feet* ran to meet him. Every thought of his age and dignity was lost in his eagerness to welcome the returning prodigal of whom conscience had made a cripple and a coward.

Mercy's *lips* kissed him. The phrase means that he rained kisses upon him as a mother showers kisses upon her babe in a moment of fondness. Yet the boy was dirty, travel-stained, blistered in face and arms, smelling dreadfully of the swine,—the most hateful of all odours to a pious, cultured Jew,—and his life had made him more swinish than the brutes he fed and *fed with*. And these kisses cut short his well-conned words of confession, and were the surest, sweetest tokens of forgiveness. Mercy's lips seal the pardon of the penitent soul. Pardon outruns confession, and leaps along more quickly. Someone has said that the Mediator is concealed in the Father's kiss.

Mercy's *hands* clothe and adorn the ragged outcast with beauty not his own. Very great is the abundance of the splendid gifts. This apparel proclaimed that the prodigal had put off the old man and put on the new; put off the swine-herd and put on the loyal son. Every part of his new clothing has delightful mystic meanings.

Mercy's *mirth* called for 'the fatted calf,' music, and dancing: it was like a long-continued royal wedding festival. This is a picture of the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in the forgiven God, and also the joy of angels and good men over a prodigal's home-coming. 'Heaven has its merry-makings as well as earth,' says an old writer; they are held when mercy has triumphed.

Mercy's *heart* 'had compassion on him' (v.[20]). The word here is ἐσπλαγχνίσθη: 'he had bowels of mercies.' Compassion is a suffering together with another, the making of his sorrow our own, so that to relieve him is to relieve ourselves. The great lesson of this parable is often missed: it tells us that there is joy *in the presence of the angels of God*, that is, joy in God Himself, over every sinner that repenteth. The joy of the pardoned penitent is only a by-lesson, wonderful though it is.

Mercy's *foe* stands as the dark background of this glorious picture. His portrait is drawn in full and to the life. He is a sullen and suspicious soul, with no touch of brotherly or filial generosity. One fancies that one hears the very tone of a grumbling child in his words. He is perfectly selfish. In one verse he uses 'I' thrice, and also 'me' and 'my' once. His very heart is laid bare: his father's cause, joy, and friends are not his. The sting is in the tail of his reply. 'As soon as this thy son'—thy precious son, he does not say 'my brother'—'was come, which hath devoured thy living with harlots,'—he did not know that to be true; it was only a cruel guess, a barbed and poisoned arrow,—'thou hast killed for him'—not for me, the well-deserving—'the fatted calf.' He comes near blaming the father for treating sin lightly and almost sympathizing with it. He seems to hold the father the greater prodigal of the two. And he is right there; for the father was more prodigal towards his son than the son had ever been against him. The prodigality of mercy surpasses even the prodigality of the sin which it vanquishes.

We can scarcely err in ascribing the following confession to the pardoned prodigal: 'I am mercy's man, a miracle of mercy. I have had millions of miseries, but I brought them all upon myself. But Mercy's eyes waited and watched for me; Mercy's feet ran to meet me; Mercy's lips gave me the kiss of forgiveness, though I did not yield till I was starved into returning; Mercy's hands clothed me; Mercy's merry-making celebrated my home-coming; and Mercy's heart will supply all my needs. "O give thanks unto the God of heaven; for His mercy endureth for ever."'

Contributions and Comments.

Professor Margoliouth and the Sefer Ha-Galuy.

THE rejoinder of Professor Margoliouth (in the August number) to my article in THE EXPOSITORY TIMES for July does not appear to me to call for any formal reply, seeing that it neither contains any new argument for the spuriousness of the Sefer Ha-Galuy nor meets in any way my arguments for the genuineness of that work. But there is one point in his article which I cannot pass unnoticed. Dr. Harkavy was candid enough to admit that he had not always rendered correctly into Hebrew the Arabic text of the Sefer Ha-Galuy, and I myself, in defending Dr. Harkavy's view of the book, did not shrink from pointing out that his explanation of its title was not a satisfactory one. Is Professor Margoliouth entitled, because of these admissions, to argue that Dr. Harkavy's view of the Sefer Ha-Galuy cannot be correct? The general view taken of a literary work is not disproved by the circumstance that the title or particular passages in the book may have been wrongly understood.

In the second part of his reply, Professor Margoliouth treats it as a firmly established axiom that the Hebrew Sirach is based in part upon a Persian translation. For me this axiom has no existence, so that I do not require to take any account of the arguments drawn from the history of Persian literature with which he follows up his postulate. My knowledge of Persian has not convinced me, as Professor Margoliouth would wish, of the correctness of his hypotheses; on the contrary, it is this very knowledge which has made it possible for me to show that these hypotheses are untenable.

W. BACHER.

Budapest.

In Augustine.

I.

IN THE EXPOSITORY TIMES for July a brief commentary was asked for on the following passage from St. Augustine's *Confessions*, bk. vii. chap. iv.: 'Nec cogeris invitus ad aliquid, quia voluntas tua non est major quam potentia tua. Esset autem major, si te ipso tu ipse major esses; voluntas enim et potentia Dei Deus ipse est.'

May I suggest that the passage is only intelligible by reference to the preceding sentences? The Saint is endeavouring to show that God is incorruptible. After having advanced his proof, he concludes: 'Nullo enim prorsus modo violat corruptio Deum nostrum, nullâ voluntate, nullâ necessitate, nullo improviso casu.' He then justifies his denial of God's being subject to corruption in any of these three ways. First of all He is subject to no will: 'Quod sibi vult, bonum est, et ipse est idem bonum. Corrumpi autem non est bonum.' Then comes the passage in dispute. Its object is to prove that God is subject to no necessity, and thus free from this form of corruption: 'Nec cogeris invitus ad aliquid, quia voluntas tua non est major quam potentia tua.' It is evident that the great Doctor has in mind his previous remark about God's will, which is coextensive with all good, 'and yet,' he argues, 'Thy will is not greater than Thy power, therefore so also is Thy power coextensive with all good, and Thou art subject to no necessity.' Here the proof stops, but the Saint adds a confirmation of his doctrine in the remark that if God's will were greater than His power, then God would be greater than Himself. For God is His will and His power, hence to make one of these attributes greater than the other would be to make God greater than Himself.

Hence we should not expect, as was suggested, 'Quia *potentia* tua non est major quam *voluntas* tua,' though a clearer arrangement would have been: 'Quia potentia tua non est minor quam voluntas tua.'

HUGH POPE.

Hawkesyard Priory, Rugeley, Staffs.

II.

'NEC cogeris invitus ad aliquid, quia voluntas tua non est major quam potentia tua.'—I suggest that the significance of this passage, concerning which Dr. Spence makes an inquiry in THE EXPOSITORY TIMES for July, may be brought out sufficiently in a slightly expanded translation: 'Nor canst Thou be forced to any course of

action against Thy will; because Thy wish (to do or to refrain from doing) is not greater than Thy power (to do or to refrain from doing).'

Man's complaint is that his desire to do good or to refrain from evil is constantly unaccompanied by an equal power to carry it out. 'The good which I would I do not: but the evil which I would not, that I practise' (Ro 7^{19}). His little strength is often overborne, and he does things 'against his will.' This can never happen with God, says St. Augustine, because His power to act or not to act is not a whit inferior to His will to act or not to act.

J. S. CLEMENS.

Ranmoor College, Sheffield.

A last Word on 'A Rhetorical Figure in the Old Testament.'

PROFESSOR KÖNIG, for whom I have a very high esteem as a learned compiler, has on several occasions attempted, in the most prolix fashion and by very inconclusive arguments, to refute or at least to weaken the force of contentions put forward by me, supported by ample reasons and accepted as correct by others as well. This he did formerly in the case of my article on 'Arabisms in the Old Testament,' and he has repeated it now with regard to the species of rhetorical negation which I have shown to be unquestionably present in Scripture. As I have no desire to repeat in the same verbose way the arguments I put forward in July, I would respectfully beg of the readers of THE EXPOSITORY TIMES not to allow themselves to be influenced, as one so readily does, by the last word (in this instance that of Professor König), but simply to read *once more* my article with care, and then compare it with Professor König's objections. I am quite convinced that every capable judge will then agree with me (as Gautier, Nestle, and others have already done), and not with the Bonn scholar.

FRITZ HOMMEL.

Munich.

Saramel=Asaramel.

1 MAC. XIV. 28.

PROFESSOR KENNEDY, like the editors of the *Encyclopædia Biblica*, whose conjectures he does not favour, seems to have overlooked what is perhaps at once the simplest and the most satisfactory reading of this riddle, namely, the explanation put forward by Professor Oscar Holtzmann in his *Neutest. Zeitgeschichte* (1895), p. 66 f. Holtzmann points out that it was customary for the name of the foreign governor to accompany that of the high priest in such public documents, and accordingly in this special case the writing ran *Simon the high priest* אֵין שַׂר עַם־אֵל (*i.e.* [εν σαραμελ] *there is no prince of the people of God*). The transcription of the Hebrew letters in the Greek version was due rather to the pleasant sound which the phrase would have for Jewish ears than to the translator's ignorance plus faithful reproduction, and Holtzmann places the case on the same footing as the ἀββᾶ of Gal 4^{6}, Ro 8^{15}, and the μαραναθά of 1 Co 16^{22}. Such internal evidence seems to me to strengthen the case for 𝔊A (εν σαραμελ) against 𝔊XV (εν ασαραμελ, Vg. *asaramel*).

A. J. GRIEVE.

London.

The Four Ways of Understanding the Words of Institution.

YOU notice in the August number of THE EXPOSITORY TIMES that 'Mr. Strong is unable to say what is the eucharistic doctrine of the Church of England.' The fact is not so strange as it appears. There are two opposed views of the Church, to which I will apply for brevity's sake the current, though misleading, names of Catholic and Protestant. According to the one, the organization of the visible Church is ensured by a priesthood, to whom is committed the power of retaining and remitting sins, and of celebrating the sacraments, so that water, for instance, is 'sanctified' or consecrated 'to the mystical washing away of sin,' and the eucharistic bread and wine become by an act of consecration, in some way or other, the body and blood of Christ. According to the other view, there is no priesthood, and consequently no such priestly powers and gifts as those which I have enumerated. Now, the Church of England at the Reformation retained the 'Catholic' view so far as the priesthood, the power of absolution, and baptism were concerned; but there it stopped. It did not retain the mass. Hence the inconsistency of its system,

which has been a stumbling-block to those of its members who demand logic in their religion; and hence, too, the endeavours which have been made on the one side or the other, to reform the Church upon consistent lines. Hitherto these endeavours have ended only in making its eucharistic doctrine more 'Catholic' in each successive revision of the Prayer-Book. What the future has in store for us it is impossible to say. But fortunately the great mass of Englishmen are still suspicious of the application of logic to their religion, as well as of forms of faith which are too logically complete.

A. H. Sayce.

Queen's College, Oxford.

Psalm cxviii. 27 b.

In the June number (p. 426 f.) Mr. G. Farmer recommends the following rendering of this passage, 'Wreathe (yourselves) in a religious processional dance, with boughs up to the (very) horns of the altar.' He speaks as if he were the first to propose this explanation. I do not make this remark by way of reproach. No doubt he was unaware that in all that is essential in this rendering he had been anticipated by Cheyne, Baethgen, and Duhm. But all the more on that account does this new explanation deserve to have its probability examined, as will be done with the utmost possible brevity in what follows.

First of all, the words אִסְרוּ חַג, with which the passage in question commences, could not be rendered as in the above quotation from Mr. Farmer's note. They could only be rendered, with Cheyne, 'Bind the procession,' or, what is practically the same, with Baethgen (*Hdkomm.*, 1897), 'Knüpft den Reigen,' or with Duhm (*Kurzer Hdcomm.*, 1899), 'Schlingt den Tanz.' The only one of these four exegetes who takes the trouble to give a detailed justification of his explanation of the phrase, אִסְרוּ חַג, is Baethgen.

(*a*) Baethgen starts from the fact that the verb חגג has the meaning 'dance' (1 S 30^{16}, etc.), and that the noun חג in Ex 13^{6} appears to mean not 'festival' but 'sacred dance.' This last assertion is uncertain, yet it may have been that חג was used in the sense of 'dance.' (*b*) Further, Baethgen refers to 1 K 20^{14}, where Ahab asks מִי־יֶאְסֹר הַמִּלְחָמָה, 'Who shall project (*i.e.* begin) the war?' But in conjunction with חַג, the word אסר is supposed to have the meaning not of 'begin' but of 'bind,' or 'arrange in a continuous series,' in which case the appeal to 1 K 20^{14} is of little value, and it is not to be forgotten that חַג is not found in any other O.T. passage coupled with אסר. (*c*) How, if this new rendering be adopted, is the following word בָּעֲבֹתִים to be explained? Cheyne renders it 'with branches.' Duhm gives 'mit Maien,' adding that the 'Schlingen des Tanzes' is to take place by means of the green branches. He finds, that is, in בָּעֲבֹתִים a statement of the means whereby the call in the preceding אִסְרוּ is to be obeyed. But he does not say how the dance or the procession is to be *bound* by means of the green branches. Are the processionists to intertwine their branches? Baethgen understands the בָּעֲבֹתִים quite differently, finding in it a *Beth concomitantiae*. The expression would thus mean, according to him, 'carrying branches.' Now, it is quite true that the *Beth concomitantiae* is no rare phenomenon in the O.T. (see my *Syntax*, § 402 s). But is it not difficult to suppose this use of the preposition בְּ after the verb אסר, 'bind,' where it would much more naturally describe the means to be employed? Is it not a difficulty that a closer definition of the subject should stand apart from the latter? (*d*) But the most serious objection to the new interpretation is seen when the closing words of v.[27] are taken into account. For what then is the meaning of עַד קַרְנוֹת הַמִּזְבֵּחַ? Mr. Farmer has neglected to clear up this point. Cheyne and Duhm appear to be at one in their answer to the question. The former supplies 'step on' before the words 'to the altar-horns,' but if nothing more was intended than a moving on to the altar, why should the horns of the altar be mentioned? Duhm says, 'The dance is supposed to move forwards and backwards, till it reaches the horns of the altar, which perhaps were touched.' That is to say, the processionists are to turn towards the horns of the altar and to touch them, as was done by those who sought an asylum from a pursuer (1 K 1^{50} 2^{28}, 1 Mac 10^{43}). This is extremely improbable. The altar of burnt-offering was most holy, and might be touched by none but the priests (Ex $29^{37\,b}$). But, while Cheyne and Duhm connect the words עַד קַרְנוֹת הַמִּזְבֵּחַ indirectly or

directly with the preceding verb, Baethgen proposes to connect them with the noun 'branches,' the idea being, according to him, that the branches are to be so long as to be able 'to touch the horns of the altar.' He says, 'We do not know how long the *lûlab*—the later term from these branches—was in the time of Nehemiah,' the date at which he supposes Ps 118 to have originated. But is it not a grotesque notion that the branches of the participants in the supposed dance were of such length? Is it not an arbitrary assumption that the branches of these non-priests should have touched the horns of the altar which only the priests were permitted to touch (Nu 4^{15})? And *if* the branches had been intended to touch the horns of the altar, would it not have been unnatural, after all, to assign to them the attribute, 'up to the altar-horns?'

For all these reasons the explanation of Ps 118^{27} adopted by Mr. Farmer appears to me to be exposed to too many objections to be true to the intention of the poet. But is there any other possible interpretation of his words? Yes, I think the rendering, 'Bind festal victims with cords up to (*i.e.* as their final goal) the horns of the altar,' is both possible and not unnatural. Mr. Farmer asks, indeed, 'How can חַג mean "victim?"' It is well that he does not ask *whether* חַג is used for 'festal victim.' For any Hebrew Lexicon—not to speak of the admirable new *Oxford Lexicon* (p. 291 a)—would have answered this question for him. But even the question *how* חַג could assume this sense admits of a ready answer. We find repeatedly that terms for some particular season are employed by metonymy to designate transactions or objects connected with that season. For instance, it is well known that קַיִץ, 'the warm season of the year' (Gn 8^{22}, etc.), also means the fruit harvest which is gathered at that season, and is not infrequently a term for the product of this harvest, namely, the fruit itself (2 S $16^{1\,f.}$, Jer $40^{10.\,12}$ 48^{32}, Am $8^{1\,f.}$, Mic 7^{1}). In the same way חַג might come to designate the victim, because the presence of the latter was a prime essential of the festival. Hence in Ex 23^{18} חַג is *parallel* with זֶבַח, and Onkelos already explains it by נִכְסַת חַגָּא, 'the sacrificial victim of the festival.' We meet with the same metonymy in Mal 2^{3} and 2 Ch 30^{22}, where מוֹעֵד is rightly paraphrased by D. Qimchi (in his *Mikhlol*, ed. Rothenberg, fol. 51 b) by זבחי המועד. Hence Abulwalîd, for instance (in his *Riqma*, ed. Goldberg, p. 178), rightly compares Ps 118^{27} with Dt 16^{2}, and explains the word פֶּסַח in the latter passage thus: 'The small cattle and the oxen which were slaughtered *at* the passover were themselves called *peṣach*' (קרא הצאן והבקר הנשחטים בפסח פסח).

Again, Mr. Farmer discovers, as so many before him have done, a difficulty in the combination of 'bind festal victims' with 'until the altar-horns.' Now sacrificial victims were bound (cf. Reland, *Ant. sacrae*, pars iii. § 15: 'Si victimae tenerae essent (!), pedibus legatis portabantur a dominis'). But the binding of the festal victims was *not directly* connected by the author of Ps 118 with the horns of the altar, as is shown by his choice of the preposition עַד. The *in*direct connexion he had in view he was perfectly justified in expressing by his use of this preposition. Is it not well known that prepositions are frequently employed in a pregnant sense? Compare, *e.g.*, אֵלַי in Ex 32^{26a}, which Qimchi (in his *Mikhlol*, fol. 52a) already rightly supplemented by יבוא, 'let him come.' Or take Gn 14^{24}. The word בִּלְעָדַי here means 'not unto me (shall the particular thing come),' *i.e.* the distribution of the booty shall not extend to my person. The same pregnant use of עַד is found in עַד־מָתַי, 'until when (is it to happen)?' (Nu 14^{27a}, Dn 8^{13b} 12^{6}). Other prepositions are employed with a like pregnant sense (cf. my *Syntax*, § 319 r s). So also in Ps 118^{27} the preposition עד might include the verb 'come,' which connects itself so naturally with 'until,' and a poetical mode of expression, which is naturally disposed to vivid brachyology (cf. Ps $118^{10b.\,11b.\,12b}$), might discover a self-evident point in the circumstance that not the victims themselves but their blood, the precious part of them (Lv 17^{11}), is at last to touch the altar-horns. In Pr 6^{26a} likewise, עַד in all probability includes in it the verb, יָבֹא 'one comes.' A number more of analogous instances I hope to publish shortly in my *Stylistik, Rhetorik und Poetik* (p. 109 f.). An *in*direct contact of the festal victims and the altar-horns might, however, be readily alluded to by the poet, seeing that it was familiar to all his readers as an element of the cultus fixed by law.

Ed. König.

Bonn.

Entre Nous.

MESSRS. T. & T. CLARK, who have just published a translation which is as interesting in its revelation of the translator as of the author (and both are men of genius),—Krause's *The Ideal of Humanity*, —have in hand two great German works. Deissmann's *Bible Studies* should be ready in the early autumn, and Dalman's *Words of Jesus* a little later. Add Harnack's *Chronology of Early Christian Literature*, and we have the three German books that have done most for New Testament study in our day.

When Mr. Lathbury had to leave the *Guardian* he was encouraged to undertake the editorship of a new weekly,—a more religious *Spectator*,—to which was given the name of the *Pilot*. We have already made frequent reference to the *Pilot*; we find it every week more interesting. As Dr. Sanday says of Jülicher, the editor 'has the special merit of always knowing his own mind.' It follows from that, and it is no doubt part of the source of interest, that we sometimes heartily differ from him. His attitude to temperance is shocking. And if he is himself the reviewer of Dr. Rutherford's *Romans*, his attitude towards the Revised Version is as shocking as his attitude to temperance.

The reviewer of Dr. Rutherford's *Romans* is very severe on the Revised Version. It is not accurate. 'In scores of passages,' he says, 'the Authorized Version is right and the Revised Version is wrong.' It was inopportune. 'The Revised Version was made at a peculiarly unhappy moment in the history of scholarship.' He admits that its text is 'vastly superior, especially in the Gospels, to that which had lain before St. James' translators.' But while this was due to the influence in the Revision Committee of 'three strong wills,' he holds, apparently, that the same influence could not make itself felt in the translation. The majority of the Committee—the majority in a vote even—he calls 'second-rate scholars.' The Committee was right to insist upon exactitude, but 'exactitude in the hands of second-rate scholars is a scorpion-scourge.'

Our estimate of Lindsay's *Luther* was high, and the *Record* reviewer estimates it as highly. 'Should the entire series,' he says, 'reach the same level as this particular contribution to it, it will be one of rare excellence. Professor Lindsay's workmanship is throughout admirable. He writes not only with an accurate knowledge of the subject, but with judgment and self-restraint. The matter is well arranged, and the narrative is admirably told, the author's style being fresh, clear, and vigorous. The portion that deals with Luther's home life, whether in his earlier or later years, is especially well done; the little touches of detail which are woven into the texture giving the whole a brightness of colouring which is very attractive. Professor Lindsay possesses, too, a descriptive capacity which is often wanting in biographers. The theological part of the volume is marked by studious moderation and excellent taste.'

But, lest we should be exalted overmuch, another notice has just come to hand, and it is different. It is from the *Church Review* (not a Roman but an Anglo-Catholic paper, lest our readers be misled). Here is the notice word for word: 'We lately noticed the first volume of Messrs. T. & T. Clark's series, "The World's Epoch-Makers," 3s. The second has now reached us—*Luther and the German Reformation*, by Dr. Lindsay, a professor of the "Free Church" College, Glasgow. As our readers will imagine, the volume is of the hero-worshipping type, and will have little to commend it to the Catholic mind. But it is written with a manifest desire to get at the truth, a desire unhappily frustrated by the influence of centuries of Protestant prejudice and tradition. Luther's is a sad story of the delusion of the higher self—even though it were unconscious—by the lower nature, and Dr. Lindsay's book makes painful reading.'

At the Conference of Christian Archæology held in Rome, in the spring of this year, an inscription was produced which had been found by the Austrian exploration expedition. The inscription contained two letters, the one written by Abgarus, toparch of Edessa, to Jesus, the other the reply by Jesus to Abgarus. The inscription was supposed by some uninstructed correspondent to reveal wholly new and unheard-of documents, and being telegraphed to the English papers made a few days' sensation. But Eusebius had already furnished us with both the letter and its reply.

The new copy was found at Ephesus, carved on the lower bed of the lintel of a door. It is five feet long and ten inches high. A writer in the *Pilot*, who gives an account of it, says that the letter of Avgaros Ukama (the Black), as he is called, is, apart from degraded spellings, substantially the same as that found in Eusebius. Abgarus informs Jesus that he has heard of all his wonderful works, and that he is convinced that He is God,

or Son of God. He begs Jesus to come and cure him of his complaint, and to take refuge from the Jews in his city, 'which is enough for us both.' The reply is headed, 'Reply sent by the Lord, by means of Ananias, a courier.' Jesus commends the faith of Abgarus in believing without having seen. He declines to visit him because He must accomplish His own work, and 'be taken up again to Him that sent Me.' But He promises that thereafter one of His disciples will go and heal the toparch.

Thus far this letter also agrees with Eusebius' copy. But now comes an addition. It is promised that no enemy shall ever have power over the city of Edessa. This addition is, however, found in the *Doctrina Addaei*, another version of the same story, which Lipsius believed to be later than Eusebius. In any case the spelling and shape of the letters show that the Ephesian copy is later than the time of Eusebius. And of course the letters themselves are as apocryphal as ever.

The late Professor Bruce's writings are widely known and highly valued in America. Recently the *Outlook* spoke of them as constituting the most fruitful theological library produced by any writer of our generation. And an able writer in the *Methodist Review* (the organ of the Methodist Episcopal Church, South) for April says that in many respects he has left behind him no equal. Professor Warfield of Princeton, however, considers it undeniable that Dr. Bruce's best work was his earliest work. 'Certain faults,' says Dr. Warfield in the *Bible Student* for June, '—not only of manner, but also of treatment, and even of conception, yes and even of spirit—grew on him as the years ran by.' And he says that in his judgment Dr. Bruce's first two books stand on a plane so far above the others, that an uninformed reader might well imagine them to have come from a different pen and out of a different mind and heart. '*The Training of the Twelve*, his first publication, issued in 1871, when the author had already reached the mature age of forty years, and *The Humiliation of Christ*, issued in 1876, when he had attained the age of forty-five, were the works which established his reputation. They will assuredly be the books also which will embalm his fame in future generations. As the minimizing spirit of a concessive apologetic grew on him, his theological product decreased in value; and his later works illustrate all too vividly the wrong impression that the gospel for an age of doubt should preferably be a doubting or even a doubtful gospel.'

The Rev. F. Stuart Gardiner, M.A., recently preached a sermon in his office as Moderator of the Synod of Dublin on 'One Catholic Reformed Church in Ireland,' and it has now been published by Messrs. Eason & Son of Dublin. It is only a sermon, but it contains so clear and so candid a survey of the differences that exist between the Presbyterian and the Episcopalian forms of Church organization that it should be in the hands of every student of the Church.

The *Biblical World* for July contains two lists of books recommended for New Testament study. The one list is for 'those who have not received professional instruction in the Bible,' the other for those who have. Both lists are almost faultlessly accurate and marvellously complete. We observe that Mr. Bartlet's recent volume on *The Apostolic Age* is placed first in its department in both lists. Other books occur in both lists, for there are some scholars who can write at the same time for beginners and for advanced students. The lists are drawn up by Professor Votaw of the University of Chicago and Professor Bradley of the Garrett Biblical Institute.

Mr. F. H. Woods, the author of FLOOD, HEXATEUCH, and other articles in the *Dictionary of the Bible*, has a letter in the *Guardian* of 4th July regarding the writing of the Pentateuch. A meeting of the Christian Evidence Society was held recently in London, and Professor Margoliouth, Professor Sayce, and others spoke against the findings of the Higher Criticism. Professor Sayce stated that, now that it was established that writing was an ordinary accomplishment in the days of Moses, there was nothing to hinder him from writing the Pentateuch. Mr. Woods agrees. The question, however, he says, is not, had he the requisite penmanship, but had he the literary power? The Pentateuch contains literary power of a very advanced kind and also of the *most varied character*. The casual reader may not see it, but the trained Hebrew scholar knows it. 'To the casual observer,' says Mr. Woods, 'apart from colour, all, or nearly all, wild roses are alike. He sees, for example, no difference between the sweet-briar (*Rosa rubiginosa*) and the woolly-leaved rose (*Rosa tomentosa*). But when once the difference has been pointed out, if he has but average powers of discernment and memory, he cannot mistake them. Such is to the critic the difference between P and JE.'

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